TO THE RIGHT HONOVRABLE, RIGHT VVorshipfull, and other my beloved Parishioners, Inhabitants of the Precinct of Black-friers LONDON, such sufficencie of Grace as may bring them to fulnesse of Glory.

IF noble Birth, high Honour, great Estate, true Piety, bountifull Charity, good Esteeme of Gods word and Ministers, and in particular, intire love of the Author, be inducements to choose a Patron for his worke, I, for my part, need not goe farre for a Patron. In mine own parish are all these. To you therefore (right Honourable, right Worshipfull, and other my beloved Parishioners, most worthy of all due respect) doe I dedicate these my poore paines about Domesticall Duties. To testifie the equall dutie which I owe, and the impartiall respect which I beare to you all, I make you all as one Patron. You were the first over whom I ever had any ministeriall charge. To this charge by your free choice was I called. Among you have I spent [a] almost foure prentiships. You have alwaies so accepted my paines, and respected

[a] Since Midsummer, 1608.

Gen. Rab. 22. hour 35 Baum. Ed. 3

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ſpected my perſon, as I never had any cauſe to repent my acceptance of this place, and calling: but rather to thanke God for the ſame. My deſire is (if ſo it may ſeeme good to the divine providence) to ſpend all my daies among you: and while I am among you, to helpe forward your ſpirituall edification. This is the maine end of my calling, and the marke, which as in the ordinary courſe of my Miniſtry, ſo in the publiſhing of theſe Eight Treatiſes of Domeſticall Duties, and dedicating them to you, I have aimed at. As in teſtimony of Love and Dutie I have preached in your hearing, and publiſhed in your name theſe Duties, ſo doe you manifeſt your kinde acceptance of my former, and latter paines, by a conſcionable obſerving of them, ſo farre forth as they are agreeable to Gods word: that all who know you, may know by that evident demonſtration, how well you have reliſhed and approved them. Thus ſhall you gaine much profit, and my ſelfe much comfort by my paines. Oh if the head and ſeverall members of a family would be perſwaded every of them to be conſcionable in performing their owne particular duties, what a ſweet ſociety, and happy harmony would there be in houſes? What excellent ſeminaries would families be to Church and Common-wealth? Neceſſary it is that good order be firſt ſet in families: for as they were before other polities, ſo they are ſomewhat the more neceſſary: and good members of a family are like to make good members of Church and common-wealth. The ſubject matter therefore of theſe Treatiſes is worth the handling, if I were able according to the worth thereof to handle it. I have endevored to doe what I could therein, though I have not attained to what I would. Be you like unto God, who, if there be firſt a willing mind, accepteth according to that a man hath, and not according to that he hath not. Though for ſuch a matter as is handled in theſe Treatiſes, the worke may ſeeme at firſt ſight to be too copious, yet I hope the obſervant Reader will

πρώτην ἡ οἰκί-α παντὸς ὁ ἐκεῖ πόλις &c. Ariſt. Eth. lib. 8. cap. 12.

will not finde it too tedious. It is the variety of many, not the prolixity of few points which hath made this booke to ſwell to that bigneſſe which it hath. The firſt Treatiſe (which is a fourth part of the booke) contatneth a Commentary on that part of Scripture out of which Domeſticall Duties *are raiſed: wherein the Apoſtle ſetteth forth Chriſt and the Church as patternes to husbands & wives, & lively declareth the great love of Chriſt to his Church, and the neere union betwixt them, together with other deepe myſteries, the unfolding whereof hath a little the longer detained me. But as I have a while inſiſted on maine matters of much moment, ſo have I very briefly paſſed over other points. The other Treatiſes, wherein the Duties themſelves are handled, are every of them much ſhorter then the firſt. In them I have barely propounded and briefly proved the truth and equity of the ſeverall duties, except ſome choice points which are of eſpeciall uſe, or at leaſt through diſuſe much queſtioned: and them I have more largely handled. And becauſe contraries laid together doe much ſet forth each other in their lively colours, I have to every duty annexed the contrary faults, and aberrations from it. For many that heare the duties thinke all well enough, tell they heare alſo the contrary vices, whereby in their conſciences they are moſt convinced. Concerning the many faults and vices of bad Husbands, Wives, Parents, Children, Maſters & Servants, taxed in theſe Treatiſes, let me intreat you, not to apply them too generally to all Husbands, Wives, Parents, Children, Maſters and Servants. Hath not wiſe* Solomon *much taxed the lightneſſe, ſhrewiſhneſſe, pride, flattery, and other vices of women? And ſhall ſober, meeke, humble, honeſt women thinke themſelves taxed thereby? By like reaſon might unchaſte ſtrumpets, untruſty goſſips, unquiet ſhrewes, and proud dames thinke themſelves commended by thoſe excellent commendations which he giveth of good women. Let every*

Μακρολόγον ἐστὶ τὸ διὰ ὀλίγων πολλὰ λέγειν ἢ πολλῶν ὀλίγα ἢ ὅσα δεῖ πολλά. *Ammon. Multum loqui, eſt rem ſuperfluis agere verbis. Aug. Epiſt. 121. ad Prob.*

παραλλαγὴ τὸ ἐπαναπιμπλάναι. *Ariſt. Rhet. lib. 3. cap 2.*

one, as their conſcience (an impartiall Iudge) ſhall beare them witneſſe, make aright application of every thing to themſelves. Thus ſhall we Miniſters be freed from many evill ſurmizes. I remember that when theſe Domeſticall Duties *were firſt uttred out of the pulpit, much exception was taken againſt the application of a wives ſubjection to the reſtraining of her from diſpoſing the common goods of the family without, or againſt her husbands conſent. But ſurely they that made thoſe exceptions did not well thinke of the* Cautions & Limitations *which were then delivered, & are now againe expreſly noted: which are, that the foreſaid reſtraint be not extended to the* [a] proper goods of a wife, *no nor overſtrictly to ſuch* [b] goods as are ſet apart for the uſe of the family, *nor to* [c] extraordinary caſes, *nor alwaies to an* [d] expreſſe conſent, *not to the* [e] conſent of ſuch husbands as are impotent, or farre and long abſent. *If any other warrantable caution ſhallbe ſhewed me, I will be as willing to admit it, as any of theſe. Now that my meaning may not ſtill be perverted, I pray you, in reading the reſtraint of wives power in diſpoſing the goods of the family, ever beare in minde theſe Cautions. Other exceptions were made againſt ſome other particular duties of wives. For many that can patiently enough heare their duties declared in generall tearmes cannot endure to heare theſe generals exemplified in their particular branches. This commeth to neere to the quicke, and pierceth too deepe. But (to interpret all, according to the rule of love, in the better part) I take the maine reaſon of the many exceptions which were taken, to be this, that wives duties (according to the Apoſtles method) being in the firſt place handled, there was taught (as muſt have beene taught, except the truth ſhould have beene betrayed) what a wife, in the uttermoſt extent of that ſubjection under which God hath put her, is bound unto, in caſe her husband will ſtand upon the*

uttermoſt

[a] *Paraphernalia* Treat. 3. §. 21.
[b] *Ibid.*
[c] Treat. 3. § 22.
[d] Treat. 3 §. 19
[e] Treat. 3. §. 18.

uttermoſt of his authority: which was ſo taken, as if I had taught that an husband might, and ought to exact the uttermoſt, and that a wife was bound in that uttermoſt extent to doe all that was delivered as dutie, whether her husband exact it or no. But when I came to deliver husbands duties, [f] I ſhewed, that he ought not to exact whatſoever his wife was bound unto (in caſe it were exacted by him) but that he ought to make her a joynt Governour of the family with himſelf, and reſerve the ordering of many things to her diſcretion, & with all honourable and kinde reſpect to carrie himſelfe towards her. In a word, I ſo ſet downe an husbands duties, as if he be wiſe and conſcionable in obſerving them, his wife can have no juſt cauſe to complaine of her ſubjection. That which maketh a wives yoake heavy and hard, is an husbands abuſe of his authority: and more preſſing his wives dutie, then performing his owne: which is directly contrary to the [g] Apoſtles rule. This juſt Apologie I have beene forced to make, that I might not ever be judged (as ſome have cenſured me) [h] an hater of women. Now that in all thoſe places where a wives yoke may ſeeme moſt to pinch, I might give ſome eaſe, I have to every head of wives duties made a reference, in the margin over against it, to the duties of husbands anſwerable thereunto, and noted the reference with this marke, * that it might the more readily be turned unto. Yea I have further paralled, and laid even one againſt another in one view, the heads of husbands and wives duties, as they anſwer each other: and in like manner the contrary aberrations: with a reference made unto the particular ſections where they are handled: that ſoon the one ſide it may appeare, that if both of them be conſcionable and carefull to performe their owne duty, the matrimoniall yoke will ſo equally lie on both their necks, as the wife will be no more pinched therewith then the husband, but that it will be like Chriſts ſpirituall yoke, light and eaſie: and that on the other

f Treat. 4 §. 18

g Epheſ. 5. 33. See Treat. 1. §. 95.

h μισογυνης, Athen.

Mat. 11. 30.

other ſide it may be manifeſt that there is commonly as much failing by husbands in their duties, as by wives in theirs. This parallel and even ſetting out of each of their duties, and of the contrary aberrations, I have annexed next to this epiſtle. And further I have added thereto a table of the ſeverall heads of thoſe points that are handled in the eight following Treatiſes, that by this helpe you may the more readily finde out ſuch particular points as you deſire moſt eſpecially to read. Yea you have alſo an alphabeticall Index added to the end of all. And that the ſeverall Duties may be the better practiſed by thoſe whom in ſpeciall they concerne, & the contrary vices avoided, their are Formes of Prayers gathered out of the ſeverall treatiſes, for obtaining divine helpe to practiſe the one and avoid the other. And to make it the more manifeſt that the duties preſcribed to Husbands, Wives, Parents, Children, Maſters, and Servants, are ſuch as in conſcience they are bound unto, I have endevoured to ſhew how they are grounded on the Word of God, and gathered from thence. To avoid prolixity, I have referred moſt of the Quotations to the margin. If your leiſure will ſerve you, you may doe well to ſearch them out. Two things have beene eſpeciall helpes to mee for finding out the many duties noted in theſe Treatiſes, and vices contrary thereunto: Obſervation and Diſpoſition. Obſervation both of ſuch duties as the Scripture commendeth; and contrary vices, as it condemneth: and alſo of ſuch commendable vertues as I well liked in thoſe Husbands, Wives, Parents, Children, Maſters, and Servants, that I came among; and ſuch unſeemly vices as I diſliked in them: and Diſpoſition of one point after another in the beſt order that I could. My Method and manner of proceeding brought many things to my mind, which otherwiſe might have ſlipped by. For by Method, ſundry and ſeverall points appertaining to one matter are drawne forth, as in a chaine one linke draweth up another. There is no better

way

way to finde out many obſervations in a Text, then by a methodicall reſolution thereof. As Method is an helpe to Invention, *ſo alſo to* Retention. *It is as the thread or wier whereon pearles are put, which keepeth them from ſcattering. And if a man by abundance of matter be caſt into a Labyrinth, by the helpe of Method he may eaſily and readily finde out the way againe. In which reſpects* Method *is fitly ſtiled the* Mother *of the* Minde, *and* Miſtreſſe *of* Memory. *If you well marke the order and dependance of points one upon another, you will finde as great an helpe in conceiving and remembring them, as I did in inventing and diſpoſing them.*

Methodus intelligentiæ parens eſt, & magiſtra memoriæ.
Ordo memoriæ maximè lumen affert. Cic. 2. de Orat.

Becauſe there is not one word to comprize under it both Maſters and Miſtreſſes, as Fathers and Mothers are comprized under Parents, *and Sonnes and Daughters under* Children, *I have according to the Scripture phraſe comprized Miſtreſſes under Maſters: ſo as the duties enjoyned to them, be long to theſe, ſo farre as may ſtand with their Sex. To conclude, in recompence of all my paines, I heartily pray you all to pray heartily for him who daily prayeth for you, even*

Church-Court in *Black Fryers*, London.

The Watch-man of your ſoules,

WILLIAM GOVGE.

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Particular duties of Wives.

Subjection, the generall head of all wives duties, §. 2.

1 Acknowledgment of an husbands superiority, § 3

2 A due esteeme of her owne husband to be the best for her, and worthy of honour on her part, §. 5

3 An inward wive-like feare, §. 7

4 An outward reverend cariage towards her husband, which consisteth in a wive-like sobrietie, mildnesse, curtesie, and modestie in apparell. §. 9, 10, 11, 12

5 Reverend speech to, and of her husband, §. 13, 14, 15, 16.

6 Obedience. §. 17.

7 Forbearing to doe without or against her husbands consent, such things as he hath power to order, as, to dispose and order the common goods of the familie, and the allowance for it, or children, servants, cattell, guests, ourdie, &c. §. 18, 23, 38, 39, 40, 41

8 A ready yeelding to what her husband would have done. This is manifested by her willingnesse to dwell where he will, to come when he calls, and to do what he requireth, §. 43 44, 45

9 A patient bearing of any reproofe, and a ready redressing of that for which she is justly reproved. §. 47, 48.

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2 A good esteeme of his own wife to be the best for him, and worthy of love on his part, §. 9.

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7 A ready yeelding to his wives request, and giving a generall consent and libertie unto her to order the affaires of the house, children, servants, &c. And a free allowing her some thing to bestow as she seeth occasion, § 18, 54

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9 A wise ordering of reproofe; not using it without just and weighty cause, and then seriously, and meekely, §. 35, 38.

10 A provident care for his wife, according to his abilitie, § 46, 49, 50, 52.

11 A forbearing to exact any thing which stands not with a good conscience. § 26.

12 Such a love, as Christ beareth to the Church, and man to himselfe, which is first free, in deed, & truth, pure, chaste, constant, §. 61, &c and 74.

TREAT. III.

Aberrations of Wives from their particular duties.

Ambition, the generall ground of the aberrations of wives, §.2.

1 A conceit that wives are their husbands equals §.4.

2 A conceit that she could better subject her selfe to any other man then to her owne husband, §.6.

3 An inward dispising of her husband, §.8.

4 Unreverend behaviour towards her husband manifested by lightnesse, fullennesse, cornefulnesse, and vanity in her attire, §.9,10, 11,12

5 Unreverend speech to and of her husband, §.13,14,15 16.

6 A stout standing on her owne will, §.17.

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4 An unbeseeming carriage towards his Wife, manifested by his basenesse, tyrannicall usage of her, lothnesse, rashnesse, and niggardlinesse, §.5,15,17,41,44,53

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AN EXPOSITION OF THAT PART OF SCRIPTVRE out of which *Domeſticall Duties are raiſed.*

The firſt Treatiſe.

EPHES. 5.21.

Submit your ſelves one to another in the feare of God.

§. 1. *Of the Apoſtles tranſition from generall duties to particulars.*

AS there are two vocations whereunto it hath pleaſed God to call every one; *one Generall*, by vertue whereof certaine common duties which are to be performed of all men, are required; (as knowledge, faith, obedience, repentance, love, mercy, juſtice, truth, &c.) *the other Particular*, by vertue whereof certaine peculiar duties are required of ſeverall perſons, according to thoſe diſtinct places wherein the Divine Providence hath ſet them in Common-wealth, Church, or family; ſo ought

Gods Miniſters to be carefull in inſtructing Gods people in both kindes of duties; both thoſe which concerne their *generall*, and thoſe alſo which concerne their *particular* calling. Accordingly S. *Paul* (who, as [a] *Moſes*, was *faithfull in all the houſe of God*) after he had ſufficiently inſtructed Gods Church in ſuch *generall* duties, as belong to all Chriſtians, of what ſex, ſtate, degree, or condition ſoever they be, proceedeth to lay downe certaine *particular* duties, which appertaine to particular callings and conditions: among which, he maketh choiſe of thoſe which God hath eſtabliſhed in a family.

[a] *Num.* 12. 7.

With excellent Art doth he paſſe from thoſe *generals*, to theſe *particulars*: laying downe a *tranſition* betwixt them, in theſe words, *Submitting your ſelves one to another in the feare of God*; which words have reference both to that which goeth before, and alſo to that which followeth after. The forme and manner of ſetting downe this verſe, with a participle thus, *Submitting*, ſheweth that it dependeth on that which went before, and ſo hath reference thereunto. Againe, the word it ſelfe being the very ſame which is uſed in the next verſe following, ſheweth, that this verſe containeth the *ſumme* of that which followeth, and ſo hath reference thereunto, as a generall unto particulars. This manner of paſſing from one point to another, by a *perfect tranſition* which looketh both wayes, both to that which is paſt, and to that which commeth on, as it is very elegant, ſo is it frequent with this our Apoſtle. Whereby he teacheth us, ſo to give heed to that which followeth, as we forget not that which is paſt: as we muſt give diligent attention to that which remaineth, ſo we muſt well retaine that which we have heard, and not let it ſlip: otherwiſe, if (as one naile driveth out another) one precept maketh another to be forgotten, it will be altogether in vaine to add line unto line, or precept unto precept.

ὑποτασσόμενοι, ſubmitting, ὑποτάγητε, ſubmit.

Note.

§. 2. *Of joyning ſervice to men with our praiſing of God.*

As this verſe hath reference to that which was delivered before, concerning our duty to God, it teacheth us this leſſon:

Doct. *It is the duty of Chriſtians as to ſet forth the praiſe of God, ſo to be ſerviceable one to another.* For this purpoſe in the Decalogue to the firſt table, which preſcribeth that duty which we owe to God,

God, is added the ſecond table, which declareth the ſervice that we owe one to another: and he that ſaid, [b] *The firſt and great Commandement is this, Thou ſhalt love the Lord, &c.* ſaid alſo, *The ſecond is like to this, Thou ſhalt love thy neighbour, &c.* whereupon the [c] Apoſtle declaring what thoſe ſacrifices be wherewith God is well pleaſed, joyneth theſe two together, *to give thankes to God, and to doe good to man.*

[b] *Mat.* 22 38, 39

[c] *Heb.* 13.15, 16

The ſervice which in the feare of God we performe one to another, is an evident and reall demonſtration of the reſpect we beare unto God. [d] *To God our goodneſſe extendeth not.* [e] He is ſo high above us, ſo perfect and compleat in himſelfe, that neither can we give to him, nor he receive of us. But in his owne ſtead he hath placed our brother like to our ſelves; to whom, [f] as we may do hurt, ſo by our faithfull ſervice we may do much [g] good: in doing whereof God is much honoured.

[d] *Pſal.* 16.2.

[e] *Iob* 22.3. & 35.7.

[f] *Iob* 35.8.

[g] *Pſal.* 16 3.

This diſcovereth their hypocriſie, who make great pretence of praiſing God, and yet are ſcornefull and diſdainefull to their brethren, and ſlothfull to doe any ſervice to man: [h] *Theſe mens religion is vaine.* By this note did the [i] Prophets in their time, and [k] Chriſt and his [l] Apoſtles in their time alſo, diſcover the hypocriſie of thoſe among whom they lived: and ſo may we alſo in our times. For many there be, who frequently in their houſes, and in the middeſt of the Congregation ſing praiſe unto God and performe other parts of Gods outward worſhip, but towards one another, are proud, ſtout, envious, unmercifull, unjuſt, ſlanderous, and very backward to do any good ſervice. Surely, that outward ſervice which they pretend to performe to God, doth not ſo much wipe out the ſpot of prophanenes, as their neglect of duty unto man brandeth their foreheads with the ſtampe of hypocriſie.

1. Uſe. A note of hypocriſie.

[h] *Iam.* 1.26.

[i] *Iſa.* 58.3, & 6 *Mic.* 6.6, &c.

[k] *Mat.* 23.14.

[l] *Iob.* 4.20.

For our parts, let us not upon pretext of one duty, though it may ſeeme to be the waightier, thinke to ſhift off another; leſt that fearefull *woe* which Chriſt denounced againſt the *Scribes* and *Phariſies* fall upon our pates. As God is carefull to inſtruct us how to carry our ſelves both to his owne Majeſty, and alſo one to another, ſo let us in both approve our ſelves to him: remembring what Chriſt ſaid to the Phariſies, *Theſe ought ye to have done, and not to leave the other undone.* The ſame Lord

2. Uſe. Put not off one duty with another. *Mat.* 23.23.

that requireth praiſe to his owne Majeſty, injoyneth mutuall ſervice one to another. The neglect of this, as well as of that, ſheweth too light reſpect of his will and pleaſure.

Mat. 19.6. *What therefore God hath joyned together, let not man put aſunder.*

§. 3. *Of every ones ſubmitting himſelfe to another.*

Againe, as this verſe hath reference to that which followeth, it declareth the generall ſumme of all, which is mutually to ſubmit our ſelves one to another in the feare of God: The parts hereof are two:

1. An Exhortation.
2. A Direction.

In the Exhortation is noted, both the *duty* it ſelfe in this word *Submit*, and alſo the *parties* to whom it is to be performed, *One to another.*

Both branches of the exhortation, viz. the *duty*, and the *parties* joyned together, afford this doctrine;

2 Doct. *It is a generall mutuall duty appertaining to all Chriſtians, to ſubmit themſelves one to another.* For this precept is as generall as any of the former, belonging to all ſorts and degrees whatſoever: and ſo much doth this word, *one another*, imply: in which extent the Apoſtle in another place exhorteth to *ſerve one another*: and againe, *every man to ſeeke anothers wealth.*

ἀλλήλοις.

Gal. 5.13. 1 Cor. 10.24.

Queſt. Concerning *inferiours*, it is without queſtion cleare, that they ought to ſubmit themſelves to their ſuperiours: yea, concerning *equals* no great queſtion can be made, but they *in giving honour muſt goe one before another*, and ſo ſubmit themſelves: but concerning *ſuperiours*, juſt queſtion may be made, whether it be a duty required of them to ſubmit themſelves to their inferiours.

Rom. 12.10. How ſuperiors ought to ſubject themſelves

Anſ. To reſolve this doubt, we muſt firſt diſtinguiſh betwixt ſubjection of *reverence*, and ſubjection of *ſervice.*

Difference betwixt ſubjection of *Reverence* and *Service.* *Subjection of reverence* is that whereby one teſtifieth an eminency and ſuperiority in them whom he reverenceth, and that in ſpeech, by giving them titles of honour; or in geſture, by ſome kinde of obeyſance; or in action, by a ready obeying of their commandement. This is proper to inferiours.

Subjection

Subjection of ſervice is that whereby one in his place is ready to doe what good he can to another. This is common to all Chriſtians: a duty which even ſuperiours owe to inferiours, according to the fore-named extent of this word *One another*: in which reſpect even the higheſt governour on earth is called a *miniſter*, for the good of ſuch as are under him. *Rom.* 13.4. διάκονος.

Secondly, we muſt put difference betwixt the *worke* it ſelfe, and the *manner* of doing it. That worke which in it ſelfe is a worke of ſuperiority, and authority, in the manner of doing it may be a worke of ſubmiſſion, viz. if it be done in humility and meekeneſſe of mind. The Magiſtrate by ruling with meekeneſſe and humility, ſubmitteth himſelfe to his ſubject. In this reſpect the Apoſtle exhorteth that *nothing* (no not the higheſt and greateſt workes that can be) *bee done in vaine-glory, but in meekeneſſe.* Difference betwixt the *work* and *manner* of doing it. *Phil.* 2.3.

Thirdly, we muſt diſtinguiſh betwixt the ſeverall places wherein men are: for even they who are ſuperiours to ſome, are inferiours to others: as he that ſaid, *I have under me, and am under authority.* The maſter that hath ſervants under him, may be under the authority of a Magiſtrate. Yea, God hath ſo diſpoſed every ones ſeverall place, as there is not any one, but in ſome reſpect is under another. The wife, though a mother of children, is under her husband. The husband, though head of a family; is under publike Magiſtrates. Publike Magiſtrates one under another, and all under the King. The King himſelfe under God, and his Word delivered by his Ambaſſadours, whereunto the higheſt are to ſubmit themſelves. And Miniſters of the Word, as Subjects, are under their Kings and Governours. He that ſaith, * *Let every ſoule be ſubject to the higher powers* (Rom. 13.1.) excepteth not Miniſters of the Word: and he that ſaith, *obey them that have the overſight of you, and ſubmit your ſelves,* (Heb. 13.17.) excepteth not Kings: onely the difference is in this, that the authority of the King is in himſelfe, and in his own name he may command obedience to be performed to himſelfe: but the authority of a Miniſter is in Chriſt, and in Chriſts name onely may he require obedience to be performed to Chriſt. Every one under ſome authority. *Mat.* 8.9.

The Reaſon why all are bound to ſubmit themſelves one to another, is, becauſe every one is ſet in his place by God, not ſo

* *Si omnis, & veſtra, Quis vos excipit ab univerſitate? Si quis tentat excipere, conatur decipere. Bern. Epiſt.* 42. Difference betwixt Magiſtrates and Miniſters authority.

Every ones office for the good of another. 1 *Cor.*10.24.

much for himselfe, as for the good of others: whereupon the Apostle exhorteth, that *none seeke his owne, but every man anothers wealth* Even Governours are advanced to places of dignity and authority, rather for the good of their subjects then for their owne honour. Their callings are in truth offices of service, yea burdens under which they must willingly put their shoulders, being called of God; and of which they are to give an account, concerning the good which they have done to others: for the effecting whereof, it is needfull that they submit themselves.

1. *Use.* Exhortation unto all to do service.

Let every one therefore high and low, rich and poore, superiour and inferiour, Magistrate and subject, Minister and people, husband and wife, parent and child, master and servant, neighbours and fellowes, all of all sorts in their severall places take notice of their dutie in this point of submission, and make conscience to put it in practise. *Magistrates*, by procuring the wealth and peace of their people, as *Mordecai*: *Ministers*, by making themselves servants unto their people, not seeking their owne profit, but the profit of many, that they may be saved, as *Paul*: *Fathers*, by well educating their children, and taking heed that they *provoke not them to wrath*, as *David*: *Husbands*, by dwelling with their wives according to knowledge, giving honour to the wife as to the weaker vessell, as *Abraham*: *Masters*, by doing that which is just and equall to their servants, as the *Centurion*: Every one, by being of like affection one towards another, and by serving one another in love, according to the Apostles rule. Let this duty of submission be first well learned, and then all other duties will better be performed.

*Est.*10,3.

1 *Cor.*9.19. & 10.33. *Prov.*4.3,4.

*Gen.*16.6. *Luke* 7.2.

*Rom.*12.16. *Gal.*5.13.

2. *Use.* Dehortation from swelling one against another. *Gal.*3.28. 1 *Cor.*12.27.

Be not high minded, nor swell one against another. Though in outward estate some may be higher than other, yet *in Christ all are one, whether bond or free*: all *members of one and the same body*. Now consider the mutuall affection (as I may so speake) of the members of a naturall body one towards another: not any of them will puffe it selfe up, and rise against the other: the head which is the highest and of greatest honour, will submit it selfe to the feet in performing the duty of an head, as well as the feet to the head in performing their dutie; so all other parts. Neither is it hereby implied, that they which are in place of dignity

dignity and authority ſhould forget or relinquiſh their place, dignity, or authority, and become as inferiours under authority, no more then the head doth: for the head in ſubmitting it ſelfe doth not goe upon the ground and beare the body, as the feet; but it ſubmitteth it ſelfe by directing and governing the other parts, and that with all the humility, meekneſſe, and gentleneſſe that it can. So muſt all ſuperiours. Much more muſt equals and inferiours learne with humility, and meekneſſe, without ſcorne or diſdaine, to performe their dutie. This is that which was before by the Apoſtle expreſly mentioned, and is here againe intimated. None are exempted and priviledged from it. We know that it is unnaturall, and unbeſeeming the head to ſcorne the feet, and to ſwell againſt them: but more than monſtrous for one hand to ſcorne another: what ſhall we then ſay if the feet ſwell againſt the head? Surely ſuch ſcorne and diſdaine among the members, would cauſe not onely great diſturbance, but alſo utter ruine to the body. And can it be otherwiſe in a politique body? But on the contrary, when all of all ſorts ſhal (as hath been before ſhewed) willingly ſubmit themſelves one to another, the whole body, and euery member thereof will reape good thereby: yea, by this mutuall ſubmiſſion, as we doe good, ſo we ſhall receive good. *Ephes.* 4. 2.

§. 4. *Of the feare of God.*

Hitherto of the *exhortation*. The *direction* followeth. *In the feare of the Lord.*] This clauſe is added, to declare partly the *meanes*, how men may be brought to ſubmit themſelves readily one to another: and partly the *manner*, how they ought to ſubmit themſelves. *The feare of the Lord* is both the *efficient cauſe* that moveth a true Chriſtian willingly to performe all duty to man, and alſo the *end* whereunto he referreth every thing that he doth. For the better conceiving whereof, I will briefly declare

1. What this feare of the Lord is.
2. How the Lord is the proper object of it.
3. What is the extent thereof.
4. Why it is ſo much urged.

1. What the fear of God is.

Firſt, feare of God is an awfull reſpect of the divine Majeſty.

The cauſes of it.

Sometimes it ariſeth from faith in the mercy and goodneſſe of God: for when the heart of man hath once felt a ſweet taſte of of Gods goodneſſe, and found that in his favour onely all happineſſe conſiſteth, it is ſtrucken with ſuch an inward awe and reverence, as it would not for any thing diſpleaſe his Majeſty, but rather doe whatſoever it may know to be pleaſing and acceptable unto him. For theſe are two effects which ariſe from this kinde of feare of God:

Two effects of a filiall feare.

1. *A carefull indeavour to pleaſe God*; in which reſpect good King *Iehoſaphat* having exhorted his Iudges to execute the judgement of the Lord aright, addeth this clauſe as a motive thereunto, [a] *Let the feare of the Lord be upon you*: implying thereby that Gods feare would make them endeavour to approve themſelves to God.

Deum timere eſt nulla mala facere, et nulla bona quæ facienda ſunt præterire Ber. de modo benè vivendi Ser. 4.

[a] 2 *Cor.* 19. 6, 7

2. *A carefull avoiding of ſuch things as offend the Majeſty of of God*, and grieve his ſpirit: in which reſpect the Wiſeman ſaith, [b] *The feare of the Lord is to hate evill*: and of *Iob* it is ſaid, that he [c] *fearing God departed from evill.*

[b] *Pro.* 8. 13.
[c] *Iob* 1. 1.

Sometimes againe, awe and dread of the divine Majeſty ariſeth from diffidence: For when a mans heart doubteth of Gods mercy, and expecteth nothing but vengeance, the very thought of God ſtriketh an awe or rather dread into him, and ſo maketh him feare God.

Difference betwixt filiall and ſervile feare.

From this double cauſe of feare, whereof one is contrary to another, hath ariſen that uſuall diſtinction of a *filiall* or ſonne-like feare, and a *ſervile* or ſlaviſh feare: which diſtinction is grounded on theſe words of the Apoſtle, *yee have not received the ſpirit of bondage againe to feare* (this is a ſervile feare) *but yee have received the ſpirit of adoption whereby we cry, Abba, father*: this cauſeth a filiall feare. The *filiall* feare is ſuch a feare as dutifull children beare to their fathers. But the *ſervile* feare is ſuch an one as bondſlaves beare to their maſters. A ſonne feareth ſimply to offend or diſpleaſe his father: ſo as * it is accompanied with love. A bondſlave feareth nothing but the puniſhment of his offence; ſo as it is joyned with hatred: and ſuch an one feareth not to ſinne, but to burne in hell for ſinne. Faithfull *Abraham* like a gratious childe feared God (as Gods Angell beareth witneſſe, Gen. 22. 12.) when he was ready rather to ſacrifice his

Ber. loc. citat.

Rom. 8. 15.

* *Eſt timor ne amittatur gratia beneficii. Hic timor caſtus eſt, non eum charitas ejicit, ſed aſciſcit. Aug. Epiſt.* 120. *Qui gehennas metuit, non peccare metuit, ſed ardere. Aug. Epiſt.* 144.

his onely ſonne, then offend God by refuſing to obey his command. But faithleſſe *Adam* like a ſervile bondſlave feared God (as he himſelfe teſtifieth againſt himſelfe, Gen.3.10.) when after he had broken Gods commandement, he hid himſelfe from the preſence of God. This ſlaviſh feare is a plaine diabolicall feare (for [f] *the divels* ſo feare as they *tremble*.) It maketh men wiſh there were no hell, no day *of judgement*, no Iudge, yea no God. This is that feare [g] *without which* we muſt ſerve the Lord. In this feare to ſubmit ones ſelfe is nothing acceptable to God. It is therefore the *filiall feare* which is here meant.

[f] *Iam.* 2.10.

[g] *Luke* 1.74.

Secondly, of this feare God is the proper *object*, as by this and many more teſtimonies of Scripture is evident, where the feare of *God* and of *the Lord* is mentioned. This feare hath ſo proper a relation unto God, as the Scripture ſtileth God by a kinde of propriety, with this title, *Feare*: for where *Iaakob* mentioneth *the feare of Iſaak*, he meaneth the Lord whom *Iſaak* feared.

2. How God is the proper object of feare.

*Gen.*31.42,53.

Queſt. Is it then unlawfull to feare any but God?

Anſw. No: Men alſo may be feared, as Princes, Parents, Maſters, and other ſuperiours; For the Apoſtle exhorting to give every one their due, giveth this inſtance, *feare, to whom feare is due*. But yet may God notwithſtanding be ſaid to be the proper object of feare, becauſe all the feare that any way is due to any creature, is due to him and for the Lord whoſe image he carrieth: ſo as in truth it is not ſo much the perſon of a man as the image of God placed in him by vertue of ſome authority or dignity appertaining to him, which is to be feared. If there ſhould fall out any ſuch oppoſition betwixt God and man, as in fearing man our feare would be withdrawne from God, then the rule of Chriſt is to take place, which is this, *feare not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.*

How men are to be feared.

*Rom.*13.7.

*Mat.*10.28.

Thirdly, the extent of this true filiall feare of God is very large. No one point throughout the whole Scripture is more urged then this *feare of the Lord*. It is oft added to other duties, as that whereby they are ſeaſoned, and without which they cannot well be performed. Wherefore we are commanded [a] *to ſerve the Lord in feare*, [b] *to perfect holineſſe in the feare of God*, [c] *to worke out our ſalvation with feare*: and the Churches are com-

3. Every duty to be ſeaſoned with a feare of God.

[a] *Pſal.*2.11.

[b] 2 *Cor.*7.1.

[c] *Phil.*2.12.

commended for [d] *walking in the feare of the Lord:* ſo likewiſe particular men, as [e] *Abraham*, [f] *Ioſeph*, [g] *Iob*, and many other: yea the whole worſhip of God is oft compriſed under this branch of *feare*: whereupon our Saviour Chriſt alleadging this Text, [h] *thou ſhalt feare the Lord thy God*, thus expreſſeth it, [i] *thou ſhalt worſhip the Lord thy God*. And againe, where the Lord by his Prophet *Iſay* ſaith, *Their feare toward me is taught by the precept of men*, Chriſt thus quoteth that Text, *in vaine doe they worſhip me, teaching for doctrines the commandements of men*. Out of which places compared together, it is evident, that under the *feare* of God, is compriſed the *worſhip* of God. Yea, all that duty which we owe to God and man, is compriſed under this title, *the feare of God*. For *David* when he would in one word declare the ſumme and ſubſtance of all that which a Miniſter ought to teach his people, ſaith, *I will teach you the feare of the Lord*.

[d] *Acts* 9.31.
[e] *Gen.* 22.12.
[f] & 42.18.
[g] *Iob* 1.1.
[h] *Deut.* 6.13.
[i] *Mat.* 4.10.
Iſa. 29.13.
Mat. 15.9.
Pſal. 34.11.

4. Why a feare of God is ſo much urged.

Fourthly, The reaſon why the Holy Ghoſt ſo much urgeth *the feare of God*, and that in ſo large an extent as hath been ſhewed, I take to be this; to ſhew a difference betwixt that integritie and perfection of Gods image which was at mans creation firſt planted in him, and the renovation thereof while here he liveth in this world. So compleat and perfect was then Gods image in man, as he needed no other motive to provoke him to any duty but *Love*. Wherefore when the Holy Ghoſt would ſet forth that perfection of Gods image firſt planted in man, he addeth this title *Love* unto other duties, whether they concerne God or man. Concerning God, *Moſes* exhorteth Iſrael to *love the Lord and ſerve him*: and againe, *to love the Lord, to walke in his waies, to keepe his commandements, &c.* Concerning man, the Apoſtle exhorteth to *ſerve one another by love*: and *to do all things in love*. Yea, ſometimes the Holy Ghoſt is pleaſed to compriſe all duties under *love*: In which reſpect Chriſt calleth this commandement (*Thou ſhalt love the Lord*) *the great commandement*, which compriſeth all the commandements of the firſt table under it: and for the ſecond table, S. *Paul* ſaith, that *love is the fulfilling of the law*. But by *Adams* fall, and the corruption which thereby infected mans nature, the love of God hath waxed cold in man: and though the Saints be created againe,

Deut. 11.13.
Deut 30.16.
Gal. 5.13.
1 *Cor.* 16.14.
Mat. 22.38.
Rom. 13.10.

againe, according to that image of God, yet while in this world they live, that image is not ſo perfect as it was, the fleſh remaineth in the beſt: in which reſpect God hath faſt fixed this affection of *feare* in mans heart, and thereby both reſtraineth him from ſinne, and alſo provoketh him unto every good duty.

Obiect. God denounced a judgement againſt *Adam* in the time of his innocency, in caſe he ſhould tranſgreſſe: whereby it appeareth that feare of vengeance was requiſite to keepe *Adam* from ſinne, even before his fall. *Gen.* 2. 17.

Anſw. That judgement was threatned, not in regard of *Adams* preſent eſtate, as if at that time he had had any inclination or proneneſſe to evill, but in regard of his future eſtate. For though he was made perfectly righteous, and his preſent diſpoſition wholly and onely to good, yet was that his eſtate alterable, ſo as there was a poſſibility of falling. Now the wiſe God foreſeeing that man would fall, for the better clearing of his juſt proceeding againſt man, and for the aggravating of mans ſinne, and making him the more inexcuſeable, denounced death before hand.

§. 5. *Of the feare of God moving us to doe ſervice to men.*

Having briefly declared the *nature, obiect, extent,* and *uſe* of feare, I returne to the point in hand, *viz.* to ſhew how it is here laid downe as a motive to ſtirre up men to performe the duty heere required: for by this clauſe, *in the feare of the Lord*, the Apoſtle implieth that,

It is the feare of God which moveth men conſcionably to ſubmit themſelves one to another. This made [d] *David* ſo well to rule the people of God: and [e] *Ioſeph* to deale ſo well with his brethren: yea, [f] this is noted to be the cauſe of the righteous regiment of Chriſt himſelfe. Well did that good King *Iehoſaphat* know this, and therefore when he appointed Judges over his people, as a motive to ſtirre them up to execute the judgements of the Lord aright, he ſaith unto them, *Let the feare of the Lord be upon you.* So alſo S. *Peter*, to move ſubjects to honour their King, prefixeth this exhortation, *Feare God.*

Obiect. By feare of man, may one be brought to ſubmit himſelfe to another: as a Magiſtrate may be moved to deale juſtly and

Doct.
[d] 2 *Sam.* 23. 3.
[e] *Gen.* 42. 18.
[f] *Iſa.* 11. 2, 3.
2 *Chro.* 19. 7.
1 *Pet.* 2 17.

and mildly with his people through feare of inſurrections and rebellions: ſubjects may by ſevere lawes and tyranny be brought to ſubmit themſelves: and ſo other inferiours alſo by threats, by hard uſage, and other by-reſpects.

Anſw. 1. Though feare of man be a motive, yet it followeth not, that therefore feare of God ſhould be no motive: it may be another motive, and a better motive.

Difference betwixt doing a thing for feare of God and feare of man.

2. The ſubmiſſion which is performed through feare of man, is a forced and a ſlaviſh ſubmiſſion, nothing acceptable to God: but that which is performed through a true filiall feare of God, is a free, willing, ready, cheerefull, conſcionable ſubmiſſion: ſuch a ſubmiſſion as will ſtirre us up to doe the beſt good we can thereby unto them, to whom we ſubmit our ſelves, and ſo is more acceptable to God, by reaſon of the cauſe thereof, and more profitable unto man, by reaſon of the effect and fruit thereof.

Reaſon.
The power of a feare of God.

For a true feare of God maketh us more reſpect what God requireth and commandeth, than what our corrupt heart deſireth and ſuggeſteth: It ſubdueth our unruly paſſions, and bringeth them within compaſſe of duty: It maketh us deny our ſelves and our owne deſires: and though through the corruption of our nature and inborne pride, we be loth to ſubmit, yet will Gods feare bring downe that proud minde, and make us humble and gentle. It will keepe thoſe who are in authority from tyranny, cruelty, and overmuch ſeverity: and it will keepe thoſe who are under ſubjection from diſſimulation, deceit, and privy conſpiracies.

Uſe.
The neceſſity of a feare of God.
Gen. 20. 11.

Beho'd how neceſſary it is, that a true feare of the Lord be planted in mens hearts, in the hearts of Kings and all Governours, in the hearts of ſubjects and all people, whether ſuperiours or inferiours. Where no feare of God is, there will be no good ſubmiſſion unto man. *Abraham* thought that the men of Gerar would have no reſpect to him or his wife, nor make conſcience of common honeſty, nor abſtaine from innocent bloud, becauſe *he ſaw no feare of God in that place*: and the Apoſtle having reckoned up many notorious effects of mans naturall corruption, concludeth all with this, as the cauſe of all, *There is no feare of God before their eyes.* Wherefore let Magiſtrates,

Rom. 3. 11, &c

Parents,

Parents, Maſters, and all in authority, have eſpeciall care that their ſubjects, children, ſervants, and all under them may be taught and brought to feare the Lord. I dare avouch it, that ſuch inferiours which are taught to feare God, will doe better ſervice to their ſuperiours, than ſuch as feare their ſuperiours only as men, and feare not God. Let Miniſters eſpecially urge and preſſe upon the conſciences of men a feare of God. Let all inferiours pray that the feare of the Lord may be planted in the hearts of their ſuperiours, that ſo they may live a quiet and peaceable life in all godlineſſe and honeſty under them. Happy is that kingdome where Magiſtrates and ſubjects feare the Lord. Happy is that Church where Miniſters and people feare the Lord. Happy is that family where husband and wife, parents and children, maſter and ſervants feare the Lord. In ſuch a Kingdome, Church, and family, will every one, to the mutuall good one of another, ſubmit themſelves one to another. But if ſuch as feare not God ſubmit themſelves, whether they be ſuperiours or inferiours, it is for their own ends and advantages, & not for their good to whom they ſubmit themſelves.

§. 6. *Of limiting all duties to man, within the compaſſe of the feare of God.*

Againe, as this clauſe (*In the feare of the Lord*) declareth the manner of ſubmiſſion, it ſheweth, that

No ſubmiſſion is to be performed unto man, but that which may ſtand with the feare of God. Whereby we ſhew that we have reſpect to God, and labour above all to approve our ſelves to him. Doct.

Thus *David* is commanded to *rule in the feare of God*: and other Magiſtrates to performe their duty *in the feare of the Lord*: which *Nehemiah* that good Governour was carefull to do. So alſo ſubjects are to obey in the *feare of the Lord*, which the Apoſtle implieth by prefixing this precept, *Feare God*, before that, *Honour the King*; as if he had ſaid, ſo honour the King, as in and thereby you may manifeſt your feare of God: let not this latter croſſe the former. Servants likewiſe are commanded to be obedient unto their Maſters, with this proviſo, *fearing the Lord*. Such phraſes as theſe, *For the Lords ſake, As unto the Lord, In the Lord, As ſervants of Chriſt*, being annexed to the duties of inferiours, do imply as much.

2 *Sam.* 23. 3. 2 *Chro.* 19. 9. *Neh* 5. 15.

1 *Pet.* 2. 17.

Col. 3. 22. 1 *Pet.* 2. 13. *Eph.* 5. 22. & 6. 1, 5.

Great

1 *Reaſon.* God the higheſt Lord.

Great reaſon there is that all ſervice ſhould be limited with the *feare of God*, for God is the higheſt Lord to whom all ſervice primarily and principally is due: whatſoever ſervice is due to any man, high or low, it is due in and for the Lord. The Lord hath ſet ſuperiours in the places of eminencie, wherein they beare the image of God. The Lord alſo hath ſet inferiours in their places, and commended them as his charge to the governement of thoſe who are over them. He that obeyeth not thoſe who are over him *in the feare of God*, ſheweth no reſpect of Gods image: And he who governeth not thoſe who are under him *in the feare God*, ſheweth no reſpect of Gods charge.

2 *Reaſon.* God the Iudge of all.

Beſides, God is that great Iudge to whom all of all ſorts, ſuperiours and inferiours are to give an account of their ſervice. Though by our ſervice we have never ſo well approved our ſelves to men, yet if we have not therein had reſpect unto God, and approved our ſelves to him, with what face may we appeare before his dreadfull judgement ſeat? Can the favour of thoſe whom we have pleaſed in this world, protect and ſhelter us from the fury of Gods diſpleaſure?

1 *Uſe.* The folly of all thoſe who feare man more then God *Gen.* 3. 6. *Exod.* 32. 1. 1 *Sam.* 15. 21. 2 *Chro.* 24. 17. *Mark.* 15. 15.

Behold the folly of ſuch Governours as wholly apply themſelves to the fancie of their people, yea though it be againſt the the Lord and his word. This was *Adams* folly, who at his wives motion did eat of the forbidden fruit. This was *Aarons* folly, who to pleaſe the people erected an Idoll. And this was *Sauls* folly, who againſt Gods expreſſe prohibition, ſuffered his people to take ſome of the ſpoile of the Amalekites. The like may be ſaid of *Ioaſh*, who hearkned to his Princes to ſet up Idols: and of *Pilate*, who to pleaſe the people, againſt his conſcience, delivered Chriſt to be crucified. The fearefull iſſue of this their ſubmiſſion, not ſeaſoned with a feare of God, but contrary thereunto, may be a warning to all ſuperiours, to take heed how they ſeeke to pleaſe them that are under them, more than God who is above them. The iſſue of *Adams*, *Aarons*, *Sauls*, and *Ioaſh* his baſe ſubmiſſion is noted by the Holy Ghoſt in their ſeuerall hiſtories. Of *Pilate* it is recorded, that being brought into extreame neceſſity, he laid violent hands upon himſelfe. *Euſ. hiſt. Eccl. lib. 2. cap. 7.*

Neither is it to be accounted folly onely in ſuperiours to ſubmit themſelves to their inferiours againſt the Lord, but alſo in inferiours

inferiours to their ſuperiours: for thereby they ſhew that they feare man more than God, which Chriſt expreſly forbiddeth his friends to do. The captaines which went to fetch *Eliah*, obeyed their King therein; but what got they thereby? was the King able to ſave them from the fire which God ſent downe from heaven upon them? The women reproved for offering incenſe to the Queene of heaven, did it not without their husbands, yet were they not excuſed thereby: The children and others in the family ſubmitted themſelves to *Dathan* and *Abiram* in ſtanding in the doore of their tents at defiance againſt *Moſes*; but becauſe it was not in the Lord, but againſt him, they were not exempted from the judgement. Wherefore let all of all ſorts ſet the *feare of God* as a marke before them to aime at in all their actions. Let ſuperiours [a] neither do any thing to give content to their inferiours: [b] nor ſuffer any thing to be done for their ſakes by their inferiours, which cannot ſtand with the *feare of God*. And let inferiours [c] nor doe, [d] nor forbeare to doe at the will of their ſuperiours any thing ſwerving from the feare of God: but *every one ſubmit themſelves one to another in the feare of God.*

Luke 12.4,5.

2 Kin. 1.9. &c

Ier. 44.19.

Num. 16.32.

[a] Num. 11.29.

[b] 1 Sam. 24.8. & 26.9.

[c] Gen. 39.10. 1 Sam. 22.17.

[d] Act. 4.19.

§. 7. *Of performing the duties of particular callings.*

Ephes. 5. 22.

Wives ſubmit your ſelves unto your owne husbands, as unto the Lord.

FRom that generall direction concerning mutuall ſubmiſſion, the Apoſtle commeth to certaine particulars, by which he exemplifieth the ſame: and teacheth us, that, *It is not ſufficient to performe generall duties of Chriſtianity, unleſſe alſo we be conſcionable in performing the particular duties of our ſeverall callings.* A conſcionable performance of thoſe particular duties, is one part of our [a] *walking worthy of the vocation wherewith we are called*: and therefore the Apoſtle, for illuſtration and exemplification thereof, doth reckon up ſundry particulars, both in this

Doct.

[a] Eph. 4.1.

this and other [b] Epiſtles: and ſo doe [c] other Apoſtles. And [d] *Titus* is charged to teach them. God himſelfe hath given a patterne hereof in his Law. For the maine ſcope of the fifth Commandement tendeth to inſtruct us in the particular duties of our ſeverall callings.

Hereby much credit is brought to our profeſſion, and the [e] *doctrine of God our Saviour is adorned.* And much good is hereby both mutually communicated one to another, and received one from another: for our particular places and callings are thoſe bonds whereby perſons are firmely and fitly knit together, as the members of a naturall body by nerves, arteries, ſinewes, veines, and the like, by which, life, ſenſe and motion is communicated from one to another.

Vſe. Let therefore notice be taken of the particular callings wherein God hath ſet us, and of the ſeverall duties of thoſe callings, and conſcience be uſed in practiſe of them. He is no good Chriſtian that is careleſſe herein. A bad husband, wife, parent, child, maſter, ſervant, magiſtrate or miniſter, is no good Chriſtian.

§. 8. *Of the lawfulneſſe of private functions in a family.*

Among other particular callings the Apoſtle maketh choice of thoſe which God hath ſetled in private families, and is accurate in reciting the ſeverall and diſtinct orders thereof, (for a family conſiſteth of theſe three orders,

{*Husbands*, *Wives*,} {*Parents*, *Children*,} {*Maſters*, *Servants*,} all which he reckoneth up) yea he is alſo copious, and earneſt in urging the duties which appertaine to them. Whence we may well inferre, that

2 *Doct.* Private duties of the family Well beſeeme any Chriſtian. ἰδίᾳ μετέχει φύσεως πολεί. *Ariſt. polit. lib* 1.

The private vocations of a family, and functions appertaining thereto, are ſuch as Chriſtians are called unto by God, and in the exerciſing whereof, they may and muſt imploy ſome part of their time. For can we thinke that the Holy Ghoſt (who, as the Philoſophers ſpeake of nature, *doth nothing in vaine*) would ſo diſtinctly ſet downe theſe private duties, and ſo forcibly urge them, if they did not well become, and neerely concerne Chriſtians? All the places in Scripture which require family-duties, are proofes of the truth of this doctrine.

The

[b] *Col.* 3. 18, &c. 1 *Cor.* 7. 1 *Tim.* 3.
[c] *Pet.* 2. & 3.
[d] *Tit.* 2.
See more of this point in *The whole Armour of God*, Treat. 2. part. 1 § 4.
[e] *Tit.* 2. 1 c. 1 *Pet.* 3. 1, 2.

The Reaſons hereof are cleere; for the family is a ſeminary of the Church and Common-wealth. It is as a Bee-hive, in which is the ſtocke, and out of which are ſent many ſwarms of of Bees: for in families are all ſorts of people bred and brought up: and out of families are they ſent into the Church and Common-wealth. The firſt beginning of mankinde, and of his increaſe, was out of a family. For firſt did God joyne in mariage *Adam* and *Eve*, made them husband and wife, and then gave them children: ſo as husband and wife, parent and childe, (which are part of a family) were before Magiſtrate and ſubject, Miniſter and people, which are the parts of a Common-wealth, and a Church. When by the generall deluge all publike ſocieties were deſtroyed, a family, even the family of *Noah* was preſerved, and out of it kingdomes and nations againe raiſed. That great people of the Iewes which could not be numbred for multitude, was raiſed out of the family of *Abraham*. Yea even to this day have all ſorts of people come from families, and ſo ſhall to the end of the world. Whence it followeth, that a conſcionable performance of domeſticall and houſhold duties, tend to the good ordering of Church and Common-wealth, as being meanes to fit and prepare men thereunto.

Reaſon. The family a ſeminary. *Omnis domus initium, ſive particula debet eſſe civitatis: omne autem initium ad aliquem ſui generis finem, & omnis pars ad univerſi cujus pars eſt integritatem refertur. Aug. de civ Dei. l. 19. c. 18.*

Beſides, a family is a little Church, and a little Common-wealth, at leaſt a lively repreſentation thereof, whereby tryall may be made of ſuch as are fit for any place of authority, or of ſubjection in Church or Common-wealth. Or rather it is as a ſchoole wherein the firſt principles and grounds of government and ſubjection are learned: whereby men are fitted to greater matters in Church or Common-wealth. Whereupon the Apoſtle declareth, that a Biſhop that cannot rule his owne houſe, is not fit to governe the Church, 1 Tim. 3. 5. So we may ſay of inferiours that cannot be ſubject in a family; they will hardly bee brought to yeeld ſuch ſubjection as they ought in Church or Common-wealth: inſtance *Abſolom* and *Adoniah*, *Davids* ſonnes.

2 *Reaſon.* A family is a repreſentation of Church and common-wealth. *Ordinata imperandi obediendique concordia cohabitantium, refertur ad ordinatam imperandi obediendique concordiam civium. Aug. loc. citat.*

This is to be noted for ſatisfaction of certaine weake conſciences, who thinke that if they have no publike calling, they have no calling at all; and thereupon gather that all their time is ſpent without a calling. Which conſequence if it were good and

1. *Uſe.* Private callings in a family ſufficient callings

ſound, what comfort in ſpending their time ſhould moſt women have, who are not admitted to any publike function in Church or Common-wealth? or ſervants, children, and others who are wholly imployed in private affaires of the family? But the forenamed doctrine ſheweth the unſoundneſſe of that conſequence. Beſides, who knoweth not that the preſervation of families tendeth to the good of Church and Common-wealth? ſo as a conſcionable performance of houſhold duties, in regard of the end and fruit thereof, may be accounted a publike worke. Yea, if domeſticall duties be well and throughly performed, they will be even enough to take up a mans whole time. If a Maſter of a family be alſo an husband of a wife, and a father of children, hee ſhall finde worke enough: as by thoſe particular duties which we ſhall afterwards ſhew to belong unto Maſters, Husbands, and Parents, may eaſily be proved. So a Wife likewiſe, if ſhe alſo be a Mother and a Miſtreſſe, and faithfully endeavour to do what by vertue of thoſe callings ſhe is bound to doe, ſhall find enough to doe. As for children under the governement of their parents, and ſervants in a family, their whole calling is to be obedient to their parents and maſters, and to doe what they command them in the Lord. Wherefore if they who have no publike calling, be ſo much the more diligent in the functions of their private callings, they ſhall be as well accepted of the Lord, as if they had publike offices.

2. *Uſe.* Reproofe of ſuch as having no publike office, thinke themſelves freed from all duty.

Yet many there be, who having no publike imployment, think they may ſpend their time as they liſt, either in idleneſſe, or in following their vaine pleaſures and delights day after day, and ſo caſt themſelves out of all calling. Such are many maſters of families, who commit all the care of their houſe either to their wives, or to ſome ſervant, and miſpend their whole time in idleneſſe, riotouſneſſe, and voluptuouſneſſe. Such are many miſtreſſes, who ſpend their time in lying a bed, attiring themſelves, and goſſipping. Such are many young gentlemen living in their fathers houſes, who partly through the too much indulgencie and negligence of their parents, and partly through their owne headſtrong affections, and rebellious will, runne without reſtraint whither their corrupt luſts lead them. Theſe and ſuch other like to theſe, though by Gods providence they be placed

in

in callings, in warrantable callings, and in ſuch callings as miniſter unto them matter enough of imployment, yet make themſelves to be of no calling. Now what bleſſing can they looke for from the Lord? The Lord uſeth to give his bleſſing to men, while they are buſied in their callings. [g] *Iacobs* faithfull ſervice to his uncle *Laban*, moved God to bleſſe him. [h] *Ioſephs* faithfulneſſe to his maſter *Potiphar* was had in remembrance with God, who aduanced him to be ruler in Egypt. [i] *Moſes* was keeping his father in lawes ſheepe when God appeared to him in the buſh, and appointed him to be a Prince over his people. [k] *David* was ſent for from the field, where he was keeping his fathers ſheepe, when he was annointed to be King over Iſrael. [l] *Eliſha* was plowing when he was annointed to be a Prophet. [m] The ſhepheards were watching their ſheepe, when that gladſome tidings was brought to them, that the Saviour of the world was borne. Not to inſiſt on any more particulars, the promiſe of Gods protection is reſtrained to our callings: for [n] the charge which God hath given to the Angels concerning man is, to keepe him *in all his waies.*

Gods bleſſing on men diligent in their calling.

[g] *Gen.* 31. 42.

[h] *Gen.* 39. 2.

[i] *Exod.* 3 1, 2.

[k] 1 *Sam.* 16. 11.

[l] 1 *King.* 19. 19

[m] *Luke* 2. 8.

[n] Pſal. 91. 11.

As for thoſe who have publike offices in Church or Common-wealth, they may not thereupon thinke themſelves exempted from all family-duties. Theſe privat duties are neceſſary duties. Though a man be a Magiſtrate or a Miniſter, yet, if he be an husband, or a father, or a maſter, he may not neglect his wife, children, and ſervants. Indeed they who are freed from publike functions, are bound to attend ſo much the more upon the private duties of their families, becauſe they have more leiſure thereunto. But none ought wholly to neglect them; [o] *Ioſuah*, who was a Captaine and Prince of his people, and very much imployed in publike affaires, yet neglected not his family: for he profeſſeth that he and *his houſe* would ſerve the Lord. It ſeemeth that [p] *Eli* was negligent in performing the duty of a father, and [q] *David* alſo. But what followed thereupon? Two of *Elies* ſonnes proved ſacrilegious, and lewd Prieſts. Two of *Davids* ſonnes proved very ill common-wealths-men, even plaine traitors.

3 *Uſe.* Publike callings may not hinder private duties.

[o] *Ioſ.* 24. 15.

[p] 1 *Sam.* 2. 29. *&* 3 13.

[q] 1 *King.* 1. 6.

§. 9. *Of the Apoſtles order in laying downe the duties of husbands and wives in the firſt place.*

Why duties of man and wife firſt delivered.

There being three eſpeciall degrees of orders in a family, (as we heard before) the Apoſtle placeth husband and wife in the firſt ranke, and firſt declareth their duties, and that not without good reaſon: for

1 Man and wife were the firſt couple.

Firſt, The husband and wife were the firſt couple that ever were in the world. *Adam* and *Eve* were joyned in marriage, and made man and wife before they had children, or ſervants. So falleth it out for the moſt part even to this day in erecting, or bringing together a family: the firſt couple is ordinarily an husband and a wife.

2 Man and wife are commonly the chiefeſt in a family.

Secondly, moſt uſually the husband and his wife are the chiefeſt in a family, all under them ſingle perſons: they governours of all the reſt in the houſe. Therefore moſt meet it is, that they ſhould firſt know their duty, and learne to practiſe it, that ſo they may be an example to all the reſt. If they faile in their duty one to another, they give occaſion to all the reſt under them to bee careleſſe, and negligent in theirs. Let an husband be churliſh to his wife, and deſpiſe her, he miniſtreth an occaſion to children and ſervants to contemne her likewiſe, and to be diſobedient unto her: yea, to be churliſh and froward one to another, eſpecially to their underlings. Let a wife be untruſty and unfaithfull to her husband, let her filch and purloine from him, children and ſervants will ſoone take courage, or rather boldneſſe from her example privily to ſteale what they can from their father, and maſter. Thus is their breach of duty a double fault: one in reſpect of the party whom they wrong, and to whom they deny duty: the other in reſpect of thoſe to whom they give occaſion of ſinning.

Bis peccat qui exemplo peccat.

Vſe.

Know therefore, O husbands and wives, that yee, above all other in the family, are moſt bound unto a conſcionable performance of your duty. Greater will your condemnation be, if you faile therein. Looke to it above the reſt: and by your example draw on your children and ſervants (if you have any) to performe their duties: which ſurely they will more readily do, when they ſhall behold you as guides going before them, and making

making conscience of your joynt and severall duties.

§. 10. *Of the Apostles order in setting downe inferiours duties in the first place.*

In handling the duties of the first forenamed couple, the Apostle beginneth with wives, and layeth downe their particular duties in the first place. The reason of this order I take to be the *inferiority* of the wife to her husband. I doe the rather take it so to be, because I observe this to be his usuall method and order, first to declare the duties of inferiours, and then of superiours: For in handling the duties of [a] children and parents, and of [b] servants and masters, he beginneth with the inferiours, both in this, and [c] in other Epistles; which order also [d] S. *Peter* observeth: yea, [e] the law it selfe doth in the first place, and that expresly, mention the inferiours duty, onely implying the superiours to follow as a just consequence, which is this, *If the inferiour must give honour, and by vertue thereof performe such duties as appertaine thereto, then must the superiour carry himselfe worthy of honour, and by vertue thereof performe answerable duties.*

Wives particular duties first laid down, because they are inferiours.

[a] *Eph.* 6. 1.
[b] *Eph.* 6. 5.
[c] *Col.* 3. 18, 20, 22.
[d] 1 *Pet.* 3. 1.
[e] *Exod.* 20. 12.

Quest. Why should inferiours duties be more fully expressed, and placed in the first ranke?

Answ. Surely because for the most part inferiours are most unwilling to undergoe the duties of their place. Who is not more ready to rule, than to be subject?

Inferiours duties first taught because they are most backward and loth to performe them.

I deny not but that it is a farre more difficult and hard matter to governe well then to obey well. For to rule and governe requireth more knowledge, experience, wisdome, care, watchfulnesse, diligence, and other like vertues, than to obey and be subject. He that obeyeth hath his rule laid before him, which is the will and command of his superiour in things lawfull, and not against Gods will. But the superiour who commandeth, is to consider not onely what is lawfull but also what is most fit, meet, convenient, and every way the best: yea also he must forecast for the time to come, and so farre as he can observe whether that which is now for the present meet enough, may not be dangerous for the time to come, and in that respect unmeet to be urged. Whence it followeth, that the *superiour in authority* may sinne in commanding that which the *inferiour in subjection* may

Greater difficulty in ruling well, then in obeying. *Nihil difficilius nec perinde laboriosius quam bene imperare. Lud. Viv. in Aug. de Civ. D. l. 19 c. 16. Ducem velim qui à fronte pariter, & tergo sit oculatus. Timoth. apud Plutarch.*

upon his command do without ſinne. Who can juſtly charge *Ioab* with ſinne in numbring the people, when *David* urged him by vertue of his authority ſo to do? Yet did *David* ſinne in commanding it. Without all queſtion *Saul* did ſinne in charging the people by an oath, to eat no food the day that they purſued their enemies (a time when they had moſt need to be refreſhed with food, as *Ionathans* words imply) and yet did not the people ſin in forbearing: witneſſe the event that followed on *Ionathans* eating, though he knew not his fathers charge. Who ſeeth not hereby, that it is a matter of much more difficulty to rule well, than to obey? which is yet further evident by Gods wiſe diſpoſing providence in ordering who ſhould governe, who obey. Commonly the younger for age, the weaker for ſex, the meaner for eſtate, the more ignorant for underſtanding, with the like, are in places of ſubjection: but the elder, ſtronger, wealthier, wiſer, and ſuch like perſons, are for the moſt part, or at leaſt ſhould be in place of authority. *Woe to thee ô land* (f ſaith *Salomon*) *when thy King is a childe.* And g *Iſaiah* denounceth it as a curſe to *Iſrael*, that *children ſhall be their Princes, and babes ſhall rule over them, and* complaineth h that *women had rule over the people.*

2 *Sam.* 14. 2, &c.

See Treat. 7. §. 37.

1 *Sam.* 14. 24, &c.

Seniores & inter eos optimos, & prudentes & potentes oportet imperare, iuniores vero parere. Plato de rep. lib. 3.

f *Eccl.* 10. 16.

g *Iſa.* 3. 4.

h *Iſa.* 3. 12.

Now to returne to the point, though it be ſo that governours have the heavieſt burden laid on their ſhoulders; yet inferiours that are under ſubjection thinke their burden the heavieſt, and are lotheſt to beare it, and moſt willing to caſt it away. For naturally there is in every one much pride and ambition; which as duſt caſt on the eyes of their underſtanding, putteth out the ſight thereof, and ſo maketh them affect ſuperiority, and authority over others, and to be ſtubborne under the yoke of ſubjection: which is the cauſe that in all ages, both by divine, and alſo by humane lawes, penalties, and puniſhments of divers kinds have beene ordained, to keepe inferiours in compaſſe of their duty: and yet (ſuch is the pride of mans heart) all will not ſerve. What age, what place ever was there, which hath not juſt cauſe to complaine of ſubjects rebellion, ſervants ſtubbornneſſe, childrens diſobedience, wives preſumption? Not without cauſe therefore doth the Apoſtle firſt declare the duties of inferiours.

Ambition is it which maketh inferiours loth to be ſubject.

Beſides,

Beſides, the Apoſtle would hereby teach thoſe who are under authority, how to move them that are in authority over them, to deale equally and kindly, not hardly and cruelly with them; namely, by endevouring to performe their owne duty firſt. For what is it that provoketh wrath, rage, and fury, in governours? What maketh them that have authority, to deale roughly, and rigorouſly? is it not for the moſt part diſobedience, and ſtoutneſſe in thoſe that are under governement? though ſome in authority be ſo proud, ſo ſavage, and inhumane, as no honour done to them, no performance of duty can ſatisfie and content them, but they will (as [i] *Davids* enemies) reward evill for goodneſſe, yet the beſt generall direction that can be preſcribed to inferiours, to provoke their governours to deale well with them, is, that inferiours themſelves be carefull and conſcionable in doing their duty firſt. If their governours on earth be nothing moved therewith, yet will the higheſt Lord in heaven graciouſly accept it.

2 Inferiours duties firſt delivered, to teach them how to win their governours favour.

[i] *Pſal.* 38. 20.

Laſtly, men muſt firſt learne to obey well, before they can rule well: for they who ſcorne to be ſubject to their governours while they are under authority, are like to prove intolerable inſolent when they are in authority.

3. By obeying men learn to rule well. *Parendo diſces imperare Arist. Polit. lib. 3. c. 3.*

Uſe.

Learne all that are under authority, how to winne your governours favour: how to make your yoke eaſie, and your burden light: how to prevent many miſchiefes which by reaſon of the power of your ſuperiours over you may otherwiſe fall upon you: Firſt doe ye your duty.

Reaſons why governours ought firſt to performe their duties.

There are many weighty Reaſons to move governours firſt to begin to do their duty. For,

Firſt, by vertue of their authority, they beare Gods image, therefore in doing their duty they honour that image.

Secondly, by reaſon of their place, they ought to goe before ſuch as are under them.

Thirdly, a faithfull performance of their duty, is an eſpeciall meanes to keepe their inferiours in compaſſe of theirs.

Fourthly, their failing in duty is exemplary: it cauſeth others under them to faile in theirs, and ſo it is a double ſinne.

Fiftly, their reckoning ſhall be the greater: for of them who have received more, more ſhall be required.

Uterque ſuum præoccupet officium. Chryſ. hom. 26. in 1 Cor 11.

It were therefore to be wiſhed that ſuperiours and inferiours would ſtrive who ſhould beginne firſt, and who ſhould performe their owne part beſt, and in this kind ſtrive to excell, as runners in a race ſtrive in running to outſtrip one another.

Reaſons why inferiours ought firſt to performe their duties.

But if queſtion be made who ſhall begin, I adviſe inferiours not to ſtand out in this ſtriſe, but to thinke the Apoſtle firſt inciteth them: and that it is the ſafeſt for them to begin: for in this contention inferiours are like to fare the worſt, by reaſon of the power which Superiours have over them. And though it bee more againſt our corrupt, proud, and ſtout nature, to be ſubject and obey, yet let us ſo much the more endeuour to yeeld duty in this kinde. For it is an eſpeciall part of ſpirituall prudence, to obſerve what our corrupt nature is moſt prone unto, and wherein it moſt ſwelleth up, that therein we may moſt ſtrive to beat it downe: nature is contrary to grace, and *the* [k] *wiſdome of the fleſh enmity againſt God.*

[k] *Rom. 8. 7.*

§. 11. *Of the reaſons why Wives duties are firſt taught.*

Queſt. Why among other inferiours are wives firſt brought into the ſchoole of Chriſt to learne their duty?

Anſw. Firſt, of all other inferiours in a family, wives are farre the moſt excellent, and therefore to be placed in the firſt ranke.

Secondly, Wives were the firſt to whom ſubjection was injoyned: before there was childe or ſervant in the world, it was ſaid to her, *thy deſire ſhall be ſubject to thine husband.*

Gen. 3 16.

Thirdly, Wives are the fountaine from whence all other degrees ſpring: and therefore ought firſt to be cleanſed.

Fourthly, this ſubjection is a good patterne unto children and ſervants: and a great meanes to move them to be ſubject.

Fifthly, I may further add as a truth, which is too manifeſt by experience in all places, that among all other parties of whom the Holy Ghoſt requireth ſubjection, wives for the moſt part are [l] moſt backward in yeelding ſubjection to their husbands. But yee wives that feare God, be carefull of your duty: and though it may ſeeme ſomewhat contrary to the common courſe and practiſe of wives, yet *follow not a multitude to doe evill.* Though it be harſh to corrupt nature, yet beat downe that corruption:

[l] *See Treat. 3. § 4.*

Exod. 23. 2.

ruption: yea though your husbands be backward in their duties, yet be ye forward, and ſtrive to go before them in yours: remembring what the Lord ſaith (Matth. 5. 46, 47.) *If you love them which love you, what ſingular thing doe yee?* Yea remembring alſo what the Apoſtle ſaith, (1. Tim. 2. 14.) *The woman was firſt in the tranſgreſſion,* [n] and firſt had her duty given unto her, and [n] *was made for the man, and not man for the woman.*

Thus ſhall yee deſerve that commendation of good wives, [o] *Many have done vertuouſly, but yee excell them all.*

Si propter Deum viro pariueris, noli proponere quæ ab eo fieri decent, ſed ea quibus te legiſlator ſecit obnoxiam diligenter exequere. Chryſ. hom. 26 in 1 Cor. 11.

[n] *Gen. 3. 16.*

[n] *1 Cor. 11. 9.*

[o] *Prov. 31. 29*

Having hitherto handled the forenamed generall inſtructions, I will proceed to a more diſtinct opening of the words; and collect ſuch obſervations as thence ariſe, and then particularly declare the ſeverall duties which the three orders in a family owe each to other.

§. 12. *Of Wives ſubjection.*

EPHES. 5. 22.

Wives ſubmit your ſelves unto your owne husbands, as unto the Lord.

THE [p] word by which the Apoſtle hath noted out the duties of wives, is of the middle voice, and may be tranſlated paſſively as [q] many have done, or [r] actively as our Engliſh doth (*ſubmit your ſelves*) and that moſt fitly: for there is a double ſubjection.

[p] *Commanded.*

[q] *Subditæ ſint. Hieron. Vet. Tranſ. Eraſm.*

[r] *Subjicite vos. Beza.*

1. A *neceſſary* ſubjection: which is the ſubjection of *order.*

2. A *Voluntary* ſubjection: which is the ſubjection of *dutie.*

The neceſſary ſubjection is that degree of inferiority, wherein God hath placed all inferiours, and whereby he hath ſubjected them to their ſuperiours, that is, ſet them in a lower ranke. By vertue thereof, though inferiours ſeeke to exalt themſelves above their ſuperiours, yet are they ſubject unto them: their ambition

bition doth not take away that order which God hath eſtabliſhed. A wife is in an inferiour degree, though ſhe domineere never ſo much over her husband.

The *Voluntary* ſubjection, is that dutifull reſpect which inferiours carry towards thoſe whom God hath ſet over them: whereby they manifeſt a willingneſſe to yeeld to that order which God hath eſtabliſhed. Becauſe God hath placed them under their ſuperiours, they will in all duty manifeſt that ſubjection which their place requireth.

Becauſe it is a duty which is here required, the *voluntary ſubjection* muſt needs be here meant: and to expreſſe ſo much, it is thus ſet downe, *ſubmit your ſelves.*

Though the ſame word be here uſed that was in the former verſe, yet it is reſtrained to a narrower compaſſe, namely to * *ſubjection of reverence.* Here learne that

* See § 3.

1 *Obſer.* *To neceſſary ſubjection, muſt voluntary ſubjection bee added*: that is, duty muſt be performed according to that order and degree wherein God hath ſet us. This is to make a vertue of neceſſity.

Vnder this phraſe (*ſubmit your ſelves*) all the duties which a wife oweth to her husband are compriſed, as I ſhall * afterwards more diſtinctly ſhew.

* *Treat.* 3 §. 1.

§. 13. *Of the perſons to whom wives muſt be ſubject.*

In ſetting downe the parties to whom wives owe ſubjection, the Apoſtle noteth a particle of reſtraint (* *owne*) and that to ſhew that a wife ought to have but one husband, which is more plainely expreſſed in another place by the ſame phraſe, *let every woman have her owne husband*: that is, onely one proper to her ſelfe: ſo as

* *Note.*

1 *Cor* 7. 2. *Vnuſquiſque habeat*

See §. 82, 83.

2 *Obſer.* *It is unlawfull for a wife to have more then one husband at once.*

A wife muſt ſubmit her ſelfe onely to that one, proper husband, and to no other man (as ſhe is a wife and yeeldeth the duty of a wife) ſo as the ſubjection of adultereſſes is here excluded: and the duty required is, that

3 *Obſer.* *A wife muſt yeeld a chaſte, faithfull, matrimoniall ſubjection to her husband.*

Here

Here by the way note the fooliſh collection of Adamites, Familiſts, and ſuch like licentious libertines who from the generall words which the Apoſtle uſeth (*men* * and *women*) inferre that all women are as wives to all men, and that there needeth not any ſuch neere conjunction of one man with one woman. Which beaſtly opinion as it is contrary to the current of Scripture, and to the ancient law of marriage (*two ſhall be one fleſh*) ſo alſo to this clauſe (*their owne husbands.*) The Apoſtle, in uſing thoſe generall words followed the Greeke phraſe, which putteth thoſe two words (*men women*) for husbands and wives: ſo alſo doe other tongues, yea and our Engliſh. The particular relation, which is betwixt the perſons who are meant by thoſe two words, doth plainely ſhew how they are to be taken, and when they are to be reſtrained to man and wife. To take away that ambiguity, our Engliſh hath well tranſlated them, *husband* and *wife.*

Adamiani ex Adam dicti, cujus imitantur in Paradiſo nuditatem. Nuptias averſantur. Nudi itaque mares fœminæque conveniunt, &c. Auguſt. de Hæreſ. diſtinct 31.

Promiſcuè inter ſe viri & fœminæ Veneri operam dabant. Philaſt.

* ἀνὴρ καὶ γυνὴ

Secundum intelligentiam græcitatis γυνὴ tam uxor quàm mulier valeat interpretari. Hier. in Gal. 4.

To direct and provoke wives unto their duty, the Apoſtle addeth this clauſe (*as unto the Lord*) which is both a *Rule* and a *Reaſon* of wives ſubjection. It directeth wives by noting the *reſtraint* of their obedience, and the *manner* thereof.

The *Reſtraint*, in that *Wives ought ſo to obey their husbands as withall they obey the Lord*; but no further: they may not be ſubject in any thing to their husbands, that cannot ſtand with their ſubjection to the Lord.

4 *Obſer.* See *Treat.* 3. §. 51.

The *manner*, in that *Wives ought to yeeld ſuch a kinde of ſubjection to their husbands, as may be approved of the Lord.*

5 *Obſer.* See *Treat.* 3. §. 54.

Thus the Apoſtle himſelfe expoundeth this phraſe, Chap. 5. verſe 5, 6.

It provoketh wives to ſubmit themſelves to their husbands, by noting the place of an husband, which is, to be in the Lords ſtead, bearing his image, and in that reſpect having a fellowſhip and partnerſhip with the Lord, ſo as

Wives in ſubjecting themſelves aright to their husbands are ſubject

6 *Obſer.*

Subject to the Lord. And on the contrary ſide.

7 *Obſer.* See Treat. 3. §. 70.

Wives in refuſing to be ſubject to their husbands, refuſe to be ſubject to the Lord.

§. 14. *How an husband is his wives head.*

EPHES. 5. 23.

For the husband is the head of the wife, even as Chriſt is the head of the Church: and hee is the Saviour of the body.

THe place of an husband intimated in the laſt clauſe of the former verſe, is more plainely expreſſed, and fully explained in this verſe. His place is expreſſed under the metaphor of an *head*: and amplified by his reſemblance therein unto *Chriſt*.

The particle of connexion (FOR) ſheweth that this verſe is added as a reaſon: which may fitly be referred both to the duty it ſelfe: and to the manner of performing it.

The metaphor of an *head* enforceth the *duty*.

The amplification thereof by the reſemblance that is made to Chriſt, enforceth the *manner* of performing the *duty*.

A wife muſt ſubmit her ſelfe to an husband, becauſe he is her *head*: and ſhe muſt doe it *as to the Lord*, becauſe her husband is to her, as Chriſt is to the Church.

The metaphor of an head declareth two points:

1. The dignity
2. The duty

} of an husband.

1. As an head is more eminent and excellent than the body, and placed above it, ſo is an husband to his wife.

2. As an head by the underſtanding which is in it, governeth, protecteth, preſerveth, provideth for the body, ſo doth the husband his wife: at leaſt he ought ſo to doe: for this is his office and duty. This is here noted to ſhew the benefit which a wife receiveth by her husband: ſo as two motives are included under this metaphor.

The firſt is taken from the husbands prerogative, whence note that

Subjection

Subjection muſt be yeelded to ſuch as are over us. For this is a maine end of the difference betweene party and party. To what end is the head ſet above the body, if the body be not ſubject to it? 8 Obſer.

The ſecond is taken from the benefit which a wife reapeth by her husbands ſuperiority; and it ſheweth that

They who will not ſubmit themſelves to their ſuperiours, are injurious to themſelves: as the body were injurious to it ſelfe, if it would not be ſubject to the head. 9 Obſer. See Treat. 3. §. 73.

§. 15. *Of the reſemblance of an husband to Chriſt.*

The more to enforce the foreſaid reaſon, the Apoſtle addeth the reſemblance that is betwixt an husband and Chriſt, as this note of compariſon (* *even as*) ſheweth: whence it followeth that * a's.

It is as meet for a wife to ſubmit her ſelfe to her husband, as for the Church to ſubmit it ſelfe to Chriſt. This amplification is eſpecially added for Chriſtians. Heathens may be moved to ſubject themſelves to their Governours, by the reſemblance taken from a naturall body. How much more ought Chriſtians to be moved by the reſemblance taken from the myſticall body of Chriſt? 10 Obſer.

Theſe words (*and he is the Saviour of the body*) as they doe declare the office of Chriſt, and the benefit which the Church reapeth, ſo they note the end why an husband is appointed to be the head of his wife, namely, that by his provident care he may be as a Saviour to her. It is here noted rather to ſhew the benefit which a wife reapeth by her husband, then the duty which he oweth: for that the Apoſtle declareth afterwards, verſ. 25, &c. The meaning then is, That as Chriſt was given to be an head of the Church which is his body, that he might protect it, and provide all needfull things for it, and ſo be a Saviour to it, even ſo for that very end are husbands appointed to be the head of their wives. How an husband is a Saviour to his wife. See Treat. 3. §. 73.

Vpon this ground the Apoſtle inferreth the concluſion in the next verſe.

§. 16. *Of*

§. 16. *Of the reſemblance betwixt* { *The Church to Chriſt.* / *A wife to her husband.*

EPHES. 5. 24.

Therefore as the Church is ſubject to Chriſt, ſo let wives be to their owne husbands in every thing.

THis concluſion ſetteth forth not onely the duty it ſelfe, but alſo another *Reaſon*, and another *Rule* to provoke and direct wives to performe their duty: and that under the patterne of the Church.

The *Reaſon* may be thus framed, *That which the Church doth to Chriſt, a wife muſt doe to her husband. But the Church is ſubject to Chriſt. Therefore a wife muſt be ſubject to her husband.*

The propoſition is grounded on that reſemblance which is betwixt the Church in relation to Chriſt, and a wife in relation to her husband: for an husband is that to his wife, which Chriſt is to the Church; therefore a wife muſt be ſo to her husband, as the Church is to Chriſt.

The *Rule* noteth both the *Manner* (ſ *as*) and alſo the *Extent* of a wives ſubjection (* *in every thing*)

ſ ὡσπερ.
* ἐν παντι.
See more of the *manner* and *extent* of a wives obedience, *Treat.* 3. §. 51. & 63. 1 *Cor.* 10. 23. *Verſ.* 33.

Queſt. Is mortall and ſinfull man to be obeyed as the Lord Chriſt the eternall Sonne of God?

Anſw. This extent is to be reſtrained to the generality of the things in queſtion. As in other places, where the Apoſtle ſaith, *all things are lawfull for me*, he meaneth all indifferent things, for of them his ſpeech was in that place. And where againe he ſaith, *Whatſoever is ſet before you, eat*, he meaneth, whatſoever good and wholſome meat: for of that he ſpake.

Thus much of the maine drift of the Apoſtle in ſetting before wives the example of Chriſt, to whom husbands are like in dignity, and the example of the Church, to whom wives ought to be like in duty.

I will further conſider theſe examples of Chriſt and the Church more diſtinctly by themſelves, without any relation to man

man and wife: and out of them note ſuch generall inſtructions as concerne all Chriſtians.

§. 17. *Of the relation betwixt Chriſt and the Church.*

Ephes. 5. 23, 24.

23. *Chriſt is the head of the Church: and he is the Saviour of the body.*

24. *The Church is ſubject unto Chriſt in every thing.*

Behold here the mutuall relation betwixt { Chriſt, / the Church.

Wherein note concerning Chriſt,

1. His preheminence over the Church, (*he is her head.*)

2. His goodneſſe to her, (*he is her Saviour.*)

Note alſo concerning the Church.

1. Her prerogative, (*ſhe is the body of Chriſt.*)

2. Her duty. In laying downe whereof, there is noted,

1. Wherein it conſiſteth, (*The Church is ſubject to Chriſt.*)

2. How farre it extendeth, (*in every thing.*)

The title *Head*, is given to Chriſt in two reſpects:

1. In regard of his [t] dignity and dominion over the Church.

2. In regard of the [u] neere union betwixt him and the Church.

This union is more fully expreſſed afterwards, verſ. 30.

The dignity of Chriſt is here principally intended: ſo as *Chriſt is the higheſt in authority over the Church*: the titles [d] *Lord*, [e] *Father*, *Maſter*, *Doctor*, [f] *Prophet*, [g] *First-borne*, with the like, being by a kinde of excellency and propriety attributed to him, prove as much.

The cauſes hereof are

1. The good pleaſure of God his Father.

2. The dignity of his perſon being God-Man.

3. The merit of his ſacrifice whereby he hath redeemed and purchaſed his Church unto himſelfe.

4. The omnipotency of his power, whereby he is able to protect it.

5. The

[t] *Col.* 1. 18.
[u] *Epheſ.* 4 15, 16.

Doct.
[d] 1 *Cor.* 8. 6.
[e] *Mat.* 23. 7, 8, 9.
[f] *Deut* 18, 15.
[g] *Col.* 1. 18.

5. The al-ſufficiency of ſpirit, whereby he is able to give to every member all needfull grace.

1 *Uſe.* Till the Pope of Rome can ſhew ſo good reaſon for this title (*Supreme head of the whole Church*) we will account him a blaſphemous uſurper thereof.

The diſtinction betwixt imperiall and miniſteriall head diſcuſſed. *Object.* He is not accounted an *Imperiall* head as Chriſt is, but onely a *Miniſteriall* head.

Anſw. 1. This diſtinction is without all ground or warrant of Scripture.

2. It implieth plaine contradiction. For to be a miniſteriall head, is to be an *head* and a *miniſter*, which is all one as an *head* and a *member* in relation to the ſame thing.

3. Though in theſe two words (*Imperiall, Miniſteriall*) they may ſeeme to advance Chriſt above the Pope, yet in their owne interpretation of theſe words they make the Pope equall to Chriſt, if not advance him above Chriſt. For they ſay that Chriſt is an *imperiall* head to quicken the Church inwardly: and the Pope a *miniſteriall* head to governe it outwardly. Firſt let it be noted, how little congruity this expoſition hath with the words expounded. Doth this word (*imperiall*) intimate a quickning vertue? Doth this word (*miniſteriall*) imply a governing power? Nay, is there not great incongruity in this, that Chriſt ſhould be the *Imperiall* head, and yet the Pope an head to governe? Beſides, doth not this rend aſunder two of Chriſts offices, and leaving one to Chriſt, give another to the Pope, and ſo make him equall with Chriſt? If the particular branches of this government which is given by Papiſts unto the Pope by vertue of his headſhip be obſerved, we ſhall finde that to be verified in him, which the Apoſtle hath foretold concerning Antichriſt, that *as God he ſitteth in the temple of God, ſhewing himſelfe that he is God.* For they give to him the keyes of heaven and hell, to ſhut or open the one or other as pleaſeth him: they give him power to diſpenſe with Gods lawes, to coine articles of faith, to make lawes to bind mens conſciences directly and immediatly, to give pardon for ſinne, to free ſubjects from allegeance to their Soveraignes, to canonize Saints, and what not?

Staplet. lib. 6. cap. 16. de princip. doct.

2 *Theſſ.* 2. 4. *In Decretal.*

But to let theſe impious blaſphemies paſſe, beſide that this prerogative of Chriſt (to be *head of the Church*) is incommu[illegible] (for

(for thereby the Apostle proveth Christ to be advanced *farre above all principality, and power, and might, and dominion, and every name, &c.*) Christ needeth not for the execution of his office therin any Vicar, or Deputy: for as head he *filleth all in all things*: and by his eternall spirit is he in heaven, earth, and every place where any of his members are, according to his * promises made unto his Church.

Eph. 1. 21, 22, 23.

* Mat. 18. 20. & 28. 20.

Much comfort and great confidence must this needs minister to all such as have assurance that they are of this body: for having so mighty, so wise, so mercifull an head, an head so sufficient every way, who can instruct, direct, guide, governe, protect, and helpe them in all their needs whatsoever, what need they feare? When we are assaulted by Satan, or any way set upon by any of his instruments, or are in any distresse or need, let us lift up the eyes of our faith higher then we can the eyes of our body, and in heaven behold this our head, who is invisible, and we cannot but receive from thence much comfort and incouragement.

Use.

§. 18. *Of the benefit of Christs headship.*

The *Goodnesse* of Christ is set downe in these words (*and he is the Saviour of the body*) Every word almost hath his emphasis.

1. The copulative particle (AND) sheweth that

The goodnesse which Christ doth for his Church, he doth because he is the head thereof.

1 *Obser.*

O how happie a thing is it for the Church that it hath such an head! an head that doth not tyrannize over it, nor trample it under foot: an head that doth not pole, or peele the Church: but procureth peace and safetie to it. When *Naomi* sought to make a match betwixt *Boaz* and *Ruth*, that hee might bee her head, what saith she? *Shall I not seeke rest for thee that it may be well with thee?* It is therefore the office of an head to be a Saviour, to procure rest and prosperity to the body whose head it is.

Ruth 3. 1.

Happy were it for Kingdomes, Common-wealths, Cities, Churches, Families, Wives, and all that have heads, if they were such heads: that, because they are heads, they would endevour to be Saviours.

§. 19. *Of Chriſt a ſufficient* Saviour.

In laying forth the goodneſſe of Chriſt three things are noted,
1. The *Kinde* of goodneſſe, which is ſalvation (*the Saviour.*)
2. The perſon that performeth it (*he himſelfe.*)
3. The parties for whom he performeth it (*the body.*)

1. The Greeke word tranſlated * *Saviour* is ſo emphaticall that other tongues can hardly find a fit word to expreſſe the emphaſis thereof: it being attributed to Chriſt, implyeth that

Chriſt is a moſt abſolute and perfect Saviour, he is every way a ſufficient Saviour: * *able perfectly to ſave even to the very uttermoſt.* He ſaveth Soule and Body: he ſaveth from all manner of miſery: which is intimated by that particular from which he ſaveth, namely *ſin: he ſhall ſave his people from their ſins.* Sin is the greateſt, and moſt grievous evill, yea, the cauſe of all miſery; they who are ſaved from it, are ſaved from all evill: for there is nothing hurtfull to man, but that which is cauſed by ſin, or poiſoned by it.

Before ſinne ſeazed on man he was moſt happy, free from all miſery: and ſo ſhall he be after the contagion, guilt, puniſhment, dominion, and remainder of ſinne is removed. But he that remaineth in the bondage of ſin is in a moſt wofull plight. In that Chriſt ſaveth from ſin, he ſaveth from the wrath of God, the curſe of the law, the venome of all outward croſſes, the tyranny of Satan, the ſting of Death, the power of the grave, the torments of hell, and what not?

Reaſon. The purity of Chriſts nature, and excellency of his perſon is it that maketh him ſo ſufficient a Saviour: which reaſon the Apoſtle himſelfe noteth. for where he ſaith that *Chriſt is able to ſave to the uttermoſt*, he addeth, for proofe thereof, that he is *Holy, harmleſſe, undefiled, ſeparate from ſinners, and made higher then the heavens.* Heb. 7. 25, 26.

Vſes. Conſolation. Great matter of *rejoycing*, and of *confidence* doth this miniſter unto us. When the Angel firſt brought this newes, *To you is borne a Saviour*, he ſaith, *Behold I bring you good tidings of great joy.* Luke 2. 10. 11. This made the Virgin *Mary* ſay, *My ſpirit hath rejoyced in God my Saviour*, and for this did *Zacharias* bleſſe God that *redeemed his people, and raiſed up an horne of ſalvation.* Luke 1. 47. Verſ. 68, 69. When the eyes of old

* σωτηρ. *Sotera inſcriptum vidi Syracuſis hoc quantum eſt? Ita magnum ut Latino uno verbo exprimi non poſſit. Is eſt nimirum ſoter, qui ſalutem dedit.* Cicer. in ver. act. 4. *Doct.*

* Heb. 7 25. σωζειν εις το παντελες. Mat. 1. 21.

old *Simeon* had ſeene this *Salvation*, he deſired no longer to live, but ſaid, *Lord now letteſt thou thy ſervant depart in peace.* Luke 2.29,30.

They who beleeve in this *Saviour*, will be of like minde: and as they rejoyce in him, ſo they will truſt unto him, and ſay with the Apoſtle, *we are more then conquerors through him that loved us, &c.* Rom. 8.37.

This being ſo, to what end ſerveth the ſuppoſed *treaſure of the Church*, wherein are ſaid to be ſtored up *indulgences, pardons, merits, workes of ſupererogation*, and I know not what traſh, to add to the ſatisfaction of this Saviour? either Chriſt is not a ſufficient Saviour, or theſe are (to ſpeake the leaſt) vaine. But vaine they are: and an empty, filthy, deteſtable treaſure that is, which God will deſtroy with all that truſt therein. Reſut.

§. 20. *Of Chriſt the onely Saviour.*

This relative particle (*ΗΕ) hath alſo his emphaſis; for as it pointeth out *Chriſt the head of the Church*, ſo it reſtraineth this great worke to him: it may thus be tranſlated, *he himſelfe*: that is, he in his owne perſon, he by himſelfe, he and none but he. So as to ſpeake properly, * αὐτὸς.

Chriſt is the onely Saviour of men: in which reſpect he is called [b] *the horne of ſalvation*, yea [c] *Salvation* it ſelfe: which titles are given to him by an *excellency and propriety*: and in the ſame reſpect the name [d] *Ieſus* was given unto him. Doct. [b] Luke 1.69. [c] & 2.30. [d] Mat. 1.21.

Here by the way note the blaſphemous arrogancy of thoſe great ſectaries among the Papiſts, who ſtile themſelves *Jeſuits*: aſſuming that name which is proper to this great office of Ieſus Chriſt. Ieſuit a blaſphemous title.

Object. Why is this name more blaſphemous, then the title *Chriſtians*?

Anſw. One of their owne religion doth thus reſolve that objection: *Wee are called Chriſtians of Chriſt, not Ieſuits of Ieſus, becauſe we partake of the thing ſignified by the name Chriſt,* *A Chriſto dicimur Chriſtiani, non autem à Ieſu Ieſuani, ſeu Ieſuita: quia rem ſignatam nomine* Chriſtus, *ſcil. unctionem nobis communicavit. Nam ut ait Apoſtolus, omnes nos de plenitudine ejus accepimus: ſed rem ſignificatam nomine* Ieſus *non cõmunicavit: nã ſalvare ipſi ſoli cõvenit: ipſe enim (ut dicitur in ſcriptura) ſalvum ſa-* Why we may be called Chriſtians, and not Ieſuits. *Chriſtus commune dignitatis eſt nomen. Ieſus proprium vocabulum ſalvatoris. Hier. in Mat. 16.*

that is anointing: for (as the Apoſtle ſaith) we all receive of his fulnes. But he hath not communicated to us the thing ſignified by the name Ieſus; for it belongeth to him alone to ſave, as ſaith the Scripture, he ſhall ſave his people: as if he ſhould ſay, he alone and no other.

ciet populũ ſuum: ac ſi diceret, ipſe ſolus, & non alius. Guil. Landwood in Provinc. ſive Conſtitut. Angl. lib. de Conſuetud.

But to returne to our matter, S. *Peter* doth moſt plainely and fully prove the forenamed doctrine in theſe words ſpoken of Ieſus Chriſt, [a] *There is no ſalvation in any other: for there is none other name under heaven given among men wherby we muſt be ſaved.* None is able, [f] none is worthy to worke ſo great a work, Ieſus muſt do it, or it cannot be done. But ſhe is ſo able, and ſo worthy as he can do it of himſelfe, and needeth none to aſſiſt him.

[a] *Act.* 4. 12.

[f] *Rev.* 5. 4, 5.

[g] *Iſa.* 63. 3.

What a dotage is it to truſt to other Saviours? Legions of Saviours have Papiſts to whom they flie in their need. All the Angels in heaven, and all, whom at any time their Popes have canonized for Saints (which are many millions) are made Saviours by them. [h] *Be aſtoniſhed, O ye heavens, at this: for they have committed two evils: they have forſaken Chriſt the fountaine of living waters, and hewed them out ciſternes, broken ciſternes that can hold no water.*

Let us for our parts flie unto this Saviour onely, and wholly rely upon him, as we deſire to be ſaved. Thus ſhall we honour him by preferring him before all: yea by rejecting all but him: and thus ſhall we be ſure to bring helpe, eaſe and comfort to our owne ſoules.

[h] *Ier.* 2. 12, 13.

§. 21. *Of the Church the body of Chriſt.*

The perſons who receive any benefit by this *Saviour*, are all compriſed under this metaphor *the bodie*: whereby the ſame thing is meant that was meant before by the *Church*.

Church according to the notation of the Greeke word ſignifieth an aſſembly called together. It is in Scripture by a property attributed to them who are called to God.

ἐκκλησία *Eccleſia ex vocatione appellata eſt. Aug. in Epiſt. ad Rom. Mat.* 20. 16.

This calling is twofold:

1. *Outward*, which is common to all that make profeſſion of the Goſpell: in this reſpect it is ſaid, *many are called & few choſen.*

2. *Inward*,

Vſe. See *The whole Armour of God* Treat. 1. part. 1 §. 5. *Vtrùm multi ſalutares dici poſſint non facilè audendum eſt. Solus enim ipſe ſalvator corporis eſt. Aug. in Ioſ. lib.* 6 *queſt.* 23.

2. *Inward*, which is proper to the elect. None but they, and all they in their time ſhall both outwardly be called by the word to a poſſeſſion of Chriſt, and alſo inwardly and effectually by the ſpirit to beleeve in Chriſt and obey his Goſpell. This is ſtiled [b] *an heavenly calling*, which is [c] proper to the Saints. Theſe make that Church whereof Chriſt is properly the head: and therefore in relation to that metaphor of an head, they are called the *Body*: and that in theſe reſpects;

[b] *Heb.* 3. 1.
[c] 1 *Cor.* 1. 2.

1. They are under Chriſt, as a body under the head.
2. They receive ſpirituall life and grace from Chriſt, as a body naturall receiveth ſenſe and vigour from the head.
3. Chriſt governeth them, as an head the body.
4. They are ſubject to Chriſt, as a body to the head.

§. 22. *Of the extent of Chriſts goodneſſe to all his body.*

This metaphor by which the perſons that reape the benefit of Chriſts office are ſet forth, noteth two points.

1. *All that are once incorporated into Chriſt ſhall bee ſaved.* The body compriſeth all the parts and members under it: not onely armes, ſhoulders, breaſt, backe, and ſuch like: but alſo hands, fingers, feet, toes, and all. Chriſt their head being their *Saviour*, who can doubt of their ſalvation?

2. *None but thoſe that are incorporated into Chriſt ſhall be ſaved.* For this priviledge is appropriated to the *body*.

The former point is cleerely ſet forth by a reſemblance, which the Apoſtle maketh betwixt *Adam* and *Chriſt*, thus: *As by the offence of one, judgement came on all men to condemnation; even ſo by the righteouſneſſe of one, the free gift came on all men unto juſtification of life.* Here are noted two roots, one is *Adam*, the other is *Chriſt*: both of them have their number of branches, to all which they convey that which is in them, as the root conveyeth the ſap that is in it, into all the branches that ſprout from it. The firſt root, which is *Adam*, conveyeth ſinne and death to all that come from him: and the other root, which is *Chriſt*, conveyeth grace and life to every one that is given to him: for ſaith he, *All that the Father giveth me, ſhall come to me: and him that commeth to me I will in no wiſe caſt out*: and a little after, he rendreth this reaſon, *This is the Fathers will, that of all which hee*

Rom. 5. 18.

Ioh. 6. 37.

Verſ. 39.

hath given me I ſhould loſe nothing, but ſhould raiſe it up againe at the laſt day.

Object. Chriſt himſelfe maketh exception of one, where he ſaith, *Iohn 17.12.* *none is loſt but the Sonne of perdition.*

Anſw. That phraſe, *Sonne of perdition*, ſheweth that *Iudas* was never of this body: for can we imagine that Chriſt is a Saviour of a ſonne of perdition?

Object. Why is he then excepted?

Anſw. By reaſon of his office and calling he ſeemed to be of this body, and till he was made knowne, none could otherwiſe judge of him: in which reſpect Saint *Peter* ſaith, *Act. 1.17.* *he was numbred with us.*

2. *Anſw.* Chriſt there ſpeaketh in particular of the twelve Apoſtles, and to be an Apoſtle of Chriſt was in it ſelfe but an outward calling.

Uſe. This is a point of admirable comfort to ſuch as have aſſurance of their incorporation into Chriſt, they may reſt upon the benefit of this office of Chriſt, that he is a *Saviour*. We need not think of climing up to heaven, and ſearching Gods records to ſee if our names be written in the booke of Life. Let us onely make triall whether we be of this body or no. For our helpe herein, know we that this metaphor of *a body* implieth two things.

How we may know whether we be of Chriſts body or no.

1. A myſticall union with Chriſt.
2. A ſpirituall communion with the Saints.

By vertue of that union they who are of Chriſts body,

1. [m] Receive grace, and life from him.
2. [n] Are guided and governed according to his will.
3. [o] Seeke to honour him in all things they doe.
4. [p] Are offended and grieved when he is diſhonoured by others.

[m] *Eph.4.15,16*
[n] *Iob.1.7.6.*
[o] *Iob.17.10.*
[p] *Gal.3.1.* *Pſal.119.136.*

By reaſon of their communion with the Saints being fellow members,

1. [q] They love the brethren.
2. [r] They are ready to ſuccour ſuch as are in diſtreſſe.
3. [ſ] They will edifie one another.
4. [t] They retaine a mutuall ſympathy: rejoycing, and mourning one with another.

[q] *1 Iob.4.11.*
[r] *Mat.25.40.*
[ſ] *Eph.4.16.*
[t] *1 Cor.12.26.*

§. 23. *Of*

§. 23. *Of the restraint of the benefit of Christs headship to them onely that are of his body.*

That none but those who are of Christs body, shall partake of the benefit of his office, is cleare by other like titles of restraint, as [u] *his people, and* [x] *his sheepe*: but especially by denying to the *world* the benefit of his interce on. [y] *I pray not for the world*, saith he. In this respect this position (*out of the Church no salvation*) is without exception true: for *the body* is the true, Catholike, invisible Church: he that is not a member of this Church, but is out of it, hath not Christ to be his head and Saviour, whence then can he have salvation?

The former point is not more comfortable to those that have assurance that they are members of this body, then this is terrible to those that give too great evidence they are no members thereof; as all they doe that have not the spirit of Christ ruling in them, but rather rebell against him: and beare no love to the Saints, but rather hate them, and doe them all the spight they can.

[u] *Mat.* 1. 21.
[x] *Ioh.* 10. 11.
[y] *Ioh.* 17. 9.

Ecclesia corpus Christi est: unde manifestum est, eum qui non est in membris Christi, Christianam salutem habere non posse. Aug. de unit. Eccl. c 2.

§. 24. *Of the Churches subjection to Christ.*

Ephes. 5. 24.

The Church is subject unto Christ in every thing.

THe duty which the Church in way of thankfulnesse performeth to Christ her head for this great benefit, that *he is her Saviour*, is *Subjection*: Vnder which word is comprised all that obedience and duty, which in any kind Christ requireth of the Church, in and by the Word.

Quest. Is it possible for that part of the Church which is here on earth, to yeeld such obedience?

Answ. It will faithfully endevour to doe what it can: and that honest and utmost endevour Christ graciously accepteth for a perfect performance of all.

In that it is here taken for grant, that *the Church is subject to*

Chriſt, I may, as from a generall to a particular, infer that

Doct. *Whoſoever is of the Catholike Church, is ſubject to Chriſt*, and yeeldeth obedience to his word. *Cant.* 1. 3. *We will run after thee*, ſaith the Church to Chriſt. *Joh.* 10. 27. *My ſheepe heare my voice and follow me*, ſaith Chriſt of that flocke, which is his Church.

Reaſon. For Chriſt conveyeth his owne ſpirit into his myſticall body the Church, and into every member thereof: which ſpirit is much more operative, and lively then the ſoule of man. If therefore mans ſoule quickning every part of the naturall body, make them ſubject to the head, much more will the ſpirit of Chriſt bring the members of his myſticall body in ſubjection to himſelfe. *Rom.* 8. 11. *If the ſpirit of him that raiſed up Ieſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, by the ſpirit that dwelleth in you.* This Text by many learned and judicious divines is applied to the Spirits firſt quickning and raiſing us from the death of ſinne, as well as to the laſt reſurrection. *Calvin Beza Piſcator. alijs.*

Vſe. Hereby let triall be made of particular viſible Churches and of particular perſons, whether they are in deed of this true Catholike Church or no. Thoſe viſible Churches which refuſe to be governed by Chriſts word, and are wholly governed by humane traditions, which riſe againſt Chriſt and play the adultereſſes by committing Idolatry, are not of this Catholike Church which is *ſubject to Chriſt*. No more are Infidels that defie Chriſt, Heretiques that deny him, ignorant perſons that know not his will, profane perſons that deſpiſe him, wordlings that lightly eſteeme him, nor any that perſecute or ſcorne him in his members. By this we may ſee that many have a name that they are of the Church, who indeed are not. Triall of true Churches.

Obiect. Many ſuch perſons may belong to Gods election, and ſo be of that body whereof Chriſt is a Saviour.

Anſw. Election indeed giveth them a title to Chriſt, but they cannot reape any benefit by that title till they have a poſſeſſion of Chriſt by vertue of their ſpirituall union with him. Neither can they have any aſſurance of their election, till they finde by the quickning vertue of the ſpirit, that they are united unto Chriſt. Wherefore ſo long as men remaine deſtitute of the Spirit of Chriſt, and are poſſeſſed with a contrary ſpirit, they may well be judged

judged for the present to be none of this body, nor to have any part in Christ; their future estate being referred to him who onely knoweth what it shall be.

§. 25. *Of the extent of the Churches subjection.*

The extent of the Churches subjection to Christ is without any restraint at all, *in every thing*. For there is nothing which Christ requireth of her, but she may with a good conscience, and must in obedience yeeld unto. Iust, and pure, and perfect are all his commandements, there is no error in any of them: no mischiefe or inconvenience can follow upon the keeping of them. This extent being here taken for grant, I may further inferre that

They who are of the true Catholike Church will yeeld universall obedience to Christ: They will obey him in every of his commandements. *David turned not aside from any thing that the Lord commanded him. Iosiah turned to the Lord with all his heart according to all the law*: and *Zacharias*, and *Elizabeth*, *walked in all the commandements of God*. All these were of this Church: and of their minde are all others that are of this Church. *Doct.* 1 *King.* 15. 5. 2 *King.* 23. 25. *Luke* 1. 6.

For the spirit of Christ which is in them worketh a thorow reformation. Even as the flesh leadeth a naturall man on to every sinne, so the spirit of Christ stirreth him up to every good duty. In which respect it is said, that *whosoever is borne of God doth not commit sin*. *Reason.* 1 *Ioh.* 3. 9.

Object. The best Saints in all ages have transgressed in many things. *Iam.* 3. 2.

Answ. Their sinnes though grievous, have not wilfully in open rebellion against Christ beene committed, but they have slipped from them, partly through their owne weakenesse, and partly through the violence of some temptation. So as that which the Apostle saith of himselfe, may be applied to all that are of the body of Christ, *That which I doe, I allow not: Now then is it no more I that did it, but the sinne that dwelleth in me*. *Rom.* 7. 15. 17.

This extent is a good proofe of the truth of subjection, for herein lieth a maine difference betwixt the upright and the hypocrite; yea betwixt restraining and renewing grace. That restraining *Use.* Triall of integrity.

reſtraining grace which is in many hypocrites ſtirreth them to do *many* things which Chriſt commandeth, if at leaſt they croſſe not their honour, profit, eaſe, and the like. *Herod* that notorious hypocrite *did many things.* None that beareth the name of the Church, but will be ſubject in ſome things. But none but the upright, who are indeed renewed by the ſanctifying ſpirit of Chriſt, will in all things make Chriſts will their rule, and in every thing hold cloſe to it; preferring it before their pleaſure, profit, preferment, or any other outward allurement. They who ſo doe, give good evidence that they are of the body of Chriſt, and may reſt upon it, that Chriſt is their *Saviour.*

Mark. 6. 20.

§. 26. *Of the Summe of Husbands duties.*

EPHES. 5. 25.

25. *Husbands love your Wives; even as Chriſt alſo loved the Church, and gave himſelfe for it.*

FRom Wives duties the Apoſtle proceedeth to preſſe Husbands duties. And as he propounded to Wives for a patterne, the example of the Church, ſo to Husbands he propoundeth the example of Chriſt: and * addeth thereunto the patterne of a mans ſelfe, in regard of that naturall affection which he beareth to his body. Thus he addeth patterne to patterne, and doth the more largely and earneſtly preſſe them, becauſe husbands having a more honourable place, their failing in duty is the more hainous, ſcandalous, and dangerous.

* Verſ 28, 29.

Husbands duties moſt preſſed.

The Apoſtle reſtraineth the duties of Husbands to their * *own* Wives, as he did the duties of Wives to their " *owne* Husbands. For though the ſame word be not here uſed which was before, yet a word of like emphaſis is uſed: and as good reaſon there is that our Engliſh tranſlators ſhould have put in this particle (*owne*) in this verſe, as in the 22. verſe, for proofe whereof read 1 Cor. 7. 2. Where * theſe two words are uſed, and both of them tranſlated *owne.*

* ἰδιους. " *ἰδιοις.*

* ἰδιὸς. *idion.* See §. 82.

This I have the rather noted, becauſe many who hold that a Wife

Wife muſt have but one Husband, conceit that a Husband may have more Wives then one: which conceit this particle (*owne*) wipeth away.

All the duties of an Husband are compriſed under this one word * *Love*. Wherein that an Husband might be the better directed, and whereto that he might be the rather provoked, the forenamed example of Chriſt, and of his love to the Church, is very lively ſet forth; firſt generally in theſe words, *even as Chriſt loved the Church:* and then more particularly in the words following.

* See the reaſons hereof, *Treat.* 4 §. 2.

§. 27. *Of the example of Chriſts love.*

The note of compariſon (* *Even as*) requireth no *equality*, as if it were poſſible for an Husband in that *meaſure* to love his wife, as Chriſt loved his Church; (for as Chriſt in excellency and greatneſſe exceedeth man, ſo in love and tenderneſſe.) But it noteth an *equity*, and *like quality*.

* καθὼς.

An *equity* becauſe there is as great reaſon that Husbands by vertue of their place ſhould love their Wives, as that Chriſt by vertue of his place ſhould love the Church.

A *like quality*, becauſe the love which Chriſt beareth to the Church is every way without exception: and a love which turneth to the good and benefit of the Church. Hence note two points.

1. *Husbands muſt come as neere as they can to Chriſt in loving their Wives.* In which reſpect, becauſe they can never love ſo much as Chriſt did, they muſt never thinke they have loved enough.

2. Though their love in *meaſure* cannot equal Chriſts love, yet in the *manner* therof it muſt be like Chriſts, a *preventing, true, free, pure, exceeding, conſtant love.*

The meaſure *and* manner *of Chriſts love is diſtinctly noted*, Trea. 4. §. 61. *&c. and the love which an husband oweth his wife paralleld and applied thereto, which application may bee alſo made of that Chriſtian mutuall love which we owe one to another.*

The love of Chriſt to the Church is amplified,

1. By an *Effect* thereof, in theſe words, *Hee gave himſelfe for it.*

2. By

2. By the *End* of that effect, largely set downe, verse 26, 27.

The *effect* is noted partly as a { Confirmation of the truth / Declaration of the measure } of Christs love.

The *Act* (*he gave*) sheweth that his love was indeed and truth: not onely in shew and pretence.

The *Object* (*himselfe*) sheweth that he loved his Church more then his owne life. A greater evidence of love could not be given: for *greater love hath no man then this, that a man lay downe his life for his friend.* *Iohn* 15 13.

The *end* of Christs love (set forth verse 26, 27.) is noted to shew that he so loved his Church for her good and happinesse, rather then for any advantage to himselfe.

As this example of Christs love to his Church is set before husbands: so it may and ought also to be applied to all Christians: and that in a double respect.

1. As a motive to stirre them up to love both Christ himselfe, and also their brethren.

2. As a patterne to teach them how to love.

A motive it is to love Christ, because love deserveth love: especially such a love, of such a person as the love of Christ is. Yea our love of Christ is an evidence that we are loved of Christ, as smoke is a signe of fire. Wherefore both in thankfulnesse to Christ, for his love to us, and for assurance to our owne soules of Christs love to us, we ought in all things that we can to testifie our love to Christ.

A motive it is also to love our brethren, because Christ being in heaven, our [b] *goodnesse extendeth not to him*: but our brethren on earth stand in his stead, and the love we shew to them, we shew to him; and he accepteth it as done to him: [c] *Ye fed me, yee visited me*, saith Christ to them that fed and visited his brethren. This love also, even the [d] love of our brethren, is an evidence that we are loved of God. Wherefore [e] *if Christ so loved us, we ought also to love one another.*

[b] *Psal* 15. 2.

[c] *Mat.* 25. 35, 40.

[d] 1 *Ioh.* 4 20.

[e] *& vers.* 11.

How the love of Christ is a patterne, I will * afterwards shew. * *Treat.* 4 §. 61. *&c.*

§. 28. *Of*

§. 28. *Of Chriſts giving* himſelfe.

EPHES. 5. 25.

And gave himſelfe for it.

Chriſt himſelf and all that he did and ſuffered are ours.

THis fruit and effect of Chriſts love extendeth it ſelfe to all the things that Chriſt did or ſuffered for our redemption: as, that he deſcended from heaven, tooke upon him our nature, and became a man; that he ſubjected himſelfe to the law, and perfectly fulfilled it; that he made himſelfe ſubject to many temptations of the divell and his inſtruments; that he tooke upon him our infirmities; that he became a King to governe us, a Prophet to inſtruct us, a Prieſt to make an attonement for us: that he ſubjected himſelfe to death, the curſed death of the Croſſe, and ſo made himſelfe an oblation and ſacrifice for our ſinnes; that he was buried; that he roſe againe; that he aſcended into heaven, and there ſitteth at Gods right hand to make interceſſion for us. For after that Chriſt had taken upon him to be our *head* and *Saviour*, he wholly ſet himſelfe apart for our uſe, and our benefit: ſo as his perſon, his offices, his actions, his ſufferings, his humiliation, his exaltation, the merit, the dignity, the purity, the efficacy of all is the Churches, and to her good do they all tend. This in generall is the extent of this fruit of Chriſts love, *he gave himſelfe for it.*

More particularly, we may note theſe three points:

1. The *action*, what he did, (*he gave*)
2. The *object*, what he gave, (*himſelfe.*)
3. The *end*, why he gave himſelfe, (*for it*) for the Churches good.

The *action* having relation to the *object*, moſt eſpecially poinreth at the death of Chriſt. The * Greeke word is a compound word, and ſignifieth to *give up*. It implieth two things,

* παρέδωκεν.

1. *That Chriſt willingly died:* the ſimple word (*gave*) intimateth ſo much.

2. *That his death was an oblation*: that is, a price of redemption,

tion, or a ſatisfaction: the compound word (*gave up*) intimateth ſo much.

§. 29. *Of the willingneſſe of Chriſt to die.*

That Chriſt willingly died, is euident by the circumſtances noted about his death: when *Peter* counſelled him to ſpare himſelfe, and not to go to Ieruſalem (where he was to be put to death) [b] he called him Satan, and ſaid, *he was an offence to him*: when *Iudas* went out to betray him, [c] he ſaid unto him, *That thou doeſt, doe quickly*: [d] When *Iudas* was gone out to get company to apprehend him, he went to the place whither he was wont to goe, ſo as *Iudas* might readily finde him; yea, he met them that came to take him in the mid-way, and he asked them whom they ſought, though hee knew whom they ſought: and when they ſaid, *Ieſus of Nazaret*, hee anſwered, *I am hee*: When they came to him, hee drove them all backward with a word of his mouth, and yet would not eſcape from them: [e] Hee could have prayed to the Father to have had more then twelve legions of Angels for his ſafeguard againſt thoſe that apprehended him, but would not: [f] when by his aduerſaries he was provoked to have come downe from the Croſſe, and could have done ſo, he would not. [g] At the inſtant of giving up the ghoſt, he cried with a loud voyce: which ſheweth that his life was not then ſpent, he might have retained it longer if he would: and thereupon the Centurion gathered that he was the Son of God. [h] When he was actually dead, and laid in a grave, he roſe againe. Theſe and other like circumſtances verifie that which Chriſt ſaid of himſelfe, [i] *No man taketh my life from me, but I lay it downe of my ſelfe*. It was therefore no neceſſity that compelled him to die, but his voluntary obedience.

Chriſt is [k] *the Lord, Prince* and *Author of life*, and hath an abſolute power as over the life of others, ſo over his owne life.

Thus then we ſee that his ſacrifice was a voluntary and free gift: the cauſe thereof was his owne will and good pleaſure.

Exceedingly doth this commend the loue of Chriſt: and aſſureth us that it is the more acceptable to God, who *loueth a cheereſull giver*.

Let

[b] *Mat.* 16. 22, 23.
[c] *Ioh.* 13. 27.
[d] *& 18. 2. &c. Audiui, Domine, auditum tuum expaui, dum quæris a quærentibus quid quærant, cum noueris quod te quærant: & dixiſſe te eſſe Ieſum Nazarenum. Cypr. de Paſſ. Chriſti.*
[e] *Mat.* 26. 53.
[f] *Mat.* 27. 42.
[g] *Mar.* 15. 39.

[h] *Ioh.* 2. 19. *Mat.* 28. 6.
[i] *Ioh.* 10. 18. *Indicio dedit nulla ſe neceſſitate, ſed obedientia urgeri ad mortem. Cypr. de cæn. Dom.*

Reaſon.

[k] *Acts* 3. 15. ἀρχηγὸν τῆς ζωῆς.

1. *Uſe.*

2 *Cor.* 9. 7.

Let us in imitation of our head, doe the things whereunto we are called willingly and cheerefully, though they ſeeme never ſo diſgracefull to the world, or grievous to our weake fleſh. a *Uſe.*

§. 30. *Of the kinde of Chriſts death, an oblation.*

That *Chriſts death was an oblation*, and a price of redemption, is evident by the death of thoſe beaſts which were offered up for a ſacrifice, and therein were a type of Chriſts death. But expreſly is this noted by this Apoſtle, where he ſaith, [1] *Chriſt hath given himſelfe for us, an offering and ſacrifice to God for a ſweet ſmelling ſavour*: and againe, [m] *Chriſt gave himſelfe a ranſome.* The phraſes of [n] *redeeming*, [o] *purchaſing*, [p] *buying*, with the like, attributed to Chriſt and his bloud, doe further confirme the ſame. [1] *Eph.* 5. 2. [m] 1 *Tim.* 2. 6. [n] 1 *Pet.* 1. 18, 19. [o] *Acts* 20. 28. [p] 2 *Pet.* 2. 1.

Learne hereby to conſider Chriſts death, not as the death of a private man, but of a publike perſon, of a ſurety, of a pledge, that in our roome and ſtead [q] *was made ſinne, and* [r] *was made a curſe* to redeeme us from our ſinnes, and from the curſe which by ſinne was fallen upon us. The comfort and benefit of Chriſts death is loſt, if this be not knowne and beleeved. In this conſiſteth a maine difference betwixt the death of Chriſt, and all other men, not the moſt righteous Martyrs excepted. Their death was but a duty, and debt: no ſatisfactory oblation, no price, no ranſome, as Chriſts was. *Uſe.* [q] 2 *Cor.* 5. 21. [r] *Gal.* 3. 13.

§. 31. *Of the infinite valew of the price of our redemption.*

The Object, or thing which Chriſt gave for a ranſome was *himſelfe*, not his body alone, nor his body and ſoule onely, but his perſon conſiſting of his two natures, humane, and divine.

Queſt. How could his divine nature be given up? could it ſuffer? could it dye? How the perſon of Chriſt being God-Man, was given for us.

Anſw. 1. The Deity ſimply conſidered in and by it ſelfe, could not die: but that perſon which was God, both could and did die. For the Son of God aſſuming an humane nature into the unity of his divine nature, and uniting them together * *without confuſion, alteration, diſtraction, ſeparation*, in one perſon, that which is done by one nature is done by the perſon, and in that reſpect the Scripture oft attributeth it to the other nature: as where * ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως.

where it is ſaid, [c] *They crucified the Lord of glorie*: and [c] *God purchaſed the Church with his owne bloud.*

c 1 Cor. 2. 8. Act. 20. 28.

2. Though the divine nature of Chriſt ſuffered not, yet did it ſupport the humane nature, and adde dignity, worth and efficacy to the ſufferings of that nature.

3. Chriſts divine nature had proper and peculiar workes in the worke of redemption, as to ſanctifie his humane nature, to take away our ſinnes, to reconcile us to God, and the like.

Thus then in three reſpects the whole perſon of Chriſt was given unto us.

1. In regard of the inſeparable union of both natures.

2. In regard of the aſſiſtance of the Deity in thoſe things which the humane nature of Chriſt did.

3. In regard of ſome proper actions appertaining to the Deity.

In that the perſon of Chriſt God-Man was given up, I gather that

Doct. *The price of our Redemption is of infinite value.* Nor Chriſt, nor God himſelfe could give a greater. Heaven and earth and all things in them are not of like worth. Well therefore might S. *Peter* call it *pretious bloud*: and preferre it before ſilver, gold, and all other things of price.

1 Pet. 1. 19.

Uſes. *Quanta ſe fiducia ſpes credentium conſolatur conſiderans quantus quanta pro nondum credentibus paſſus ſit? Aug. de Doct. Chri. l. 1. c. 5.*

1. What place can be left for deſpaire in thoſe that know and beleeve the worth of this ranſome?

2. What can be held too deare for him, that notwithſtanding the infinite excellency of his perſon, gave himſelfe for us? can goods, can friends, can children, can liberty, can life, can any thing elſe?

Rom. 12. 1. 3. What juſt cauſe have we to *give up our ſelves a living ſacrifice, holy and acceptable* to him that gave himſelfe for us?

4. How ungratefull, how unworthy of Chriſt are they, that for his ſake will not forſake their unſtable honours, fading wealth, vaine pleaſures, gariſh attire, and ſuch like traſh?

§. 32. *Of Chriſts ſeeking the good of the Church.*

The *End* why Chriſt gave himſelfe was, *for the Church*: ſo as

Doct. *Chriſt in his death aimed at our good.* [b] He was made ſinne for

b 2 Cor. 5. 21.

for us, *that wee might bee made the righteouſneſſe of God in him:* [c] he was made a curſe *for us, and hath redeemed us from the curſe of the Law:* [d] he gave himſelfe *for our ſinnes, that hee might deliver us:* [e] he laid downe his life *for the ſheepe.*

[c] Ga 3.13.
[d] Gal.1.4.
[e] Iohn 10.15.

This proves Chriſts giving of himſelfe to be a fruit of his love: for [f] *Love ſeeketh not her owne.*

[f] 1 Cor.13.5.

Learne we hereby to apply all that Chriſt did to our ſelves. If *for us* he gave himſelfe, he and * all appertaining to him is ours.

1 *Vſe.*
* See §.28.

Learne we alſo hereby how to manifeſt loue: namely, by ſeeking and procuring the good of others. *Let no man ſeeke his owne; but every man anothers wealth.* If this were practiſed, would there be ſuch oppreſſing, ſuch undermining, ſuch deceiving, ſuch wronging of one another as there is? Too truly is the Apoſtles complaint verified in our daies, *All ſeeke their owne.* But let that minde be in us which was in Chriſt Ieſus, and let us thus manifeſt our love, as we deſire to partake of this fruit of Chriſts loue.

2 *Vſe.*
1 Cor.10.24.
Phil.2.21.

Chriſt merited not for himſelf

From hence by juſt conſequence it followeth that *Chriſt merited not for himſelfe.* Was there any need that Chriſt ſhould come downe from heaven on earth to purchaſe any thing for himſelfe? When he was going out of the world, thus he prayed, *Now O Father, glorifie thou me with the glory which I had with thee before the world was.* Did Chriſt by any thing which he did on earth merit that glory which he had before the world was? All the exaltation wherunto he was advanced even in his humane nature, was due to the dignity of his perſon.

Iob.17.5.

1. *Obiect.* He endured the croſſe, *for the joy which was ſet before him.*

Heb.12.2.

Anſw. He uſed that joy which of right was due to him as an helpe to ſupport him in the weakneſſe of his humane nature, not as a recompence which he ſhould deſerve.

2. *Obiect. He became obedient to the death of the Croſſe,* WHEREFORE *God alſo hath highly exalted him.*

Phil.2.9.

Anſw. That particle (*wherefore*) doth not declare the cauſe, but the order of his exaltation: noting a conſequence that followed after his death. After he had humbled himſelfe ſo low, he was moſt highly advanced.

Ibid.

3. *Obiect.* Chriſt being man was bound to the Law: and

therefore for himselfe he ought to fulfill it.

Answ. If he had been meere man, that were true. But he uniting his humane nature unto his divine, and making of both one person, which person was God as well as man, he was bound to nothing further then it pleased him voluntarily to subject himselfe unto for our sakes.

2. If Christ were bound to the Law, of duty he must have fulfilled it: and if of duty he was to fulfill it, how could hee thereby merit so high a degree of honour as he is advanced unto?

This conceit of Christs meriting for himselfe, doth much extenuate the glory of Christs grace and goodnesse in giving himselfe.

§. 33. *Of the particular ends, why Christ gave himselfe, and of the condition of the Church before Christ tooke her.*

EPHES. 5. 26.

That he might sanctifie it, and cleanse it with the washing of of water by the Word.

THe generall *End* of Christs giving himselfe being before intimated in this phrase (*for us*) is in this and the next verse particularly exemplified: and that in two branches.

One respecteth the estate of the Church in this world, ver. 26.

The other respecteth her estate in the world to come, ver. 27.

The latter of these two is the most principall.

The former is subordinate to the latter, an end for the accomplishing of the other end, for the Church is here made pure, that hereafter it may be made glorious.

In laying downe the former, he noteth,

1. The *end* whereat Christ aimed.

2. The *meanes*, whereby he effected that which he aimed at.

That *end* is set forth in these words, *that hee might sanctifie it*, * *having cleansed it*: (thus may they word for word be translated) so as that which for order of words is in the later place, for

* καθαρίσας. See §. 39.

for order of matter is in the firſt place.

The word (*cleanſing*) pointeth out our *Iuſtification*.

The word (*ſanctifying*) expreſſeth our *ſanctification*.

The meanes of effecting theſe, are two.

1. *Baptiſme*, compriſed under this phraſe, *waſhing of water*.

2. The *Word*.

The two branches of the former *end*, namely *Cleanſing* and *Sanctifying*, do in generall imply two things:

1. The *Condition* of the Church in it ſelfe.

2. The *Alteration* thereof by Chriſt.

The *condition* is preſuppoſed, which is, that ſhe was impure, polluted, in the common eſtate of corrupt man. Things in themſelves pure, are not cleanſed, but things foule and impure: perſons of themſelves freed, and exempted from a common miſery, need not anothers helpe to free and exempt them. Seeing then that the Church ſtood in need to be cleanſed, and ſanctified, ſurely

Doct. The Church in her ſelf polluted. *Ezek.* 16, 3, &c.

The Church in her ſelfe was, as the world, polluted. Very lively is this ſet forth by the Prophet *Ezekiel* under the ſimilitude of a *wretched infant borne of a curſed parentage, whoſe navell was not cut, who was not waſhed, ſalted, nor ſwadled, but caſt out in the open field, polluted with blood.* Oft doth the Apoſtle, ſetting forth the wretched eſtate of the world, note of the true members of the Church, that [c] *we our ſelves alſo were ſuch.*

[c] *Tit.* 3. 3. *Eph.* 2. 3. 1 *Cor.* 6. 11.

The Church conſiſteth of none other then of ſuch as came out of *Adams* loines. Now as all the brood which commeth from vipers, adders, toads, ſpiders, and other like venomous dams, are infected with poiſon, ſo all the ſonnes of *Adam* are polluted with ſinne. *That which is borne of the fleſh* (as is every mothers child, not the members of the Church excepted: for they have fathers and mothers of their fleſh) *is fleſh*; that is, polluted and corrupt. Therefore when we are taken into the Church, we are *borne againe*.

Iohn 3. 6.

Iob. 3. 3. 5.

This our former eſtate by nature is oft and ſeriouſly to be thought of, and that in reſpect of { Chriſt. Our ſelves. Others.

Our naturall condition oft to be thought on.

1. In regard of Chriſt, the more to magnifie his love. Our former eſtate, before he caſt the wings of his mercy upon us,

ſheweth our unworthineſſe, our vileneſſe, and wretchedneſſe, and in that reſpect it openeth our heart and mouth to thinke and ſay, [c] *O Lord our Lord, what is man that thou art mindfull of him, and the ſonne of man that thou viſiteſt him!* [f] *Lord how is it that thou wilt manifeſt thy ſelfe unto us, and not unto the world!* The right knowledge of our former eſtate, and a due conſideration thereof, maketh us aſcribe all the glory of our preſent dignity, and happineſſe to Chriſt that altered our eſtate, as S. *Paul*, [h] *I thanke Chriſt Ieſus our Lord who hath enabled mee who was before a blaſphemer, &c.* yea it maketh us the more to prize and eſteeme the preſent eſtate, as [i] *David* did.

[c] *Pſal* 8.1,4.
[f] *Iob.*14.22.
[h] 1 *Tim.*1.12, *&c.*
[i] 2 *Sam.*7.18, *&c.*

2. In regard of our ſelves this is to be thought of, to humble us, and to keepe us from inſolent boaſting in thoſe priviledges whereof through Chriſt we are made partakers. To this purpoſe doth the Apoſtle thus preſſe this point, *Who maketh thee to differ from another? and what haſt thou that thou diddeſt not receive? Now if thou diddeſt receive it, why doeſt thou glory as if thou hadſt not received it?* When a man is exalted from a meane, to a great place, and thereupon waxeth proud and inſolent, we ſay, *he hath forgotten from whence hee came.* So as remembrance of our former condition is a meanes to preſerve humility, and to ſuppreſſe inſolency.

1 *Cor.*4.7.

3. In regard of others it is to be thought of, to move us the more to commiſerate their wofull eſtate, who yet remaine as we once were; to conceive hope that their eſtate may be altered as well as ours was, and to pray and uſe what meanes we can that it may be altered. To provoke Chriſtians to ſhew all meekneſſe to them which were without, the Apoſtle renders this reaſon, for *we our ſelves alſo in times paſt were fooliſh, &c.* read how forcibly this is urged, Rom. 11.18, 19, &c.

*Tit.*3.3, *&c.*

§. 34. *Of Chriſts preventing Grace.*

In ſetting downe the alteration of the forenamed condition, note

1. The *manner* of laying it forth.
2. The *matter* or ſubſtance thereof.

The *manner* is implied in this conjunction * THAT (*That hee might ſanctifie it*) Chriſt loved the Church, and gave himſelfe

*ἵνα, ὅτι.

ſelfe for it, not becauſe it was ſanctified, but *that he might ſanctifie it*: ſo as

The Grace which Chriſt ſheweth to the Church, is a preventing Grace. Sanctification is no cauſe, but an effect of Chriſts love: and followeth in order after his love. His love aroſe onely and wholly from himſelfe: In the parties loved, there was nothing but matter of hatred before they were loved. *Moſes* thus ſaith of the love of God to Iſrael, *The Lord did not ſet his love upon you becauſe yee were moe in number, but becauſe the Lord loved you.* This at firſt ſight may ſeeme to bee (as we ſay) * *a womans reaſon*, that the Lord ſhould ſet his love on them becauſe he loved them; but, it being duly obſerved, we ſhall finde excellently ſet forth the ground of Gods love to reſt altogether in himſelfe, and in his owne good pleaſure. Yea this being noted as the *end* of Chriſts love, *that he might ſanctifie it*, it further ſheweth that it was not any *foreſight* of holineſſe in the Church that moved him to love it: firſt hee loved it, and then ſought how to make it amiable, and worthy to bee loved.

Doct.
Ipſe nos gratis ſalvos fecit, ipſe nos non cum quærentes quæſivit, invenit, &c. Aug. in Pſal. 78.
Non eſt invenire Dominum, ſed prævenire. Bern. ſerm. 78. in Cant.
Deut. 7. 7, 8.
* *Idem per idem.*

Herein differeth Chriſts love from the love of all men towards their ſpouſes: for they muſt ſee ſomething in them, to move them to love. When *Ahaſh-veroſh* was to chooſe a wife, the maidens out of whom he was to take one, were firſt purified, and then hee tooke her in whom hee moſt delighted. But Chriſt firſt loveth his ſpouſe, and then ſanctifieth it. Before he loved it, he ſaw nothing in it why he ſhould preferre it before the world.

Difference betwixt Chriſts love and mans.
Eſt. 2. 12. &c.

Seeing *of him, and through him, and to him* is all the beauty and dignity of the Church, *the glory bee to him for ever, Amen.*

Uſe.
Rom 11 36.

§. 35. *Of Chriſts ſeeking to make his Church pure.*

The *Matter* or ſubſtance of that ſubordinate *end* which Chriſt aimed at in giving himſelfe for the Church, is in theſe words (*that he might ſanctifie it having cleanſed it*) which in generall ſhew that

Chriſt ſeeketh the purity of his Church. For this end hath he ſhed his owne moſt pure and pretious bloud (*for* b *his bloud*

Doct.
b *1 Joh. 1 7.*

cleanſeth us from all ſinne) and conveyed his holy Spirit into his body the Church, which is called the [c] *Spirit of Sanctification*, becauſe it renewеth and ſanctifieth thoſe in whom it is.

[c] *Rom.* 1.4.

Reaſon.

This Chriſt aimeth at, that he might make his ſpouſe like to himſelfe, pure, as he is pure.

1 *Uſe.* Exhortation. 1 *Ioh.* 3.3.

That end which Chriſt aimed at, we that profeſſe our ſelves to bee of this Church, muſt endeavour after: for *every man that hath this hope in him purgeth himſelfe as he is pure.* Let us therefore uſe all good meanes to cleanſe our ſelves from all filthineſſe of fleſh, and ſpirit.

2 *Uſe.* Triall.

This being the end which Chriſt aimeth at for the good of his Church to *cleanſe it*, they who finde themſelves cleanſed, have a good evidence that they are of this Church: they who are not cleanſed, can have no aſſurance thereof.

3 *Uſe.* Reproofe.

How unworthy are they of this benefit, that live as the world, and like ſwine upon every occaſion wallow in the mire, being drawne by every temptation into ſinne? Doe they not, as much as in them lieth, make the death of Chriſt to bee in vaine, and pervert that maine end, which Chriſt aimed at in giving himſelfe?

But what may be thought of ſuch as *Iſmael*-like, mocke and ſcoffe at thoſe that labour to be cleanſed?

§. 36. *Of the Churches Iuſtification.*

The two particular parts of the forenamed end, which are *Cleanſing*, and *ſanctifying*, doe more diſtinctly ſet forth the purity of the Church even in this world. *Cleanſing* hath relation to the bloud of Chriſt, and ſo pointeth out our *Iuſtification.*

Sanctifying hath relation to the Spirit of Chriſt, which worketh our Sanctification.

From this cleanſing of the Church here meant, I gather, that

Doct. 1 *Ioh.* 1.7.

No ſinne lieth upon the Church: for *the bloud of Chriſt purgeth from all ſinne.* This is to be taken of the guilt of ſinne, which by Chriſts death is cleane taken away: ſo as that ſin which is in us, is as not in us, becauſe it is not imputed unto us.

Uſe. Pſal. 32.1,2.

Behold here the bleſſed eſtate of the Church, for, *Bleſſed is hee whoſe tranſgreſſion is forgiven, whoſe ſinne is covered. Bleſſed*

is

is the man unto whom the Lord imputeth not ſinne.

§. 37. *Of the Churches Sanctification.*

From the ſanctifying of the Church here mentioned, I further gather, that

The Church is made holy and righteous. This is here meant of that inherent righteouſneſſe which the Spirit of Chriſt worketh in all the members of his body. In which reſpect they are called *Saints:* ſo as not onely the guilt of ſinne is taken away, but alſo the very *body of ſinne is ſo deſtroyed* in them, as it can no more raigne in them, nor they obey it in the luſts thereof: but in ſtead of the dominion of ſin, the ſpirit of Chriſt raigneth in them, and leadeth them unto all righteouſneſſe. *Doct.* 1 *Cor.* 1. 2. *Rom.* 6. 6.

Behold here the free eſtate of the Church: whereas the world lieth under the ſlavery of ſinne, and tyranny of Satan, the Church is *made free from ſin, and a ſervant of righteouſneſſe: dead to ſin, and alive to God in Ieſus Chriſt.* *Uſe.* *Rom.* 6. 18. 11.

§. 38. *Of the Churches purity before God and Man.*

From the Connexion of theſe two benefits of Chriſts death, Iuſtification and Sanctification together, we ſee that

The Church is both ſpotleſſe before God and blameleſſe before men. *Doct.*

The bloud of Chriſt ſo cleanſeth her as in Gods ſight ſhe hath no ſpot of ſinne: and the ſpirit of Chriſt ſo ſanctifieth her, as her righteouſneſſe ſhineth before men: for *the grace of God teacheth her to deny ungodlineſſe, and wordly luſts, and to live ſoberly, righteouſly, and godly in this preſent world.* In this reſpect the Church is ſaid to bee *all glorious within,* and *her clothing* alſo to be of *wrought gold.* And *Zacharias* and *Elizabeth,* members of this Church, are ſaid to be *righteous before God,* and *blameleſſe,* namely before men. There is no ſuch purity in any, as in the Church. For true and perfect beauty is onely in the body of Chriſt, which is the Church, whereof it is ſaid, *Thou art all faire, and there is no ſpot in thee,* Cant. 4. 7. *Tit.* 2 11, 12. *Pſal.* 45. 13. *Luke* 1. 6.

Vera & perfecta pulchritudo in nullo hominum eſt niſi in corpore Chriſti, quod interpretatur Eccleſia. Hier. in Ezech. 27.

1. *Queſt.* Is it poſſible that neither God nor man ſhould eſpy any fault in thoſe that are of the true Church, while here they live in this world?

Sin is in the best.

Heb. 4. 13.

1 *Joh.* 1. 8.

Answ. Seeing the flesh remaineth in the best while they remaine in the world, it is not possible but that both God and man must needs espie many blemishes in the best. *All things are naked and opened to the eyes of God:* if therefore any remnant of sinne be in the Saints (as there are exceeding many in everie one; so as *if we say that we have no sinne, we deceive our selves, and the truth is not in us*) it is without question *manifest in his sight.* Yea such is the imperfection and weakenesse of the best Saints, as the flesh continually lusting in them against the Spirit, oft times prevaileth, and so sheweth it selfe in some evill fruit or other, as the eye of man espieth it: instance the examples of the best that ever lived in any age.

How the Saints are spotlesse before God.

Psal. 32. 1, 2.

2. *Quest.* How then are they spotlesse before God, and blameleſſe before men?

Answ. 1. God so fully discharged and acquitteth the Church of all her sinnes, as she is in his account as if she had no specke of sinne at all. *David* in this respect useth the metaphor of *covering sinne*, and explaneth his meaning by these two phrases, *forgiving, not imputing sinne.*

How the Saints are blameleſſe before men.

Una hirundo non facit ver.

2. The course of a mans life, not this or that particular action, is it which maketh a man blame-worthy, or blameleſſe: as the flocke of swallowes, and not one here, or another there, is it which sheweth the Spring. Now because the constant carriage of those who are of the Church is before men blameleſſe, they may justly bee so accounted, notwithstanding some particular things blame-worthy doe sometimes passe from them.

Vse.

Behold here how the true Saints may boldly lift up their faces before God and man. The soundnesse of their faith causeth confidence before God. The testimony of their conscience causeth courage before men. Let all that desire this boldnesse, joyne a sound faith and a good conscience together, and labour for assurance both of their cleansing by the bloud of Christ, and sanctifying by the Spirit of Christ.

§. 39. *Of the order and dependance of juſtification and ſanctification one upon another.*

The order and manner of knitting theſe two benefits together is worthy to be noted.

The letter ſetteth ſanctification in the firſt place: but the ſenſe preſuppoſeth juſtification: for thus he ſaith, *that he might ſanctifie it, * having cleanſed it.* Becauſe the *cleanſing* here ſpoken of is an inward inviſible worke, and the evidence thereof is ſanctification, which is an outward and ſenſible worke, therefore *this* is firſt expreſſed, and then *that* inferred as a matter neceſſarily to be preſuppoſed.

* καθαρίσας.

Our Engliſh with this particle (having) *doth fitly and properly expound the Greeke active participles of the Præterperfect or finite tenſes, which becauſe the Latines want, they are faine to uſe the paſſive, or a Periphraſis:* as, *ut illam ſanctificaret mundatam, Eraſm. Poſtquam eam purgaſſet, Beza.*

Hence ariſe theſe Doctrines.

1. *Juſtification in order goeth before ſanctification:* I ſay in order, becauſe at that very moment that Chriſt by his bloud cleanſeth his Church, he beginneth to ſanctifie her: but when he begi neth to ſanctifie her, he hath c'eanſed her, ſhe is juſtified.

1 *Doct.* *Juſtificatio non accedit ſanctificationibus, ſed ſolum legis præcedit.* *Aug. de Spir. & lit. cap. 26*

The grace then of juſtification is a moſt free grace: it is not wrought upon any righteouſneſſe of ours: for it is before it.

2. *Chriſt ſanctifieth thoſe whom he hath cleanſed.* This the Apoſtle copiouſly proveth in the ſixth Chapter to the Romans. 2 *Doct.*

Let none therfore boaſt of their cleanſing by Chriſts bloud till they finde themſelves renewed and ſanctified by the Spirit of Chriſt. For note the Apoſtles deſcription of thoſe who are juſtified by Chriſt, which for more perſpicuity may thus be ſet down by queſtion and anſwer. To whom is there no condemnation? To them that are in Chriſt Ieſus. Who are they? They *who walke not after the fleſh, but after the Spirit.* *Rom. 8. 1.*

3. *Sanctification preſuppoſeth juſtification:* they who are ſanctified may reſt upon it, that they are cleanſed and juſtified. 3 *Doct.*

For ſanctification is a fruit of juſtification, in which reſpect S. *Iames* ſaith, that *we are juſtified by works*, that is, declared ſo to be. *Iam. 2. 24.*

Admirable

Vse.

Admirable is the comfort which the Saints in this world reape hereby. For their sanctification being imperfect, and the flesh abiding in them, and lusting against the Spirit: yea sin being present with them when they would doe good, they are oft forced to complaine and cry, *O wretched men that we are: who shall deliver us from this body of death!* If they had no other ground to fasten the anchor of their hope upon but their sanctification, it could not hold them fast enough against the tempests of Satans temptations. But in that their sanctification is a fruit and evidence of their justification they take heart to themselves, and *thanke God that with the minde they themselves serve the Law of God, though with the flesh the law of sin.* And thus upheld and comforted, they continue to strive against sin, till it be cleane rooted out of them, as well as remitted.

Rom 7.24.

§. 40. *Of Sacramentall washing of water.*

Of baptising infants. See Treat. 6 §. 17, 18, &c.

One of the meanes which Christ useth for the cleansing and sanctifying of his Church, is expressed under this phrase, *with the washing of water.* Water is the outward element used in Baptisme: *Washing* is the principall Sacramentall rite therein. *Water* setteth forth Christs bloud: *Washing* noteth out the application and efficacy thereof, which is the purging and clensing of our soules. As water without washing maketh nothing cleane: so the bloud of Christ, without a right application thereof, cleanseth no mans soule.

This *Washing of water* here mentioned, being applied to an inward spirituall cleansing, what can it else set forth but the Sacrament of Baptisme, wherein both *water* and *washing* is used?

Why water in baptisme is but sprinkled.

Object. There is but little washing used in the Sacrament of Baptisme, nothing but sprinkling a little water on the face of the party that is baptized.

Answ. That sprinkling is sufficient to shew the use of water. The party to be baptized is not brought to the Font to have his face, or any other part of his body made cleane, but to have assurance of the inward cleansing of his soule. Now that our mindes may not too much dote on the outward thing done, but be wholly raised up to the mystery, the outward element is no further used, then may serve to put us in minde of the inward thing signified

ſignified thereby: Anſwerably in the Lords Supper there is not ſo much bread and wine given and received, as would ſatisfie ones appetite, or ſlake his hunger and quench his thirſt, but only a little bit of bread, and taſte of wine, to declare the uſe of bread and wine, and ſo to draw the mindes of the Communicants to a conſideration of their ſpirituall nouriſhment by the body and bloud of Ieſus Chriſt.

§. 41. *How Baptiſme is a meanes of cleanſing and ſanctifying.*

The manner of inferring this Sacramentall waſhing upon the ſanctifying and cleanſing of the Church thus, *with the waſhing of water*, ſheweth, that

Doct. *Baptiſme is a meanes of ſanctifying and cleanſing the Church.*

All thoſe places of Scripture that attribute [a] *Regeneration*, [b] *Juſtification*, [c] *Sanctification*, or [d] *Salvation* thereunto, prove as much. But that the truth thereof may more fully and diſtinctly be conceived, I will briefly ſhew,

[a] *Iob.* 3. 5. *Tit.* 3. 5.
[b] *Gal.* 3. 27.
[c] *Rom.* 6 3.
[d] 1 *Pet.* 3. 21.

1. In what reſpect Baptiſme is a meanes of our ſanctifying and cleanſing.

2. What kinde of meanes it is.

3. How neceſſary it is.

In foure eſpeciall reſpects it may be ſaid to be a meanes as aforeſaid.

1. In that it doth moſt lively repreſent and ſet forth even to the outward ſenſes the inward cleanſing of our ſoules by the bloud of Chriſt, and ſanctifying of us by the Spirit of Chriſt. Apply the uſe of water (by the waſhing whereof foule things are made very cleane) to the vertue of Chriſts bloud and efficacie of his Spirit, and the truth hereof will evidently appeare: For thy better helpe in this application, read Rom. 6. 4. &c.

2. In that it doth truly propound and make tender, or offer of the grace of juſtification and ſanctification to the party baptized. In this reſpect it is thus deſcribed, *Baptiſme of repentance for remiſſion of ſinnes*: and S. *Peter* to like purpoſe ſaith, *Repent and be baptized every one of you for the remiſſion of ſinnes.*

Luke 3. 3. *Acts* 2. 38.

3. In that it doth really exhibit and ſeale up to the conſcience of him that is baptized the forenamed graces, whereby he is aſſured that he is made partaker thereof. Thus *Abraham received the*

the signe of circumcision as a seale of the righteousnesse of faith Hence is it that the Eunuch and others when they were *baptized, went away rejoycing.*

Rom. 4. 11. Acts 8. 39. & 16. 34.

4. In that it is a particular and peculiar pledge to the party baptized, that even he himselfe is made partaker of the said graces. Therefore every one in particular is baptized for himselfe: yea, though many be at once brought to the Font, yet every one by name is baptized. To this purpose saith the Apostle, *Whosoever are baptized into Christ, have put on Christ*; *Whosoever*, whether *Peter*, *Iohn*, *Thomas*, or any other particular person. *Ananias* said to *Paul* in the singular number, *Be thou baptized, and wash away thy Sinnes.*

Gal. 3. 27.

Acts 22. 16.

§. 42. *Objections against the efficacie of Baptisme answered.*

1. *Object.* Many that are baptized receive no such grace at all, they are neither cleansed nor sanctified.

Answ. They are onely outwardly washed with water, they are not baptized with the Holy Ghost. The fault is not in that no grace accompanieth that Sacrament, but in that they receive not, but reject the grace which appertaineth thereto. *What if some beleeve not? shall their unbelefe make the faith of God without effect? God forbid.*

Rom. 3. 3.

2. *Object.* Many receive the forenamed graces before they are baptized, as *Abraham* before he was circumcised, and such as were baptized after they beleeved. How then is baptisme a meanes thereof?

Rom. 4. 11.

Answ. Their spirituall cleansing is more lively and fully manifested thereby, and they the more assured thereof.

3. *Object.* Many who long after their baptisme, have lived like swine in sinne, and so have not beene cleansed or sanctified, yet divers yeeres after have beene effectually called: what meanes hath baptisme beene hereof?

Answ. The use and efficacy of baptisme is not as the act thereof, transient, but permanent and perpetuall so long as the party baptized liveth. Whensoever a sinner unfainedly repenteth, and faithfully layeth hold on the promises of God, baptisme which is the seale thereof is as powerfull and effectuall as it could have beene when it was first administred. For the efficacy of baptisme con-

conſiſteth in the free offer of grace. So long therefore as God continueth to offer grace, ſo long may a mans baptiſme be effectuall. On this ground we are but once for all baptized: and as the * Prophets put the people in minde of their circumciſion, ſo the Apoſtles of their baptiſme long after it was adminiſtred. Yea, they ſpeake of it (though the act were long before paſt) as if it were in doing, in the time preſent, *Baptiſme ſaveth.*

* Ier. 4. 4.

1 Pet. 3. 21.

§. 43. *What kinde of meanes of grace Baptiſme is.*

II. Baptiſme is no phyſicall or naturall meanes of working grace, as if the grace which is ſealed up thereby were inherent in the water, or in the Miniſters act of ſprinkling it (as in medicines, ſalves, hearbs, meats, and the like; there is inherent that vertue which proceedeth from the uſe of them: and being applied, they have their operation, whether a man beleeve it, or no) but it is onely a voluntary inſtrument which Chriſt uſeth, as it pleaſeth him, to worke what grace, or meaſure of grace ſeemeth beſt to him: ſo as grace is onely aſſiſtant to it, not included in it; yet in the right uſe thereof, Chriſt by his Spirit worketh that grace which is received by it, in which reſpect the Miniſter is ſaid to *baptize with water*, but Chriſt *with the Holy Ghoſt and with fire*, Matth. 3. 11.

Aqua exhibet ſorinſecus Sacramentum gratiæ, & Spiritus operatur intrinſecus beneficium gratiæ. Aug. Epiſt 23.

In Baptiſmo præcipua pars eſt Spiritus, per quem & aqua ſit efficax. Chryſ. in Act Hom. 1.

§. 44. *Of the neceſſity of Baptiſme.*

III. A meanes of working a thing may be ſaid to be neceſſary two waies.

1. *Abſolutely*, ſo as the thing cannot poſſibly be without it. Thus are the proper cauſes of a thing abſolutely neceſſary, as in this caſe, Gods Covenant, Chriſts bloud, and the operation of the Spirit, are abſolutely neceſſary for attaining any grace.

Things neceſſary two wayes.

2. *By conſequence*, ſo as according to that courſe and order which God hath ſet downe, things cannot be without them.

Ex Hypotheſi.

Baptiſme is not abſolutely neceſſary as a cauſe: for then ſhould it be equall to Gods Covenant, Chriſts bloud, and the worke of the Spirit. *Yea then ſhould all that are baptized without any exception be cleanſed.*

But it is *by conſequence* neceſſary: and that in a double reſpect:

Ex Hypotheſi.

1. In

1. In regard of Gods ordinance.
2. In regard of our need thereof.

1. God having ordained this a Sacrament to be uſed, it is neceſſary it ſhould be uſed, if for no other end, yet for manifeſtation of our obedience. He that careleſly neglecteth, or wilfully contemneth any Sacrament, which God ſhall enjoyne him to uſe, *his ſoule ſhall be cut off.*

Gen. 17. 14.

2. Great is the need that we have thereof, in regard of our dulneſſe in conceiving things ſpirituall, and of our weakneſſe in beleeving things inviſible. We are carnall, and earthly, and by things ſenſible and earthly, doe the better conceive things ſpirituall and heavenly: therfore hath God ordained viſible elements to be Sacraments of inviſible graces. Againe, we are ſlow to beleeve ſuch things as are promiſed in the Word, therefore the more to helpe and ſtrengthen our faith, God hath added to his covenant in the word his ſeale in and by the Sacrament: *that by two immutable things,* (Gods covenant and Gods ſeale) *in which it is impoſſible for God to lie, wee might have ſtrong conſolation.* Beſides, though in generall we doe beleeve the truth of Gods Word, yet we are doubtfull to apply it to our ſelves: wherefore for better applying Gods covenant to our owne ſoule, God hath added his Sacrament to his Word.

§. 45. *Of the Contrary extremes of Papiſts and Anabaptiſts about the neceſſity and efficacie of Baptiſme.*

There are two extremes contrary to the forenamed points about baptiſme.

One in the exceſſe, which is of Papiſts that attribute too much thereunto, and make it a plaine Idoll.

Papiſts attribute too much to Baptiſme. *Bellarm. de Bapt lib. 1. cap. 4.*

Another in the defect, of Anabaptiſts and Libertines, which derogate too much from it, and make it an idle ceremony.

In two things doe Papiſts exceed, { 1. In the neceſſitie / 2. In the efficacie } Of Baptiſme.

They make it ſo abſolutely neceſſary, as if any die unbaptized, he cannot be ſaved: which doome they paſſe againſt infants, though they be deprived thereof without any fault of their own, yea or of their parents, being ſtill borne. A mercileſſe ſentence without any warrant of Gods Word: yea againſt his Word and

and against the order which he hath prescribed. He hath established his covenant, and promised to be the God of the faithfull and of their seed: on which ground S. *Peter* saith, *The promise is unto you and unto your children:* and S. *Paul* saith, *your children are holy.* Shall all these priviledges be made void by an inevitable want of baptisme? If so, would God have enjoyned circumcision (which to the Iewes was as baptisme is to Christians) to be put off to the eighth day, before which day many infants died? or would *Moses* have suffered it to be forborne all the time that the Israelites were in the wildernesse? If it be said that Baptisme is more necessary then circumcision, I answer, the Scripture layeth no more necessity upon it. If it were so necessary as they make it, then the vertue of Christs death were lesse effectuall since he was actually exhibited then before. For before it was effectuall for infants without a Sacrament, but belike, not now. Had the ancient Churches conceived so of the absolute necessity of Baptisme, they would not have had set times for the administring thereof, nor suffered it to be put off so long as they did. [a] Some Churches appointed it to be administred only at Easter. [b] Some at Easter and Whitsuntide. And though many who gave evidence of their true faith died before they were baptized, yet [c] they did not thereupon judge them to bee damned. This practise and judgement of the ancients hath made [d] many Papists somewhat to mitigate that absolute necessity, and to say that, *In this case, God which hath not bound his grace in respect of his owne freedome to any Sacrament, may and doth accept them as baptized, which either are martyred before they could bee baptized, or else depart this life with a vow and desire to have that Sacrament, but by some remedilesse necessity could not obtaine it.* If remediless necessity can helpe the matter, what necessity so remediless, as for a childe to be still borne?

Againe, they add such efficacy to Baptisme, as it giveth grace [e] *of the worke it selfe:* wherein they equall it to the very blood of Christ, and take away the peculiar worke of the Spirit, and the use of faith, repentance, and such like graces. What can there be more in the water of baptisme, then was in the blood of such beasts as were offered up for sacrifices? But *it is not possible that the blood of Bulls and Goats should take away sinne.* They themselves

Gen. 17. 7.

Act. 2. 39.

1 *Cor.* 7. 14.

Gen. 17. 12.

Ios. 5. 3.

[a] *In Thessalia mos fuit ut paschalibus tantum diebus baptismus perageretur. Nicep. hist. lib.* 12. *cap* 34. *Socrat. hist. lib.* 5. *cap.* 22.

[b] *Nequenquam Sacerdotes baptizant praeterquam in Pascha & Penecoste L L Pipin Carol. M. &c.*

[c] *Iustus quacunque morte praeventus fuerit anima ejus in refrigerio erit dixit Amb Orat. de obit. Valent. Qui diem obijt antequam baptizaretur*

[d] *Rhem annot. on Iob.* 5. 5.

[e] *Ex opere operato. Rhem. loc. citat. Heb.* 10. 4.

themselves attribute no such efficacy to the Word preached, and yet they cannot shew where the Holy Ghost hath given more vertue to Baptisme, then to the word. This Text joyneth them both together (*that he might cleanse it with the washing of water through the word*) What can be more said of a meanes then that which is said of the Word? *It pleased God by preaching to save them that beleeve. The Gospell is the power of God to salvation, &c.*

1 Cor. 1. 21. Rom. 1. 16.

On the other side, Anabaptists, and such like Libertines, too lightly esteeme this holy and necessary ordinance of God, in that they make it onely a badge of our profession, a note of difference betwixt the true and false Church, a signe of mutuall fellowship, a bare signe of spirituall grace, a resemblance of mortification, regeneration, insition into Christ, with the like, but no more. These indeed are some of the ends and uses of Baptisme: but in that they restraine all the efficacy thereof hereunto, they take away the greatest comfort and truest benefit which the Church reapeth thereby, as may be gathered out of the points noted * before.

Anabaptists extenuate baptisme too much.

* § 41.

§. 46. *Of the inward washing by Baptisme.*

In that *with* this *washing of water*, Christ cleanseth his Church, I observe that

Whosoever are fully baptized, are cleansed from sinne.

Ecce quia Christus sanctificat; ecce quia Christus ipse lavat sacro aque in verbo ubi Minister videtur corporaliter operari ipse abluit, ipse mundat. Aug. cont. lit. Petil. l. 3. c. 49.

Fully, that is, powerfully and effectually, as well inwardly by the Spirit, as outwardly by the Minister.

Cleansed, both from the guilt of sin by Christs bloud, and from the power of sinne by the worke of his Spirit.

To this purpose tend the many emphaticall phrases attributed by the Apostles to Baptisme, as that *we are baptized into Jesus Christ, baptized into his death, buried with him by baptisme*, that *Baptisme doth save us*; that Baptisme is *the washing of regeneration*, with the like.

Rom. 6. 3, 4. 1 Pet. 3. 21. Tit. 3. 5.

Vaine is the rejoycing of many, who boast of their baptisme, and thinke themselves by vertue thereof to be as good Christians as the best, and yet live and lie in their sinne, being more besmeered and defiled therewith then they were, when they were first borne. *John* saith, *Christ baptizeth with the Holy Ghost*

Use.

Mat. 3. 11.

and

and with fire: the Apoſtle ſaith, *Chriſt cleanſeth with the waſhing of water*. If that fire of the Holy Ghoſt burne not up the droſſe of ſinne in thee, and this water waſh not away the filth of ſinne, thou wert never *fully* baptized. It may be the hand of ſome Miniſter hath ſprinkled a little water on thy face, but Chriſts bloud hath not as yet beene ſprinkled on thy ſoule: all the benefit which thou reapeſt by thy Baptiſme is, that another day thou ſhalt deerely anſwer for the abuſe of ſo honourable an ordinance.

§. 47. *Of joyning the Word with Baptiſme.*

The other meanes of ſanctifying and cleanſing the Church here expreſſed, is the *Word*. This being applied unto Baptiſme, and joyned with it, muſt needs bee meant of the promiſe of Grace ſealed up in Baptiſme, which is Gods promiſe of juſtifying us freely and ſanctifying us effectually, plainely made knowne and truly beleeved. This meanes being thus added to this Sacrament, we may well inferre that

Doct.

It is neceſſary that the Word and Baptiſme goe together: that where this Sacrament is adminiſtred, the doctrine thereof bee truly, plainly, intelligibly taught, ſo as the nature, efficacy, end, and uſe thereof may be made knowne, and the covenant of God, ſealed up thereby, beleeved. So ſaith Chriſt, [a] *Goe teach all nations baptizing them*. So did the [b] Baptiſt, and the [c] Apoſtles, they preached the Goſpell to them whom they baptized.

[a] *Mat.28.19.*
[b] *Luke 3.3.*
[c] *Act.2.38. & 8.12.37 & 10 47. & 16.15, 33.*

1. A Sacrament without the Word is but an idle ceremony: no more then a ſeale without a covenant: for it is the Word that maketh knowne the covenant of God.

Reaſons.

Detrahe verbum & quid eſt aqua niſi aqua? accedat verbum ad elementum & fit ſacramentum. Aug. in Ioh.15. Tract.80.

2. It is the Word which maketh the greateſt difference betwixt the ſacramentall waſhing of water, and ordinary common waſhing.

3. [d] By the Word the ordinary creatures which we uſe are ſanctified, much more the holy ordinances of God, whereof Baptiſme is one of the principall.

[d] *1 Tim.4.5.*

Queſt. Is it not then lawfull to adminiſter Baptiſme without a Sermon?

Anſw. Though it bee a very commendable, and honourable manner of adminiſtring that Sacrament, then to adminiſter

ſter it when the word is preached, yet I thinke not a Sermon at that time to be ſo neceſſary, as it ſhould be unlawfull without one, to adminiſter Baptiſme. For the joyning of the Word and Sacrament here ſpoken of is, that they who are baptized, or who preſent children to be baptized, and anſwer for them, or are preſent at the adminiſtring of Baptiſme, or live in the places where it uſeth to be adminiſtred, ſhould be inſtructed in the Goſpell, and taught the covenant which Baptiſme ſealeth up. Beſides, the liturgie and publike forme preſcribed for the adminiſtring of Baptiſme both in our Church and other reformed Churches, laieth downe the nature, efficacy, end, uſe, and other like points appertaining to that Sacrament, and plainely declareth the covenant of God ſealed up thereby: ſo as in our and other like Churches where ſuch formes are preſcribed to be alwaies uſed, the word is never ſeparated from Baptiſme, though at the adminiſtring of Baptiſme there be no Sermon.

Papiſts joyne not the word and ſeale.

The Church of Rome doth directly tranſgreſſe againſt the forenamed rule of joyning the Word and Baptiſme together. For though they have a publike forme preſcribed, yet it being in an unknowne tongue, not underſtood of the people, nor expounded to them, it is all one as if there were no forme at all, no word at all: for that which is not underſtood is all one as if it were not uttered.

1 Cor. 14. 9, &c.

How then may ſuch Engliſh men or women as underſtand not the french or dutch tongue be preſent as witneſſes or other wiſe, at the Baptizing of children in the french or dutch tongue?

Much more hainous is their tranſgreſſion who live under the Goſpell, where it is preached plainely to the underſtanding and capacity of the meaneſt, and yet are careleſſe in comming to it, or in attending unto it, and ſo remaine as ignorant as if they lived in places where the word is not preached at all, or in an unknown tongue. Such ignorant perſons if they were not baptized, are not worthy while they remaine ſo ignorant to be baptized, nor yet to preſent their children to be baptized, or to be preſent at the baptiſme of others. As Miniſters that baptize ought to preach the Word, ſo ought they who are baptized to be inſtructed in the Word.

§. 48. Of

§. 48. *Of the Inference of Glorification upon Iustification and Sanctification.*

Ephes. 5. 27. *That he might present it to himselfe a glorious Church, &c.*

THe most principall end, in regard of the Churches good, which Christ aimed at when he gave himselfe for her, is her glorious estate in heaven: this is the end of the forenamed end. For why did Christ give himselfe for the Church? *That he might sanctifie it, having cleansed it:* why did he cleanse, and sanctifie it? *That he might present it to himselfe a glorious Church.* Hence note these three points:

1. *Iustification and Sanctification must go before Glorification.*

2. *The end why the Saints are cleansed and sanctified in this world, is that they may be presented glorious to Christ in the world to come.*

3. *The only meanes to make us glorious before Christ our Spouse, is righteousnesse.*

1. All those places of Scripture which set our righteousnesse in this world before our glory in the world to come (as very many places doe) doe prove the first point, that *Iustification and Sanctification must go before Glorification* Among other proofes note especially the order of the severall linkes of that golden chaine that reacheth from Gods eternall counsell before the world, unto our everlasting glory after this world; *Whom he did predestinate, them he also called; and whom he called, them he also iustified; and whom he iustified them he also glorified.*

Tit. 1. 13, 14. 2 *Tim.* 4. 7, 8. Men must be iustified and sanctified before they can be glorified. *Rom.* 8. 28.

Object. If eternall glory in heaven be meant by this word *glorified*, where then is sanctification?

Answ. This objection hath made many to expound that word of Sanctification: but then it may be said, where is the last linke of that golden chaine, the highest step of that heavenly ladder, even glorification? Wherefore I take it to be the best and fullest interpretation, to comprise Sanctification under *iustification*, or under glorification. For sanctification is the beginning of glorification, and glorification is the consummation of sanctification. Thus is neither the one nor the other left out.

Sanctificatio est gloria in choata: glorificatio erit sanctificatio consummata. Trem.

Reasons. Rev. 21.10,27.

1. Heaven, the place of our glorification, is *an holy City, whereinto no uncleane thing shall enter.*

1 Joh. 3.2,3.

2. In that place the Church is to be maried unto Christ, and to be ever with him: she must therefore *be pure as he is pure:* for he will not endure the society of a foule filthy spouse.

Vse.

As we desire assurance of our glorification in heaven, so let us get and give evidence of our justification and sanctification on earth. The evidence of our justification is a sound and true faith. The evidence of our sanctification is a good and cleare conscience.

We are here cleansed that we might be hereafter glorified.

The forenamed proofes and reasons doe also confirme the second point, that *The end why the Saints are cleansed and sanctified in this world is, that they may be presented glorious to Christ in the world to come.*

Ex eo quod hic accipit Ecclesia ad illam gloriam quæ hic non est, perfectionemque perducitur. Aug. Retract. l. 1. c. 7.

It is therefore needfull and behovefull, not onely in regard of Christs honour, but also of our owne glory and happinesse, that here while we live on earth we be sanctified and cleansed. If Christ for our sakes had an eye at our future and everlasting glory, and for that end prepared meanes to bring us thereunto, ought not we our selves much rather have an eye thereat, and both avoid all things which may hinder it, and use all meanes whereby we may be assured of it? *Moses had respect unto the recompence of the reward.* Yea *Christ for the joy which was set before him endured the crosse, and despised the shame.*

Heb. 11.26. & 12.2.

Righteousnes the onely means to make us glorious.

3. That *Righteousnesse is the onely meanes to make us glorious before Christ our spouse,* is evident by this, that Christ gave himselfe to worke and effect this meanes for this end. Christ himselfe by his death, hath consecrated this, and no other meanes. If there be any other meanes then that which Christ by offering up himselfe hath procured, what need Christ to have beene offered up? To shew that this is the meanes to make the Church glorious before Christ, the Holy Ghost resembleth it; *righteousnesse of the Saints* to *fine linnen, cleane, and white,* wherewith the wife of the Lambe is made ready against the day of mariage.

Rev. 19.7,8.

Reason. Psal. 45.7.

Christ himselfe *loveth righteousnesse and hateth wickednesse:* they therefore, and none but they that are araied with righteousnesse, are glorious in his eyes.

This

This I have the rather noted against the conceit of our adversaries, who place all the glory of the Church in outward pompe. Wherefore their Pope whom they make head of the Church, and after a peculiar manner the spouse of Christ, must have his triple crowne, his scarlet robes, his throne advanced above Kings: Men must be his horses to beare him: and Kings and Nobles must be his men to wait on him. Their Priests also must be araied with glorious copes of the best wrought gold. Their temples must be decked with curious, carved, gilded images. Their hoast caried about in manner of a triumph. Their people all besprinkled with water. Their superstitious houses must be the faireſt buildings in a kingdome, and have the greateſt revenues of a kingdome belonging to them. In these and such like externall braveries the glory of their Church insisteth.

Vse. Papists place the glory of the Church in outward pompe.

Is this glory fit for Christs spouse? belike then Christ hath carnall eyes and eares: and is delighted with those things wherwith the world is delighted. The wiser among the heathen did scoffe at such base conceits which their people had of their gods. Shall Christians think more basely of Christ, then the heathen of their gods? Too much do most people doat on outward wordly glory: even so much as they neglect true righteousnesse.

Dionysius Iovi Olympio aureum amiculum detraxit, laneum substituens, non sine dilectrio. lanevm enim vtr. ad utramque anni tempestatem esse aptius.

For our parts, as we desire to appeare before Christ so as he may think us glorious, let us be araied with righteousnesse and holinesse, *without which no man shall see the Lord*, Heb. 12. 14.

§. 49. *Of the fruition of Christs presence in heaven.*

Ephes. 5. 27. *That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.*

Vbicunque commemoravit Ecclesiam non habentem maculam aut rugam, non sic accipiendum quasi jam sit, sed quæ præparatur ut sit, quando apparebit gloriosa. Aug. Retract. l. 2. c. 18.

HAving noted the inference of this verse upon the former: I will now handle it distinctly by it selfe. In it is contained a description of the glorious estate of the Church in heaven. Of that estate must this description be here meant; for on earth it is not simply without spot or wrinkle: though it bee prepared so to be.

This eſtate is { 1. Generally propounded. 2. Particularly exemplified.

In the generall propoſition is noted, { 1. Her condition (ſhe is *preſented* to Chriſt.) 2. Her quality (*glorious.*)

The particular exemplification thereof is

1. Privative, by removing all deformity: noted in two words, { *Spot.* *Wrinkle.*

2. Poſitive, by adorning her with beauty: noted alſo in two words, { *Holy.* *Blameleſſe.*

marriage.

The word (*preſent*) is taken from the cuſtome of ſolemnizing a mariage: firſt the ſpouſe was wooed, and then ſet before her husband that he might take her to wife, to be with him. Thus [b] *Eve* was preſented by God to *Adam* that he might take her for his wife: and [c] *Eſther* among other virgins was preſented to *Ahaſh. veroſh.* This ſheweth that

[b] *Gen.* 2. 22.
[c] *Eſt.* 2. 13.

Doct.

The Church in heaven ſhall enjoy the preſence of Chriſt: [d] Chriſt himſelfe ſaith expreſly to his Diſciples, *I goe to prepare a place for you, that where I am, there ye may be alſo* On this ground did the Apoſtle deſire to depart, namely [e] *to be with Chriſt*, and [f] *to be preſent with the Lord.*

[d] *Ioh.* 14. 2, 3.
[e] *Phil.* 1. 23.
[f] 2 *Cor.* 5. 8.

Reaſon.

In heaven is the marriage betwixt Chriſt and the Church ſolemnized, which here on earth hath beene in preparing. God the Father hath given his [g] Sonne unto the Church, and the [h] Church unto his Sonne: yea [i] Chriſt himſelfe hath purchaſed the Church unto himſelfe by his bloud, and [k] promiſed marriage unto her; and the more to aſſure the Church of his love, he hath [l] beſtowed many gifts upon her: he hath further ſent * his Miniſters in his name to [m] wooe and [n] beſeech the Church to give her conſent, and to [o] prepare her as a pure virgin for himſelfe: Hereupon the Church hath given her conſent, for [p] as a Spouſe ſhe is ſubject unto Chriſt as unto an head. Theſe things being ſo, how can it be thought that Chriſt will forſake her, and not receive her to be with him for ever?

[g] *Ioh.* 3. 16. & 17. 6.
[h] *Acts* 20. 28.
[i] *Oſe* 2. 19, 20.
[k] *Eph.* 4. 8.
* *Paranymphi.*
[l] *Iob* 3. 29.
[m] 2 *Cor.* 5. 20.
[n] 2 *Cor* 11. 2.
[o] *Eph.* 5. 26.
[p] *Eph.* 5. 24.

Uſe.

Incouragement againſt death.

Can the thought of death be terrible to ſuch as know and beleeve the truth hereof? Will not rather the conſideration thereof make them with the Apoſtle to *ſigh, and deſire to depart*, that they may be with the Lord? The higheſt degree of the Churches

happineſſe

happines conſiſteth in this fruition of the preſence of her ſpouſe: for ſo he becommeth all in all unto her: not by meanes, as in this world, but immediately by himſelf: ſo as there ſhall need no Miniſter, no Sacrament, no ordinance to ſet forth Chriſt unto us: no Governour in family, Church, or common-wealth, to repreſent his perſon, or to keepe us in ſubjection: no light to direct us, no food to ſuſtaine us; we ſhall be ſo aſſiſted with Chriſt, as we ſhall need nothing. If thoſe ſervants were happy that ſtood continually before *Salomon*, what are they that alwaies ſtand, not as ſervants, but as a wife in his preſence that is infinitly greater then *Salomon*? If it were a great grace and favour, that *Moſes* ſaw the back-parts of God, what a grace and favour is it, to behold Chriſt face to face? For *when he doth appeare, we ſhall ſee him as he is.* Though now we be abſent from the Lord, yet let us uphold our ſelves with the expectation and aſſurance of this, that we ſhall be preſented before Chriſt.

Totum tibi ſit Deus: quia horum quæ diligis totum tibi eſt. Aug. in Ioh. 3. tract. 13.

Rev. 21. 22, 23. Ioh. 17 20, 21.

1 King. 10. 8.

Exo. 33. 23. 1 Cor. 13. 12. 1 Ioh. 3. 2.

§. 50. *Of the Glory of the Church in heaven.*

The quality of the Church in heaven is as excellent as may bee, and therefore here ſaid to be *glorious*. All beauty, all comelines, all grace, whatſoever may make the Church amiable, lovely, or any way to be deſired, or admired, is compriſed under this word *glorious*. In this reſpect the Saints are ſaid to *ſhine* and that *as* [b] *pretious ſtones*, yea as the [c] *firmament*, as the *ſtarres*, and as the [d] *ſunne*: and to be [e] *like Chriſt* himſelfe: and to [f] *appeare with him in glory.*

Dact. Iidem.

[b] *Rev. 21. 11.* [c] *Dan. 12. 3.* [d] *Mat. 13. 43.* [e] *1 Ioh. 3. 2.* [f] *Col. 3. 4.*

This glory of the Saints extendeth both to ſoule and body, and whole perſon.

In regard of their ſoules they ſhall be all [g] *glorious within*: for they are [h] *Spirits of juſt men, made perfect*: [i] perfect knowledge, wiſdome, and all manner of purity ſhall be in them.

[g] *Pſal. 45. 13.* [h] *Heb. 12. 23.* [i] *1 Cor. 13. 12.*

In regard of their bodies, they ſhall be [k] *faſhioned like to Chriſts glorious body*: and that in incorruption, immortality, beauty, brightneſſe, grace, favour, agility, ſtrength, and the like. It is therfore truly ſaid, that the Church in the end of the world expecteth that which is before demonſtrated in Chriſts body.

[k] *Phil. 3. 21.*

Eccleſia in fine ſeculi expectat quod in Chriſti corpore præmonſtratum eſt, &c. Aug. Ep. 119.

In regard of their perſon, as a wife is advanced to the hon-

nour and dignity of her husband, ſo ſhall they to the honour and dignity of Chriſt, ſo far as they are capable of it: for they ſhall be [l] next unto Chriſt, yea [m] one with him, and ſo [n] above the moſt glorious Angels.

[l] Luke 22.30.
[m] Joh. 17.21.
[n] Heb. 1.4.

Much more might be ſpoken of the glory of the Church: but never can enough be ſpoken thereof, no not by the tongue of men or Angels: for [o] *eye hath not ſeene, nor eare heard, neither have entered into the heart of man the things which God hath prepared for them which love him.* When *Paul* was rapt up into the third heaven, and ſaw but a glimps of this glory, [p] he *heard unſpeakable words, which are not poſſible for man to utter.* Wherefore [q] when he ſpeaketh of it, he uſeth ſuch a tranſcendent kinde of phraſe, as cannot in any tongue be fully expreſſed: wee thus as well as we can by one degree of compariſon upon another tranſlate it, * *a farre more exceeding* and eternall weight of glory.

[o] 1 Cor. 2.9.

[p] 2 Cor. 12.4. ἄῤῥητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

[q] 2 Cor. 4.17. καθ' ὑπερβολὴν εἰς ὑπερβολήν.

Is not this ſufficient to uphold us againſt all the reproch and diſgrace which the world layeth upon us, becauſe we are of the Church of Chriſt? The world hath [r] of old counted her to whom Chriſt ſaith, *Hephzibah* (that is, *my delight in her*) and *Beulah* (that is, *maried*) forſaken and deſolate, yea [s] *as the filth of the world, and the off-ſcouring of all things.* Among Heathen, none ſo vildly eſteemed of as Chriſtians; and amongſt Papiſts, none ſo as Proteſtants; and amongſt carnall Goſpellers none ſo as they who indevour [t] to *puriſie themſelves as Chriſt is pure*, and to avoid the common ſins of the world. When for Chriſts ſake we are baſely accounted of, let us thinke of this.

Uſe.

[r] Iſa. 62.4.

[s] 1 Cor. 4.13. περικαθάρματα τοῦ κόσμου, πάντων περίψημα.

[t] 1 Joh. 3.3.

§. 51. *Of the Churches freedome from all deformity in heaven.*

EPHES. 5.27. *--Not having ſpot or wrinkle, or any ſuch thing.*

The firſt point noted by the Apoſtle in his exemplification of the formamed glory, is a removing of all deformity. The word tranſlated * *ſpot*, is taken for a ſtaine on a garment, and a foule ſpecke on a mans face, or other part of the body: or a ſcarre, or other blemiſh in his fleſh by a ſore, wound, blow, or the like. The other word (* *wrinkle*) is taken for a *creaſt* in the

* Mac.

* ῥύτις.

the face through old age, for it ſignifieth a *gathering together of the skin by old age*: by it is meant any manner of breaking (as wee ſpeake) by age, ſickeneſſe, trouble, paine, or the like. Becauſe there may be alſo deformities other wayes, the Apoſtle addeth this clauſe (*or any ſuch thing.*) Theſe things applied to the Church, ſhew that

ἢ τι τοῦτο τοιοῦτον.

No manner of deformity ſhall cleave to the Church in heaven. Doct.

There ſhall be in her no ſtaine or contagion of ſinne received from others, no ſcarre of any evill humour ariſing from it ſelfe, no wrinkle, no defect of ſpirituall moiſture, no ſigne of the old man, nor any thing that may any way make it ſeeme deformed, or uncomely in the ſight of Chriſt. Not onely great, hainous, capitall ſinnes, (which are as botches and boiles, and as open, wide ſores, gaſhes and wounds) but all ſpots and ſpeckes, all wrinkles and defects, all manner of blemiſhes whatſoever within, or without, ſhall be cleane taken away. Sinne ſhall not onely bee ſubdued in us, but utterly rooted out of us: no relique, no ſigne thereof ſhall bee left remaining. In this reſpect it is ſaid, that *God ſhall wipe away all teares*, that is, ſhall take away all matter of mourning, ſorrow, and griefe. Now there is nothing that miniſtreth matter of more ſorrow to the Saints then ſinne. That remnant of ſinne which was in the Apoſtle, even after his regeneration, made him thus cry out, *O wretched man that I am!*

Rev. 7. 17. & 21. 4.

Rom. 7. 24.

Though this be but a privative good, yet it addeth much to the heavenly happineſſe of the Saints. If it were poſſible that we ſhould enjoy the reſt and glory prepared for the Saints in heaven, and withall there ſhould remaine on us the ſpots and wrinkles of ſin, theſe ſpots and wrinkles would be as the hand-writing which appeared to *Belſhazzer* in the midſt of his jollity: they would be as gall mixed with wine: they would turne all our joy into heavineſſe, and take away the ſweet reliſh of all our happineſſe. The conſideration therefore of this privative benefit cannot but breed in the hearts of all ſuch as are members of this Church a longing deſire after this perfect purging of them from all deformity.

Dan. 5. 5.

§. 52. Of

§. 52. *Of the perfect purity of the Church in heaven.*

EPHES. 5. 27. --*But that it ſhould be holy and without blemiſh.*

THe laſt branch whereby the celeſtiall glory of the Church is ſet forth, is the perfect purity therof: the adverſative particle (*BVT) ſheweth that the holineſſe here ſpoken of is no imperfect holineſſe, ſuch as the ſanctification of the Saints is in this world, but an abſolute perfect holineſſe in all the parts and degrees thereof: ſuch as is without *ſpot* or *wrinkle*: without relique, or ſigne of ſin: and therefore by way of explanation is added, * *without blemiſh*, or *blameleſſe*: ſuch as man, Angell, nor God himſelfe can finde fault withall. [b] This attribute is oft applied to the perſon and bloud of Ieſus Chriſt, and therefore it muſt needs ſet forth perfect purity. Whence wee may obſerve, that

The Sanctification of the Saints ſhall be perfect in heaven. They ſhall not onely be juſtified by having their ſinnes covered, nor onely have their ſanctification truly begun in them, but alſo in every part, point, and degree thereof abſolutely perfected: in which reſpect they are ſaid to be *juſt men made perfect*. *Adam* in his innocency was not more pure then the Saints ſhall be in heaven: yea they ſhall far ſurpaſſe *Adam*, as in the meaſure, ſo in the ſtability and perpetuity thereof.

Use. In our endevour after holineſſe let us have an eye to this perfection: and not faint, if we attaine not to that meaſure which we deſire. Perfection is reſerved for the world to come. Yet know we, that the more holy and blameleſſe we are, the neerer we come to that heavenly eſtate: the more ſpots and blemiſhes of ſinne we have, the more unlike we are unto it, and the leſſe hope we have of enjoying that heavenly happineſſe.

Generall uſes of the glorious eſtate of the Church in heaven. All the forenamed ſeverall points of the glorious eſtate of the Church in heaven ſhould raviſh our ſpirits, and even break our hearts with an holy admiration of Chriſts goodneſſe, and fill our mouthes with praiſes for the ſame, and make us ſigh, and long after the ſame, and with all good conſcience and diligence uſe all the meanes we can to attaine thereunto. No labour will be loſt

* ἀμωμ.

* ἀμωμ. *Momi morſibus non obnoxius. Omni reprehenſione major.*

[b] *Heb* 9. 14. 1 *Pet.* 1, 19.

Heb 12. 23.

loſt herein. Surely, this is either not knowne, or not beleeved, or not remembred, or not duly and ſeriouſly conſidered by ſuch as make light account thereof: Let that which hath beene but briefly touched be further meditated upon, and let us pray that *the eyes of our underſtanding may be enlightned, that we may know what is the riches of the glorious inheritance of the Saints.* Were it not for this hope, the Saints were of all the moſt miſerable; whereas now they are the moſt happy. Eph. 1. 18. 1 Cor. 15. 19.

§. 53. *Of the application of the things which Chriſt hath done for the Church, unto husbands.*

Ephes. 5. 28.

So ought men to love their Wives, &c.

THe firſt clauſe of this verſe ſerveth both for an *application* of the former argument, and alſo for a *tranſition* to another argument.

The particle of relation (So) ſheweth that that which hath before beene delivered of Chriſts love to his Church, ought to be referred and applied to husbands. For as Chriſt loved his Church, *So* ought husbands to love their wives.

Queſt. Why are theſe tranſcendent evidences of Chriſts ſurpaſſing love to his Church ſet before husbands? can any ſuch things be expected from husbands to their wives?

Anſw. No, * not for meaſure, but for likeneſſe. For in this large declaration of Chriſts love, there are two generall points to be noted. * See §. 27.

1. That the Church in her ſelfe was no way worthy of love.

2. That Chriſt ſo carried himſelfe towards her, that he made her worthy of much love.

This ought to be the minde of husbands to their wives.

1. Though they be no way worthy of love, yet they muſt love them.

2. They muſt endevour with all the wit and wiſdome they have, to make them worthy of love. I ſay, *endevour*, becauſe it is not ſimply in the husbands power to doe the deed. Yet his faithfull endevour ſhall on his part be accepted for the deed.

Of theſe points I ſhall hereafter more fully ſpeake.

§. 54. *Of*

§. 54. *Of the application of the love which a man beareth to himſelfe, unto an husband.*

EPHES. 5. 28. *So ought men to love their wives as their owne bodies.*

THe forenamed particle (So) hath alſo relation to another patterne, namely, of a mans ſelfe to his body: and ſo it is a tranſition from one argument to another.

There is ſome more Emphaſis here uſed in ſetting downe an husbands duty, then was before, verſ. 25.

There it was laid downe by way of exhortation, *Husbands love your wives.*

Here it is laid downe with a ſtraiter charge: *Husbands ought to love their wives.* So as this duty is not a matter arbitrary, left to the husbands will to doe it, or to leave it undone. There is a neceſſity laid upon him: he muſt love his wife. Woe therefore unto him if he doe it not.

In ſetting downe this argument taken from a mans ſelfe, the Apoſtle reſembleth a mans wife unto his *body*: wherein he hath relation to verſ. 23. where he ſaid, *the husband is the head of the wife.* Whereby he ſheweth, that as an husbands place is a motive to his wife, for her to performe her duty: ſo to himſelfe, for him to performe his duty.

See Treat. 4 §. 74, 76. Why the pattern of a mans ſelfe is added to the pattern of Chriſt.

He is her head, therefore muſt ſhe be ſubject to him.

She is his body, therefore he muſt love her.

This example of a mans ſelfe is both a *reaſon*, the more to move husbands to love their wives, and alſo a *rule* to teach them how to love them.

Sicut corpus nunquam à ſe diſſidet, neq; anima adverſus ſeipſam, ita virum & mulierem non convenit diſſidere. Chryſ. in Gen. hom. 45.

The *reaſon* is implied under that neere union that is betwixt a man and his wife: ſhe is as neere to him as his owne body: therefore ſhe ought to be as deare to him. The body never diſſenteth from it ſelfe, nor the ſoule againſt it ſelfe. So neither ſhould man and wife.

The *rule* is noted under the manner of mans loving his owne body: as intirely as he loveth his body, ſo intirely he ought to love his wife.

Of the manner of mans loving himſelfe, ſee Treat. 4. §. 74. 76.

The

The more to enforce his comparison, The Apostle addeth, *He that loveth his wife loveth himselfe.* Eph. 5. 28.

By this clause two things are implied.

1. That a wife is not onely as a mans body, namely, his outward flesh, but as his person, his body and soule. She is as *his body*, because she was taken out of his body: and because she is set under him, as his body under his head. She is as *himselfe*, by reason of the bond of marriage, which maketh *one* of *two*. In which respect a wife is commonly called a mans *second selfe*. Gen. 2. 23. Mat. 19. 5, 6.

2. That an husband in loving his wife loveth himselfe: so as the benefit of loving his wife will redound to himselfe, as well as to his wife.

§. 55. *Of the amplification of a mans love of himselfe.*

EPHES. 5. 29. *For no man ever yet hated his owne flesh: but nourisheth and cherisheth it, even as the Lord the Church.*

THe former patterne of a mans selfe is here further amplified. For first the Apostle proveth, that a man loveth himselfe: and then he sheweth how he loveth himselfe.

Two arguments are used to prove the point.

One is taken from the contrary: *No man ever yet hated his owne flesh. Therefore he loveth it.*

The other is taken from the effects of love: *To nourish and cherish ones flesh is a fruit of love: But every man nourisheth and cherisheth his flesh. Therefore he loveth it.*

This latter argument sheweth the manner of a mans loving himselfe: and therein a mans love of himselfe is a rule to teach him how to love his wife.

This indefinite particle (*no man*) is to be restrained to such as have the understanding and affection of a man in them: as if he had said, *no man in his right wits.* For furious, franticke, mad, desperate persons will cut their armes, legs, and other parts, mangle their flesh, hang, drowne, smother, choake, and stab themselves. Even so they are as men out of their wits, who hate, or any way hurt their wives: yea, it is the part of a mad man to

Quia se diligat & prodesse sibi velit, dubitare dementis est. Aug. de doct. Christ. lib. 1. cap. 25.

to doubt of loving, and doing good to himselfe.

These two words (to *nourish* and *cherish*) comprize under them a carefull providing of all things needfull for a mans body.

To *nourish*, is properly to feed.

To *cherish*, is to keepe warme.

The former is done by *food*, the latter by *apparell*. Vnder food and apparrell the Apostle comprizeth all things needfull for this life, where he saith, *Having food and raiment, let us therewith be content.*

This applied to an husband, sheweth that he ought to have a provident care for the good of his wife in all things needfull for her.

That he may yet further presse this point, he returneth againe to the example of Christ (*even as the Lord the Church.*) The Apostle thought that this naile of love had need bee fast beaten into the heads and hearts of husbands, and therefore addeth blow to blow to knocke it up deepe, even to the head. Before he confirmed Christs example with the example of our selves: here he confirmeth the example of our selves with the example of Christ againe. This he doth for two especiall reasons.

1. The more forcibly to urge the point: for two examples add weight one to another: especially this latter which is so farre more excellent as we heard out of verse 25,26,27.

2. To give husbands a better direction for their providence towards their wives, whom they must nourish and cherish, not onely as their bodies, but as Christ nourisheth and cherisheth his Church, not onely with things temporall, but also with things spirituall and eternall.

Incubat. Saluian. Proprie dicitur de gallina fovente ova, cum illis incubat.

1 Tim. 6.8.

§. 56. *Of mans naturall affection to himselfe.*

EPHES. 5. 28, 29. *So ought men to love their wives as their own bodies, he that loveth his wife loveth himselfe. For no man ever yet hated his owne flesh: but nourisheth, and cherisheth it, even as the Lord the Church.*

HAving briefly shewed the generall scope of the 28. and 29. verses, I will proceed to a more distinct handling of them. They

Summe of 28 & 29. vers.

They set forth *The naturall affections of man to himselfe.*

Two points are here to be noted.

1. The generall proposition, *that a man is well affected to himselfe.*

2. The particular amplification, and manifestation of that affection.

This is manifested two waies.

1. Negatively, *no man hateth his owne flesh.*

2. Affirmatively, and that in two branches { 1. *Nourisheth* it. 2. *Cherisheth* it.

Both these are justified by the like affection of Christ to the Church which is his body (*Even as the Lord the Church.*)

In that the Apostle propoundeth the naturall affection of a mans selfe to his body as a motive and patterne to Christians, to love their wives, and also justifieth the same by a like affection of Christ to his Church, I observe that

Doct.

Naturall affection is a thing lawfull and commendable: it is an affection which may stand with a good conscience: which Gods Word is so farre from taking away, as it doth establish it. For such as are * *without naturall affection*, are directly condemned: and we are [b] commanded to be so kindly affectioned one to another as * we are to our selves. Yea the law in the strict rigour thereof laieth downe that naturall affection which is in a man to himselfe, as a rule for the love of his neighbour (*Thou shalt love thy neighbour as thy selfe.*) Hence is it that the [d] Prophets, [e] Apostles, and Christ himselfe do oft call upon us to have an eye to that affection which we beare to our selves. Of this patterne Christ saith [f] *This is the Law and the Prophets*, this is the briefe summe of them, this is it which they do much urge and presse.

* ἄστοργοι. *Rom.* 1. 30. *2 Tim.* 3. 3.
[b] *Rom.* 12. 10.
* φιλόστοργοι
[c] *Mat.* 22. 39.
[d] *Lev.* 19. 18. *Isa.* 58. 7.
[e] *1 Cor* 12. 26. *Iam* 2. 8.
[f] *Mat.* 7. 12.

Reasons.

1. Naturall affection was at first created of God, by him planted in man, so that as soule, body, the powers and parts of them, are in their substance good things, this affection also in it selfe is good.

2. There are the same reasons to love our selves, as our brethren. For we our selves are made after Gods image, redeemed by Christs bloud, members of the same mysticall body, keepers of our selves, and to give an account of the good or hurt wee doe

doe to our ſelves. In the Law, under this word *neighbour*, our ſelves are compriſed: and every commandement of the ſecond table is to be applied to our ſelves.

§. 57. *Of naturall ſelfe-love.*

Obiect. Lovers of themſelves are condemned in Gods Word, as 2. Tim. 3. 2. Phil. 2. 21. 1. Cor. 10. 24. Rom. 15. 1.

The ſeverall kinds of ſelfe-love.

Anſw. There is a double loving of a mans ſelfe.

One good and commendable:

The other evill, and damnable.

Good and commendable loving of a mans ſelfe is { 1. Naturall. 2. Spirituall.

That which is naturall, is in all by the very inſtinct of nature: and it was at firſt created, and ſtill is by Gods providence preſerved in our nature, and that for the preſervation of nature. Were there not ſuch a naturall love of himſelfe in every one, man would be as careleſſe of himſelfe, as of others, and as loth to take paines for himſelfe, as for others. Wherefore that every one might have care at leaſt of one, even of himſelfe, and ſo the world bee better preſerved, God hath reſerved in man this naturall affection, notwithſtanding his corruption by ſinne. Yea further becauſe every one is not able to looke to himſelfe, at leaſt when he is young, ſicke, old, or any other way impotent, God by his wiſe providence hath extended this naturall affection towards others alſo as they are neerely linked unto us by the bonds of nature. The next to a mans ſelfe are (by bloud and bond of nature) children. Admirably much is that which parents doe for their children, which they would never doe, if there were not a naturall affection in them to their children. From children againe this affection ariſeth towards their parents, that when parents grow old, impotent, or any way unable to helpe themſelves, they might have ſuccour from their children. And becauſe parents and children are not alwaies together, or not able to helpe one another, or unnaturall, God hath yet further extended this naturall affection to brethren, couſins, and other kindred. And for a further extent thereof hath inſtituted mariage betwixt ſuch as are not of the ſame bloud, and by vertue of that bond raiſed

raiſed a naturall affection, not onely in husband and wife one to another, but alſo in all the alliance that is made thereby. Moreover this affection is wrought in neighbours, friends, fellowes, and others by like bonds knit together, that the bow of Gods providence might have many ſtrings; and if one breake, another might hold. In all theſe kinds, the neerer a man commeth to himſelfe, the more doth this affection ſhew it ſelfe, according to the proverbe, *Neare is my coat, but nearer is my skin.* God having wrought this naturall affection in the ſeverall kindes thereof, and there being good ends and uſes thereof, it is not to be condemned.

§. 58. *Of ſpirituall ſelfe-love.*

Spirituall ſelfe-love is that which is ſupernaturally wrought in man by Gods Spirit: wherby he is both enlightned to diſcerne what is moſt excellent and beſt for him, and alſo moved to chooſe the ſame: ſo as this ſerveth to rectifie the former. Hence it commeth to paſſe that their chiefeſt care is for their ſoules, and for the eternall ſalvation thereof: for the furthering whereof they can be content as need requireth, to [f] beat downe their body, to [g] deny them ſometimes their ordinary refreſhing by food, reſt and other like meanes, yea and to [h] ſuffer them to be impriſoned, racked, and otherwaies tortured, and life it ſelfe to be taken from them. This men do, and ſuffer, not for want of naturall affection, but by reaſon of ſpirituall affection, which perſwades them that it is good for them it ſhould be ſo. A man is not therfore to be ſaid not to love the health and ſafety of his body, becauſe he loveth ſomething more. For a covetous man though he love his money, yet he can be content to part with it for bread to nouriſh his body: ſo a ſpirituall man, though he love his life, yet he can be content to loſe it for his ſoules ſalvation. For he loveth himſelfe ſufficiently, who doth his beſt to enjoy the chiefeſt and trueſt good. This ſpirituall affection extendeth it ſelfe as farre as naturall affection, namely, to wives, husbands, children, parents, brethren, coſins, friends, &c. Much is this ſpirituall care for our ſelves urged and preſſed in the Scriptures, as Iſa. 55. 1,2,3. Mat. 6. 19,20,33. Ioh. 6. 27. 1. Tim. 6. 11,19.

[f] 1 Cor. 9. 27.
[g] 2 Cor. 11. 27.
[h] Heb. 11. 36,37
Non propterea quiſquam dicendus eſt non diligere ſalutem, atque incolumitatem corporis ſui, quia amplius aliquid diligit: nam avarus, &c. Aug de doct. Chr l. 1 c 25.
Ille ſe ſatis diligit qui ſedulo agit ut ſummo & vero perfruatur bono. Aug de mor. Eccl. l 1. c. 26.

§. 59. *Of evill selfe-love.*

The selfe-love which is evill, swerveth in the { *Object.* / *Measure.*

1. In the *Object*, when it is cast upon our corruptions, our lusts, our evill humours: when wee affect and love them, and for them pursue whatsoever may satisfie them: as the ambitious, lustfull, riotous, gluttonous and other like persons. This is expressly forbidden, *Make not provision for the flesh to fulfill the lusts thereof.* *Rom.* 13. 14.

2. In the *Measure*, when our love is wholly and onely cast upon our selves, so seeking our owne good, as we regard no mans good but our owne: nor care what dammage another receiveth, so we may get advantage thereby. This is also [k] condemned: for it is contrary to the property of true love, [l] *which seeketh not her owne*, namely to the prejudice of another. This hath the title of * *Selfe-love* appropriated to it. It sprang from the corruption of nature, and is daily increased by the instigation of Sathan for the destruction of mankinde. It manifesteth it selfe by the many tricks of deceit which most men use in their dealings with others: by making advantage of others necessities, as in the case of usury, of raising corne, and other commodities in time of scarcity, with the like: by mens backwardnesse to helpe such as stand in need of their succour: by want of compassion in other mens miseries: and by many other like unkindnesses: all which verifie the proverbe, *Every man for himselfe.* [k] *Phil.* 2. 21. [l] *1 Cor.* 13. 5. & 10. 24. * φιλαυτία.

But by distinguishing the forenamed points, we may see that notwithstanding *evill selfe-love* be a most detestable vice, yet it is both lawfull and commendable to love ones selfe aright.

§. 60. *Of the error of Stoicks in condemning all passion.*

1. *Vse.* The dotage of Stoicks who would have all naturall affection rooted out of man, is contrary to this patterne, and unworthy to finde any entertainement among Christians. For what doe they aime at, but to root that out of man, which God hath planted in him, and to take away the meanes which God hath used for the better preservation of man? That wise man

man whom they frame to themſelves is worſe then a brute beaſt: he is a very ſtocke and a blocke. Not onely the beſt and wiſeſt men that ever were in the world, but alſo Chriſt himſelfe had thoſe paſſions and affections in him, which they account unbeſeeming a wiſe man. Their dotage hath long ſince beene hiſſed out of the ſchooles of Philoſophers; ſhould it then finde place in Chriſts Church?

§. 61. *Of well uſing naturall affection.*

Let us labour to cheriſh this naturall affection in us, and to turne it to the beſt things, even to ſuch as are not onely *apparantly*, but *indeed* good: and among good things to ſuch as are moſt excellent, and moſt neceſſary: ſuch as concerne our ſoules, and eternall life. For this end wee muſt pray to have our underſtandings enlightned (that wee may *diſcerne things that differ*, and *approve that which is excellent*) and to have our will and affections ſanctified, that we may embrace, purſue, and delight in that which we know to be the beſt. Thus ſhall our *naturall* affection be turned into a *ſpirituall* affection. 2 *Vſe.* *Phil.* 1. 10.

Here wee ſee how wee may make nature a ſchoolemaſter unto us: for as Chriſt ſendeth us to the fowles of the ayre, and lillies of the field, to learne of them, ſo the Apoſtle here ſendeth us to our owne naturall inſtinct. We cannot complaine that we have no ſchoolemaſter neere us (as many in the countrey whoſe children for want of one are rudely brought up.) Our ſelves are ſchoolemaſters to our ſelves. Wherefore as the Apoſtle hereby teacheth husbands to love their wives, ſo let us all more generally learne to love one another: for [m] we are all mutuall members of one and the ſame body: and our brother or neighbour is [n] *Our fleſh.* *Mat.* 6. 26, 28. [m] 1 *Cor.* 12, 12. [n] *Iſa.* 58. 7.

§. 62. *Of Mans forbearing to wrong himſelfe.*

EPHES. 5. 29. *For no man ever yet hated his owne fleſh: but nouriſheth and cheriſheth it.*

THe firſt particle (*for*) ſheweth that in this verſe an evidence and manifeſtation of a mans love of himſelfe is given. The firſt part thereof, which is ſet downe negatively, ſheweth that

Doct.

Mar. 5. 5.

Reaſon.

Ier. 3. 12.

It is againſt the common inſtinct of nature for a man to hate himſelfe. It is noted as an evidence that divels were in the Gadarene, in that *hee cut himſelfe with ſtones*: had not the divels forced him, he would never have done it.

Hatred is contrary to love: it being therefore before proved, that every man by nature loveth himſelfe, by neceſſary conſequence it followeth, that no man hateth his fleſh: for two contrary effects proceed not from the ſame cauſe: *no fountaine can yeeld both ſalt water and freſh.*

Object. Many doe macerate their bodies with faſtings, watchings, labours, travels, and the like: others teare and gaſh their fleſh with whips, knives, ſwords, yea and with their teeth alſo: others lay ſuch violent hands upon themſelves, as they take away their owne lives.

Anſw. 1. None of theſe things are done by the inſtinct of nature which God hath ſet in man, but through the corruption of nature which the divell hath cauſed. Now nature and corruption of nature are two contrary cauſes: no marvell then that contrary effects come from them.

2. They thinke they doe theſe things in love to themſelves; as ſuperſtitious perſons to merit ſalvation, by macerating their body: others to free themſelves from ignominy, penury, ſlavery, torment, or ſuch like evils: ſo as there is an apparant good that maketh them ſo to doe, and not ſimply hatred of themſelves. They that ſo doe, are either poſſeſſed with a Divell, or blinded in their minde, or bereaved of their wits, or overwhelmed with ſome paſſion, ſo as they know not what they doe: they doe it not therefore in hatred.

1 Cor. 9. 27. Heb 11. 35. &c

2. *Object.* Holy and wiſe men deliberately, and on good advice, have *beaten downe their bodies*, and yeelded their lives to be taken away, *not accepting deliverance.*

* § 57.

Anſw. That was farre from hatred, and in great love to themſelves, as was ſhewed * before.

§. 63. *Of unnaturall practiſes againſt ones ſelfe.*

1 *Vſe.*

The forenamed doctrine diſcovereth many practiſes uſed by ſundry men to be againſt nature, and in that reſpect horrible and deteſtable.

1. *The*

1. *The practiſe of the idolatrous Baalites*, who to move their Idoll to heare them, *cut themſelves with knives and lancers, till the bloud guſhed out upon them.* Not much unlike to whom are Popiſh Eremites, Anchorites, Monks flagellants, Grandimontenſes, ſundry ſorts of Franciſcans, and other Friers, whereof ſome weare ſhirts of haire-cloth, ſome ſhirts of maile next their body, ſome goe bare-foot, ſome daily whip themſelves till bloud follow, and ſome waſte their bodies with lying hard, watching, faſting, going on pilgrimage, &c. 1 *King.* 18.28 *Caſſian. Collat* 19. *D. Willet Synopſ. Papiſm. Contr.* 6. *quæ.* 6.

2. *The practiſe of Gluttons, Drunkards, unchaſte and voluptuous perſons*, who to ſatisfie their corrupt humours, impaire their health, pull diſeaſes upon them, and ſhorten their daies.

3. *The practiſe of Swaggerers*, who by quarrels cauſe their fleſh to be wounded, and their lives taken away. Among theſe may be reckoned ſuch as bring themſelves to great ſtraits, diſtreſſes, and dangers for lucre ſake: and they who by fellony, treaſon, and the like evill deeds, caſt themſelves upon the ſword of the Magiſtrate.

4. *The practiſe of them that give the reines to griefe, feare, wrath*, and other like violent paſſions, ſo as thereby they weaken their bodies, and ſhorten their daies.

5. *The practiſe of ſelfe murtherers*: who herein breake the rule of love (*as thy ſelfe*) and end their dayes in a moſt horrible ſinne, depriving themſelves of the time, place, and meanes of repentance: ſo as, whatſoever fond pretence they make for their ſinne, little better can be thought of them, then that they thruſt their ſoules headlong into hell, unleſſe the Lord betwixt the act done, and the expiration of their breath, extraordinarily touch their hearts. Religion, nature, ſenſe, and all abhorre this fearefull fact: ſo as not onely they who have been enlightned by Gods Word, but alſo the Heathen who had no other then the light of nature, have adjudged it to be a moſt deſperate ſinne: and they hold that the actors thereof goe to hell, where they wiſh againe and againe to be on earth, and to endure all the hardneſſe that on earth they can be brought unto. *Mat.* 22.39.

——*Quam vellent æthere in alto,*
Nunc & paupertem, & duros perferre labores. Virg. æn. 6.

§. 64. *Of haters of others.*

2 *Use.* 2. By that affection which nature moveth men to beare to their flesh, we may see how nature more prevailes with men, then conscience and obedience to Gods Word, yea then the Spirit. For where nature keepeth all men from hating their owne flesh, nothing can keepe many husbands from hating their wives, and wives their husbands; nor brothers, cosens, and neighbours (yet these are *our owne flesh*) no nor many of those who professe themselves to be of the mysticall body of Christ, from hating one another. What shall we say of these? Is nature of greater power, and more mighty in operation then the Spirit? Surely, such either deceive themselves and others, in pretending to be members of the body of Christ: or else the Spirit is very weake in them, and the flesh beareth a great sway. Let haters of their brethren thinke of this and be ashamed.

Isa.58.7.

§. 65. *Of mans care in providing and using things needfull for his body.*

The second evidence of that love which a man beareth to himselfe, is noted in two such branches (*nourisheth* and *cherisheth*) as comprize * all needfull things under them, so as the Apostle implieth thereby, that

* See §.55.

Doct. *Nature teacheth all men to provide such things as are needfull for them*: needfull for life, as food: and needfull for health, as apparell. Nature is here propounded as a Schoolmaster to Christians: this therefore which nature teacheth is a bounden duty. It is much insisted upon by *Salomon*, who in this respect saith, *It is good and comely for one to eat and drinke, and enjoy the good of all his labour.*

Eccl.2.24.& 3.12.& 5.18. & 8.15.

1 Tim.5.8.

Inconcussa natura lege diligimus nos ipsos, quæ in bestijs etiam promulgata est. Aug. de doct. Chr. l.1. c.26.

If he be worse then an Infidell that provideth not for his own, what is he that provideth not for himselfe? euen worse then a beast: for nature hath taught the bruit beasts to nourish and cherish themselves. If any think that it more befitteth beasts, or naturall men, then Saints, let them tell me which of the Saints at any time guided by Gods Spirit, hath wholly neglected himself. To omit all others, it is expressly noted of Christ, that as there was occasion, he [p] slept, he [q] eat, he [r] rested, and otherwise refreshed himselfe. *Object.*

[p] *Mat.8.24.*
[q] *Luke 14.1.*
[r] *Ioh.4.6.*

Obiect. Though he were [f] hungry, and meat prepared for him, yet he refuſed to eat.

Anſw. 1. Forbearing one meale, is no great hinderance of cheriſhing the body.

2. Extraordinary and weighty occaſions may lawfully make a man a little neglect himſelfe; that ſo he may ſhew he preferreth Gods glory, and his brothers ſalvation, before the outward nouriſhing of his body: to which purpoſe Chriſt ſaith, *My meat is to doe the will of him that ſent me*: that is, I preferre it before my meat. And Saint *Paul* ſaith, *I will very gladly beſpent for your ſoules.* We muſt here therefore take heed of the extreames on both hands.

1. Of undue, and overmuch neglecting our bodies, ſo as the ſtrength of them be waſted, and the health impaired.

2. Of too much caring for it, ſo as upon no occaſion we will loſe a meales meat, or a nights reſt. Faſting and watching as occaſion requireth, are bounden duties.

But to returne to the point of nouriſhing and cheriſhing our fleſh.

1. For this end hath God provided food, apparell, and all things needfull for our weake bodies, that they ſhould be nouriſhed and cheriſhed thereby: not to uſe them therefore, is to refuſe Gods providence.

2. By well nouriſhing and cheriſhing our bodies, they are the better enabled to do that worke and ſervice which God appointeth to be done: but by neglecting them, they are diſabled thereto. As this is a motive, ſo ought it to be an end whereat we aime in nouriſhing and cheriſhing our bodies.

[f] *Iob.*4.31, &c.

Lawfull faſts no hindrance to the cheriſhing of the body. *Iob.*4.34. 2 *Cor.*12.15.

Reaſons.

§. 66. *Of them that neglect to cheriſh their bodies.*

Againſt this good inſtinct of nature do many offend.

1. *Covetous miſers*, who ſo doat upon their wealth, and ſo delight in abundance of goods treaſured up, as they afford not themſelves things needfull to nouriſh and cheriſh their bodies. *Salomon* doth much taxe ſuch: of them he ſaith, *that riches are kept for the owners thereof to their hurt.* Daily experience giveth evidence to the truth thereof: for, beſide that ſuch men make their riches [t] to be ſnares, and [u] hinderances, to keepe them

Uſe.
1 Covetous miſers.
*Eccl.*5.13.
& 5.11,12,13,14.
[t] 1 *Tim.*6.9.
[u] *Mark* 10.23, &c.

from eternall life; they make this preſent life to be very irkſome, [x] filling their heads full of much carking care, and keeping them from quiet reſt. Many in this caſe are ſo beſotted, as, though they have abundance yet they will not in health afford themſelves a good meales meat, nor ſeemely apparell: nor in ſickneſſe, needfull phyſicke, no nor fire, and ſuch like common things. Their caſe is worſe then theirs who want: for others will pitty and ſuccour ſuch as want, but who will pitty and ſuccour theſe?

[x] *Eccl.* 2. 23.

Semper eget liquidis, ſemper abundat aquis. Ovid. in Ibin.

2. Such as are *too intentive* upon their buſineſſes, even the affaires of their lawfull callings (for in good things there may be exceſſe.) Herein many Students, Preachers, Lawyers, Tradeſmen, Farmers, Labourers, and others offend, when they afford not ſeaſonable times of refreſhing and reſting to their bodies, but faſt, watch, and toile too much in their calling. They who by ſuch meanes diſable themſelves, doe make themſelves guilty of the neglect of ſo much good as they might have done, if they had nouriſhed and cheriſhed their bodies. Some are ſo eager on their buſineſſe, that they thinke all the time miſ-ſpent, which is ſpent in nouriſhing and cheriſhing their bodies; and thereupon wiſh, that their bodies needed no food, ſleepe, or other like meanes of refreſhing. Theſe thoughts and deſires are fooliſh and ſinfull in many reſpects, as;

2 They who are too intentive on their calling.

Vnlawfull to deſire that our bodies needed no refreſhing.

1. In manifeſting a ſecret diſcontent and grudging againſt Gods providence, who hath thus diſpoſed our eſtate for the clearer manifeſtation of mans weaknes, and Gods care over him.

2. In taking away occaſions of calling upon God, and giving praiſe unto him. For if we ſtood not in ſuch need of Gods providence, ſhould we ſo oft pray unto him for his bleſſing: If by the good meanes which he affordeth unto us wee felt not the ſweetneſſe and comfort of his providence, ſhould wee bee ſo thankfull to him?

3. In taking away the meanes of mutuall love: for if by reaſon of our weakneſſe we ſtood not in need of ſuccour and helpe one from another, what triall would there be of our love?

3 They who make exceſſe in one needfull thing, an hinderance to another.

3. Such as *ſever* theſe two duties of nature (*nouriſhing* and *cheriſhing*) and make them an hinderance one to another: ſome ſo *nouriſh* their bodies as they cannot *cheriſh* them; that is,

is, they ſpend ſo much in eating and drinking, as they have nothing to cloath themſelves withall. Others ſo *cheriſh* them, as they cannot nouriſh them; that is, they ſo prancke up themſelves with brave apparell above their ability, as they have not competent food for themſelves. Theſe fall into two contrary extremes: into the *exceſſe* in one thing: and into the *defect* in another.

§. 67. *Of contentment in that which is ſufficient.*

As the Apoſtle by naming theſe two (*nouriſh, cheriſh*) ſheweth that both of them are needfull, ſo by naming them only, and no more but them, hee ſheweth that they two are ſufficient: whence we learne, that

Having food and raiment, we muſt be therewith content. *Doct.*

The Apoſtle in theſe very words laieth downe this doctrine in [y] another place. The [z] prayer of *Agur*, and the tenour of the [a] fourth Petition prove as much.

[y] 1 Tim. 6. 8.
[z] Prov. 30. 8.
[a] Mat. 6. 11.

Queſt. Is a man then ſtrictly bound to care for no more then food to nouriſh, and apparell to cheriſh him?

Anſw. So this nouriſhing and cheriſhing be extended to that eſtate wherein God hath ſet us, to the charge which God hath given us, and to the calling which hee hath appointed unto us, we ought to care for no more.

Let us therefore take heed of that exceſſe which ariſeth from the corruption of nature, and content our ſelves with that competency which nature requireth.

§. 68. *Of Chriſts forbearing to hate the Church.*

EPHES. 5. 29. *--Even as the Lord the Church.*

THis confirmation of the patterne of a mans ſelfe by a like patterne of the Lord, hath relation to both the parts of the manifeſtation of a mans love to himſelfe: both to the negative, and ſo it ſheweth, that

The Lord hateth not his Church.

And to the affirmative, and ſo it ſheweth, that

The Lord nouriſheth and cheriſheth his Church.

That difference which is made betwixt *Eſau* a type of the world

Mal. 1. 2, 3. world (*Esau have I hated*) and *Iacob* a type of the Church (*Iacob have I loved*) sheweth that the Lord is farre from hating his Church. The world, not the Church is the object of Gods hatred.

[b] *Deut.* 1. 27. [c] *& 9. 28.* *Object.* The [b] Church her selfe, and the [c] enemies thereof oft conceive by Christs dealing with her, that hee hateth her.

Answ. It is the flesh abiding in them that are of the Church which maketh them so to conceive, not the spirit: and in the enemies of the Church the flesh altogether reigneth. But the things of God, and his minde and affection, nor can, nor may

[d] *Heb.* 12. 6. be judged by carnall eyes, eyes of flesh. The [d] Spirit of God accounteth such things evidences of Gods love, which flesh judgeth to be tokens of hatred; namely, corrections.

Reason. It is not, because there is no matter of hatred in the Church, that Christ hateth it not: for *by nature* all are of one and the same

[e] *Eph.* 2. 3. cursed stocke, [e] *children of wrath*: and after our sanctification is begun, the flesh abiding in us, we daily give much occasion of hatred if Christ should take that advantage against us which he might: but it is that neere union which Christ hath made betwixt himselfe and the Church that keepeth him from hating her: hee hath made her his Spouse, and hee will not hate his Spouse: all the occasion of hatred that she giveth, he will either wipe away or cover.

1 *Vse.* Comfort. Admirable is the comfort which every true member of the Catholike Church may reape from hence: for so long as the wrath and hatred of the Lord is turned from us, nothing can make us miserable. We may in this respect rejoyce not onely in prosperity, but also in all manner of affliction. No calamity can move Christ to hate his Church, but rather the more to pitty it, as we doe our bodies. Nay, though by sinne he be provoked, and see it needfull to correct his Church, yet in love, not in hatred, in mercy, not in wrath will he correct it.

2 *Vse.* Incouragement. What now if all the world hate us? Seeing Christ hateth us not, we need not feare nor care. The subject which is sure of his Kings favour, little regardeth the hatred of others. This therefore is to be thought of, both to comfort us under the crosse, and to encourage us against the hatred of the world. That none may pervert this comfortable doctrine, let me add two caveats.

1. That

1. That men deceive not themſelves with a naked name, thinking themſelves to be *of* the Church, when they are onely *in* it, [f] ſuch may Chriſt hate.

2. That being of the Church, they waxe not inſolent, and too much provoke Chriſt to anger: for though he hate not ſuch, yet in wiſedome hee may ſo ſeverely correct them as if hee hated them: and make them repent their folly and inſolency againe. Read for this purpoſe *Ieremiahs* lamentation.

[f] *Ier.* 12. 8.

§. 69. *Of Chriſts nouriſhing and cheriſhing his Church.*

2. That *The Lord nouriſheth and cheriſheth his Church*, is evident by his continuall providence over her in all ages. When firſt he created man, he [g] provided before hand all things needfull to nouriſh and cheriſh him. When he was moved to deſtroy the earth and all living things thereon, he had care of his Church, and provided an Arke to keepe her out of the waters, and ſtored up in the Arke all things needfu'l for her. When hee purpoſed to bring a famine on the world, he ſent a man before hand to lay up proviſion for his Church. When his Church was in a barren and drie wilderneſſe, he gave them bread from heaven, water out of the rocke, and kept their raiment from waxing old, and their feet from ſwelling. After this he brought his Church into a land flowing with milke and hony: and ſo long as it remained faithfull hee preſerved it in that pleaſant and plentifull land. Thus he dealt with the Church in her non-age: and thus alſo hath he dealt with her in her riper age under the Goſpell, as experience of all ages may witneſſe. Neither hath he onely nouriſhed and cheriſhed her with temporall bleſſings, but alſo with all needfull ſpirituall bleſſings: his Word and Sacraments, his Spirit and the graces thereof hath he in all ages given her for that purpoſe: yea with his owne fleſh and bloud hath he fed her, and with his owne righteouſneſſe hath he clothed her.

[g] *Gen.* 1. 28, 29.

Gen. 6. 14. 21.

Gen. 45. 7.

Exo. 16. 15. & 17. 6. *Deut.* 8. 4.

Ioh. 6. 55. *Iſa.* 61. 10.

Learne we of whom we receive all needfull things both ſpirituall and temporall, for ſoule and body, that accordingly wee may give him the praiſe of all. And let us not bee like the ungratefull Iſraelites who [m] regarded not the meanes of ſpirituall nouriſhment, and [n] aſcribed the meanes of their temporall nouriſhing and cheriſhing to their Idols. In this reſpect the Prophet

1 *Vſe.* Aſcribe all to Chriſt.

[m] *Ezek.* 20. 11, 12. *Oſe* 8. 12.

[n] *Ier.* 44. 17. *Oſe* 2. 5, 8.

* *Iſa.* 1. 3. Prophet maketh them * worſe then the oxe, and the aſſe, two of the moſt brutiſh beaſts that be. Oh take we heed that the like be not upbraided to us. The Lord hath not ſparingly, but moſt liberally and bountifully nouriſhed and cheriſhed us in this land, and that both with temporall and ſpirituall bleſſings, ſo as he may juſtly ſay, *Iſa.* 5. 4. *what could have beene done more to my vineyard, that I have not done in it?*

2 *Vſe.* Depend on Chriſt for all things. Learne wee alſo to depend on Chriſt for all things that wee want. We need not feare penury: though we have not that plenty which wee could wiſh, yet wee ſhall have ſufficiency. Chriſt will not ſuffer his Church to famiſh for want of food, nor ſtarve for want of cloathing, whether temporall for body, or ſpirituall for ſoule. Hee that can and will performe it hath ſaid, *Heb.* 13. 5. *I will never leave thee nor forſake thee.* *Lazarus* was not forſaken; witneſſe the Angels that caried his ſoule into *Abrahams* boſome. *Luke* 16. 22. If any of Chriſts Church doe periſh for want of outward meanes, it is becauſe Chriſt by that meanes will advance them to that place where they ſhall ſtand in need of nothing: ſo as hee doth not forſake them.

§. 70. *Of the union betwixt Chriſt and the Saints.*

EPHES. 5. 30. *For wee are members of his body, of his fleſh, and of his bones.*

Inference. THe reaſon of the forenamed love of Chriſt, and fruites thereof to his Church, is here laid downe, as both the cauſall particle (FOR) and the *inference* of this verſe upon the former do ſhew. This reaſon is that neere union which is betwixt Chriſt and his Church, ſet forth by a metaphor of the members of our body. Whereby he implieth, that though there were no other reaſon to move an husband to love his wife then the neere union which is betwixt them (they being [a] one body, [b] one fleſh, [c] one ſelfe) that were enough, for thereby onely is Chriſt moved to love his Church.

[a] *Verſ.* 23. [b] *Verſ.* 31. [c] *Verſ.* 28. Summe. The myſtery of our ſpirituall union with Chriſt is here laid downe, and that as fully, and diſtinctly (though very ſuccinctly) as in any place of Scripture. I will endevour to open it as plainly as I can.

We

We are) The Apoſtle here changeth both perſon and number: for before he ſpake of the Church as of another in the third perſon, and of one in the ſingular number: but here he ſpeaketh of the ſame in the firſt perſon including himſelfe, and in the plurall number, including all others like himſelfe (*elect of God, and Saints by calling*) whereby he giveth us to underſtand what hee meaneth by the *Church*, namely *the company of Saints*, to which, though hee were a Preacher of the Goſpell, an extraordinary Preacher, an Apoſtle, he aſſociateth and joyneth himſelfe: noting thereby that he was made partaker of the ſame grace, and ſaved by the ſame meanes that others were. Well might he in this priviledge not thinke much to ranke himſelfe, becauſe *it is the higheſt degree of honour that can be, to be a member of the body of Chriſt*: much more then to be a Preacher, a Propher, an Apoſtle, or of any other eminent calling.

ioyn'd. Paul ranketh himſelfe among the members of Chriſt.

Obſer.

The metaphor here uſed (*members of his body*) ſetteth forth the neere union which is betwixt Chriſt and the Saints. Many other metaphors are uſed in Scripture for the ſame purpoſe, as [a] *foundation* and *edifice*, [b] *vine* and *branches*, [c] *husband* and *wife*, with the like, which are all of them very fit, but none more proper and pertinent to the point then this of a *body*, the *Head* and *members* thereof. What neerer union can there be then betwixt the head and members of the ſame body?

Metaphors which ſet forth our union with Chriſt.
[a] 1 *Pet.* 2. 4, 5, 6
[b] *Ioh.* 15. 5.
[c] 2 *Cor.* 11. 2.

If the Apoſtle had here ſtaied, we might have thought that he had here meant no other thing then hee meant [d] before, where hee ſtiled *Chriſt an head*, and the *Church a body*: but in that he addeth (*Of his fleſh and of his bones*) he declareth yet a further myſtery.

[d] *Eph.* 1. 23. and 4. 16 and 5. 23.

In the generall there is a difference betwixt this phraſe (OF *his body*) and theſe (OF [f] *his fleſh*, and OF *his bones*,) The former is a note of the [g] genitive caſe, the two latter are a [h] præpoſition: for diſtinction ſake the two latter might have been tranſlated, *out of his fleſh, out of his bones*, or *from his fleſh, from his bones* (for ſo a like phraſe is tranſlated [i] before, *From whom*) but ſeeing theſe particles *out of*, or *from*, are ambiguous, the former tranſlation may ſtand as the beſt, ſo as a difference be made in the ſenſe, though there be none in the words.

[e] τῦ σώματος.
[f] ἐκ τῶν σαρκὸς, ἐκ τῶν ὀστέων.
[g] *Genitivus.*
[h] *Ex.*
[i] *Eph.* 4. 16. ἐξ οὗ.

The

The former (*members of his body*) declareth the union it selfe.

The latter (*of his flesh and of his bones*) declareth the *meanes* of making that union. This latter hath relation to that which *Adam* said of *Eve*, *This is now bone of my bones, and flesh of my flesh*, Gen. 2. 23. which is manifest by the next verse which the Apostle taketh out of the same place. It implieth then that as *Eve* was made a woman out of *Adams* flesh and bones, so the Church is made a Church out of Christs flesh and bones.

How we are of Christs flesh.

1. *Quest.* Was the very substance of the Saints, their flesh and bones taken out of Christ, as the substance of *Eve* was taken out of *Adam*?

Answ. Not so, if the words be literally taken. For so may Christ rather be said to be *of our flesh*, and *of our bones*, because he tooke our nature, and that from a daughter of *Adam*; in which respect he is said to be [f] *of the seed of David*, and [g] *of the Iewes, as concerning the flesh*. Besides, the Apostle expressly saith, (verse 32.) that *This is a great mystery*. The mystery therefore must be searched out. For this end Christ must bee considered as another *Adam* (and so the Holy Ghost stileth him [h] *The last Adam, The second man*) that is; a *stocke*, a *root* that giveth a *being* to branches sprouting out of him.

[f] 2 Tim. 2. 8. ἐκ σπέρματος Δαυὶδ.
[g] Rom. 9. 5. ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα.
[h] 1 Cor. 15. 45, 47.

2. *Quest.* What *being* is that which wee receive from Christ?

What *being* we receive from Christ.

Answ. Not our *naturall being* (that we have of the parents of our flesh) but a *supernaturall*, and *spirituall being*, which the Scripture termeth [i] *a new birth*, [k] *a new man*, [l] *a new creature*. This *spirituall being* is not in regard of the substance of our soule, or body, or of any of the powers or parts, faculties or members of them (for all these we have by lineall descent from *Adam*, and all these have all sorts of men, as well they who are not of the Church, as they who are of it) but in regard of the integrity, goodnesse, and [m] *divine* qualities which are in them, even that [n] *holinesse* and *righteousnesse* wherewith the Church is endued and adorned. As we are *naturall* men we are *of Adam*; as we are *spirituall* men we are *of Christ*.

[i] Tit. 3. 5.
[k] Eph. 4. 24.
[l] 2 Cor. 5. 17.
[m] 2 Pet. 1. 4.
[n] Eph. 4. 24.

Why we are said to be of Christs flesh.

3. *Quest.* Why is mention made of *flesh* and *bones* in this spirituall being?

Answ. 1.

Anſw. 1. In alluſion to the creation of *Eve*, that by comparing *this* with *that*, *this* might be the better conceived.

2. In regard of the Lords Supper, where the *fleſh* of Chriſt is myſtically ſet before us to be ſpirituall food unto us. That as before (verſe 26.) he ſhewed the myſtery of one Sacrament, *Baptiſme*, here he might ſhew the myſtery of the other Sacrament, *The Lords Supper.*

3. In relation to Chriſts humane nature, by vertue whereof we come to be united unto Chriſt. For the divine nature of Chriſt is infinite, incomprehenſible, incommunicable, and there is no manner of proportion betwixt it and us, ſo as wee could not be united to it immediately. But Chriſt by taking his humane nature into the unity of his divine nature, made himſelfe one with us, and us one with him; ſo as by his partaking of our mortality, we are made partakers of his immortality.

Gen. 2. 23. *Divinitas unigeniti facta eſt particeps mortalitatis noſtræ: & noſtri participes ejus immortalitatis eſſemus. Aug Epiſt.* 57.

4. *Queſt.* Are we then united onely to his humane nature?

Anſw. No: we are united to his perſon, God-Man. For as the divine nature, in and by it ſelfe, is incommunicable; ſo the humane nature ſingly conſidered, in and by it ſelfe is unprofitable. The deity is the fountaine of all life and grace: the fleſh quickneth not: but that ſpirituall life which originally and primarily floweth from the Deity, as from a fountaine, is by the humanity of Chriſt, as by a conduit-pipe, conveyed into us.

We are united to Chriſts perſon. *Joh.* 6. 53.

5. *Queſt.* How can we who are on earth, be united to his humane nature, which is contained in the higheſt heaven?

How Saints on earth are united to Chriſt in heaven *Unusquiſq; Chriſtianus non incongruè ſuſtinet perſonam Chriſti. Aug de Gen. l.* 2. *c* 24. 1 *Cor.* 12, 13, 13

Anſw. This union being ſupernaturall and ſpirituall, there needeth no locall preſence for the making of it. That eternall Spirit which is in Chriſt is conveyed into every of the Saints (as the ſoule of a man is into every member and part of his body) by vertue whereof they are all made one with Chriſt, and with one another: *by one Spirit we are all baptized into one body*, which body is Chriſt.

This is to be noted againſt two errors. The firſt is this, *Wee are united firſt to the divine nature of Chriſt which is every where, and by vertue thereof to his humane nature.*

1. Errour. *Erroris iſtius mentionem facit Hier. Zanchius tract. de ſpir. connub. cap.* 3. *quæſt.* 2.

Anſw. 1. The deity (as we ſhewed) is immediately incommunicable: ſo as this cannot be.

2. Our union with Chriſt is ſpirituall, not phyſicall or naturall, ſo

ſo as this locall preſence needeth not.

II. Errour. *Henr Eckhard Faſcicul controverſ. Theolog. cap. 6. de communic. Idiom quæſt. 9.*

The ſecond errour is this,

The humane nature of Chriſt hath all the divine properties in it, ſo as it is every where preſent, and by reaſon thereof we are united unto Chriſt.

Anſw. This alſo is impoſſible and needleſſe. The properties of a true body cannot poſſibly admit the incommunicable properties of the Deity: that implieth direct contradiction, which is, that finite ſhould be infinite. Needleſſe alſo this is, becauſe the union we ſpeake of, is (as we ſaid) ſpirituall.

6. *Queſt.* What kinde of union is this ſpirituall union?

Our union with Chriſt a true and reall union.

Anſw. A true, reall union of our perſons (bodies and ſoules) with the perſon of Chriſt (God and man.) For as the Holy Ghoſt did unite in the virgins wombe the divine and humane natures of Chriſt, and made them one perſon, by reaſon whereof Chriſt is *of our fleſh and of our bones*: ſo the ſpirit uniteth that perſon of Chriſt with our perſons, by reaſon whereof wee are *of his fleſh, and of his bones*. A great difference there is betwixt the kindes of theſe unions: for the union of Chriſts two natures is hypoſtaticall and eſſentiall, they make one perſon: but the union of Chriſts perſon, and ours, is ſpirituall and myſticall: they make one myſticall body: yet is there no difference in the reality and truth of theſe unions: our union with Chriſt is never a whit the leſſe reall and true becauſe it is myſticall and ſpirituall: they who have the ſame ſpirit are as truly one, as thoſe parts which have the ſame ſoule. The effects which proceed from this union doe ſhew the truth thereof: for that ſpirit which ſanctified Chriſt in his mothers wombe ſanctifieth us alſo, that which quickned him quickneth us, that which raiſed him from death, raiſeth us, that which exalted him exalteth us. The many reſemblances which the Scripture uſeth to ſet forth this union, doe ſhew the truth thereof: but moſt lively is it ſet forth by that reſemblance which Chriſt maketh betwixt it and his union with his Father. *I pray* (ſaith he of all his Saints) *That they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us: that they may be one, as we are one.* This note of compariſon (*as*) is not to be taken of the *kinde*, but of the *truth* of theſe unions, our union with Chriſt is as true as Chriſts

Rom. 8. 11.
Eph. 2. 6.

Ioh. 17. 21, 22.

Chriſts union with his Father.

So true is this union, as not onely Ieſus himſelfe, but all the Saints which are members of this body together with Ieſus the head thereof are called CHRIST, 1 Cor. 12. 12. Gal. 3. 16.

This is to be noted againſt their conceit, who imagine this union to be only in imagination and conceit: or elſe only in conſent of ſpirit, heart, and will: or at the moſt, in participation of ſpirituall graces.

7. *Queſt.* What is the bond whereby this union is made: namely, whereby Chriſt and the Saints are made one?

Anſw. There is a double bond, one on Chriſts part, even the ſpirit of Chriſt (for *hereby know we that we dwell in him, and he in us, becauſe he hath given us of his ſpirit*) another on the Saints part, even faith (*for Chriſt dwelleth in our hearts by faith*) The ſpirit is conveyed into us when wee are dead in ſinnes, wholly fleſh, but being in us, it breedeth this bleſſed inſtrument of faith whereby we lay hold on Chriſt, and grow into him as the ſcience into the ſtocke. Thus Chriſt laying hold on us by his ſpirit, and we on him by faith, we come to be incorporated into him, and made one body, as the ſcience and ſtocke one tree.

8. *Queſt.* To what end hath Chriſt thus truly and neerely united us unto himſelfe?

Anſw. Not for any benefit unto himſelfe, but meerely for the honour and good of the Church. By this union the honour of Chriſt is communicated to the Church, as the honour of an husband to his wife, and of an head to the body. Great alſo is the benefit which the Church reapeth thereby: for by this meanes is Chriſt made more fit to doe good to the Church, as an head to the body, and the Church is made more capable of receiving good from Chriſt, as a body from the head, being knit to it by the ſoule, and by veines, ſinewes, nerves, arteries, and other like ligaments.

Thus having as plainely as I can by queſtions and anſwers laid open this great myſtery, I will further note out ſome of thoſe excellent priviledges which by vertue thereof appertaine to the Saints, and alſo ſome of the principall duties, which in regard thereof the Saints are bound unto.

Non dixit ita & Chriſti (i) corpus Chriſti ſed ita & Chriſtus, unum Chriſtum appellans caput & corpus Aug. de pec. mer. & remiſſ. l. 1. c. 38. vide ejuſdem queſt. 69. in lib. 83. queſt.

With what bonds we are united to Chriſt.

1 Iob. 4. 13. Eph. 3. 17.

Why Chriſt made the Saints one with himſelfe.

§. 71. *Of the priviledges appertaining to the Saints even in in this life by reaſon of their union with Chriſt.*

The priviledges of the Saints which ariſe from their union with Chriſt reſpect this life, the time of death, and the life to come.

In this life theſe,

1. Saints are members of a glorious body.

1. *A moſt glorious condition*, which is to be a part of Chriſt, a member of his body. All the glory of *Adam* in Paradiſe, or of the Angels in heaven is not comparable to this. In this reſpect the Saints are ſaid to be *crowned with glory and honour, and to have all things put under their feet.* Compare Pſal. 8.4,5. &c. with Heb. 2 6,7,&c. and ye ſhall finde the Apoſtle apply that to Chriſt, which the Prophet ſpake indefinitly of man. Now thoſe two places cannot be better reconciled, then by this union of Chriſt and Saints: for ſeeing both make one body, which is *Chriſt*, that which is ſpoken of the body may be applied to the head, and that which is ſpoken of the head may be applied to the body: for the ſame honour appertaineth to both. In which reſpect the Church is more honourable then Heaven, Angels, and every other creature.

Cœlo, & Angelis, & omni creatura honorabilior eſt Eccleſia. Chryſ. de Pentecoſt ſer. 26.

2. Saints attended by Angels. *Heb* 1.14. 2 *King.* 6.17.

2. *The attendance of good Angels*, who *are ſent forth to miniſter for them who ſhall bee heires of ſalvation*, becauſe thoſe heires are of the body of Chriſt who is their Lord. Theſe are thoſe *horſes, and charets of fire which were round about Eliſha*: which are alſo round about every of Gods Saints in all their diſtreſſes, though we ſee them no more then the ſervant of the man of God ſaw them, till the Lord opened his eyes. That *charge* which is given to the Angels over the Sonne of God *to keepe him in all his waies, and to beare him in their hands leſt he daſh his foot againſt a ſtone*, hath relation to this body which is *Chriſt*.

Pſal. 91.11,12

3. Saints make Chriſt perfect. *Eph.* 1.23.

3. *An honour to make Chriſt himſelfe perfect*: for as the ſeverall members make a naturall body perfect, ſo the ſeverall Saints, this body which is *Chriſt*. In this reſpect the Church is ſaid to be *the fulneſſe of him that filleth all in all.* Chriſt filleth all things, and yet the Church maketh him full: which is to bee underſtood of that voluntary condition whereunto Chriſt ſubjected himſelfe, to be the head of a body: ſo

as

as without the parts of the body he is imperfect, as a naturall body is maimed and imperfect if it want but the least member thereof. How can we now think but that he will preserve and keepe safe all his Saints? Will he restore to us all the parts of our naturall body at the generall resurrection, and will hee lose any of the parts of his owne mysticall body?

4. Saints assured of salvation: and how?

4. *A kinde of possession of heaven* while we are on earth: for that which the head hath a possession of, the body and severall members have also a possession of. In this respect it is said, *hee hath raised us up together, and made us sit together in heavenly places.* And, *he that beleeveth on him, hath everlasting life: is passed from death unto life.* And, *hee that hath the Sonne, hath life.* This is somewhat more then hope: and serveth exceedingly to strengthen our hope, and to give us assurance of that heavenly inheritance.

Eph 2.6. Ioh. 5.24. 1 Ioh. 5.12.

They know not the power of God, nor the vertue of this union, who deny that the Saints have assurance of salvation. For (to follow this metaphor a little) suppose a man were cast into a river, and his head able to lift and keepe it selfe above water, would we not say, that man is safe enough, he is above water? This is the case of this mysticall body: it being cast into the sea of this world, Christ the head thereof hath lift, and keepes himselfe aloft even in heaven. Is there now any feare, any possibility of the drowning of this body, or of any member thereof? If any should be drowned, then either Christ must be drowned, or else that member pulled from Christ; both which are impossible. Thus then by vertue of this union wee see how on Christs safety, ours dependeth: if he be safe, so are we: if wee perish, so must he. In this respect *yee may be secure, O flesh and blood: yee have got heaven in Christ: they who deny heaven to you, may also deny Christ to be in heaven.*

Securi esse te cæro & sanguis usurpasti cœlum in Christo: negent & in cœlo Christum qui vobis cœlum negant. Tertul. de Resur.

Learne here how to conceive of the resurrection, ascension and safety of Christ, even as of the resurrection, ascension and safety of an head, in and with whom his body and all his members are raised, exalted, and preserved.

5. Difference betwixt Christ governing the Saints and the world.

5. *A most happy kinde of regiment* under which the Saints are: even such an one as the members of an head are under. An head ruleth the body not as a cruell lord and tyrant, rigo-

rouſly, inhumanely, baſely, and ſlaviſhly, but meekely, gently, with great compaſſion, and fellow-feeling. Even ſo doth Chriſt his Church, binding up that which is broken, healing that which is maimed, directing that which wandreth, and quickning that which is dull; which priviledge is ſo much the greater becauſe it is proper to the Church. Though he have a golden ſcepter of grace and favour to hold out to his Church (as [a] *Ahaſh-veroſh* held out his to *Eſther*) yet he hath alſo [b] a *rod of iron to breake* the men of this world, and *to daſh them in peeces, like a potters veſſell.* Though he be gone to [c] *prepare a place* for his Saints, that where he is they may be alſo, [d] *yet will he make his enemies his foot-ſtoole.*

[a] *Eſt.* 5. 2.
[b] *Pſal.* 8. 9.
[c] *Joh* 14. 3.
[d] *Pſal.* 110. 1.

6. Aſſurance of all needfull ſupply.

6. *An aſſurance of ſufficient ſupply of all needfull things* which the Saints want, and of ſafe protection from all things hurtfull. For by reaſon of this union, Chriſt our head hath a ſenſe of our want and of our ſmart. On this ground he ſaid to them which fed and viſited his members, *Ye fed me, ye viſited me:* and againe, to *Saul* that perſecuted his members, *Saul, Saul, why perſecutest thou me?*

Mat. 25. 35.

Act. 9. 5.

Why Chriſt ſuffereth the Saints to want and ſuffer.

Object. How is it then, that the Saints want many things, and oft ſuffer much ſmart and hurt?

Anſw. Chriſt in his wiſedome ſeeth it behovefull that they ſhould want and feele ſmart (and of this we are to be perſwaded) or elſe he would not ſuffer them to want or feele that which they do. Wherefore in all need, in every diſtreſſe and danger, let us lift up our head to this *our head.*

7 Saints have a right to what *Adam* loſt.

7. *A right to all that Adam loſt.* For Chriſt is the [g] *heire of all,* ([h] *the earth is the Lords, and the fulneſſe thereof*) yea as mediator and head of the Church is he heire of all: his body therefore hath a right to all: On this ground the Apoſtle ſaith, [i] *All things are yours.* So as the Saints and onely the Saints can with good conſcience uſe the things of this world. They who are not of this body (what right and title ſoever they have before men) are but uſurpers of the things they enjoy and uſe. They are like to bankrupts, who being not worth one penny, deceitfully borrow of others, and therewith keepe a great table, decke and furniſh their houſes very ſumptuouſly, put themſelves, wives and children into brave apparrell, are frolicke and riotous.

[g] *Heb.* 1. 2.
[h] *Pſal.* 24. 1.
[i] *1 Cor.* 3. 21.

What

What is like to bee the end of ſuch?

8. *A right to more then Adam ever had*: namely, to Chriſt himſelfe, and to all that appertaineth unto him: as to the purity of his nature, to the perfection of his obedience, the merit of his bloud, the power of his death, the vertue of his reſurrection, the efficacy of his aſcenſion, all is ours: even as the underſtanding, wit, judgement, ſight, hearing, and all that is in the head, is the bodies: if the Church it ſelfe were of it ſelfe as pure in nature, as perfect in righteouſneſſe, as powerfull over death, and divell, and grave, and hell, as able to riſe from death, and to aſcend into heaven, as Chriſt, it could receive no greater benefit thereby, then it doth by them in the perſon of Chriſt: ſo truly and properly is Chriſt himſelfe, and all things appertaining to him, the Churches. What can more be ſaid? what can more be deſired? O bleſſed union! bleſſed are they that have a part therein!

8. Saints have a right to Chriſt. See §. 28.

Queſt. How is it then that the Church is ſo baſely and miſerably reſpected in the world?

Why the Church baſely accounted of. 1 Joh. 3 1.

Anſw. The world knoweth us not, becauſe it knoweth not Chriſt. It knoweth not Chriſt the head of this body: it knoweth not the body which is *Chriſt*. Let not us who know both head and body, the neere union which is betwixt them, and the priviledges which follow thereupon, be danted, neither with the ſcoffes or ſcornes of the world, nor with our owne outward weakneſſes, wants, and calamities. What would he that hath Chriſt have more?

§. 72. *Of the priviledge of our union with Chriſt in the time of death.*

The priviledge which the Saints receive by their union with Chriſt in the time of death (even all that time that paſſeth from the departure of the Saints out of this world unto the generall Reſurrection) is admirable: for when body and ſoule are ſevered one from another, neither ſoule nor body are ſeparated from Chriſt, but both remaine united to him: even as, when Chriſts body and ſoule were by death ſevered one from another, neither his ſoule, nor his body were ſeparated from the Deity, but both remained united thereunto.

to. This inviolable bond that holdeth the Saints, (yea, even their very bodies as well as their ſoules) united to Chriſt in death, is the benefit of a ſpirituall union. If our union with Chriſt were corporeall, it could not be ſo.

Corruption of the body no hindrance to our union with Chriſt.

Ob. Is it poſſible that the body which is dead ſhould remaine united to Chriſt, when as it receiveth no vertue from him?

Anſw. 1. If a member of a naturall body may doe ſo, why not a member of the myſticall body? That a member of a naturall body may doe ſo, is evident by thoſe who have an hand, arme, foot, leg, or any other member taken with a dead palſie: they are ſometimes ſo taken, as thoſe parts receive no manner of ſenſe, or any vigor, or life from head or heart at all: and yet remaine true members of that body.

2. The very dead bodies conſumed with wormes or otherwiſe, doe receive a great preſent benefit from their union with Chriſt: for by vertue thereof there is a ſubſtance preſerved, and they are kept from deſtruction. There is nothing deſtroyed in the Saints by death, but that which if it were not deſtroyed, would make them moſt miſerable, namely ſinne: that is utterly, totally, finally deſtroyed in them, and all the concomitances thereof, which are all manner of infirmities: but the rotting of the body, is but [a] as the rotting of corne in the earth, that it may ariſe a more glorious body. The metaphor of [b] *ſleepe*, attributed to the Saints when they die, ſheweth that their bodies are not utterly deſtroyed.

[a] *Cor.* 15. 36.

[b] 1 *Theſ.* 4. 13.

Difference betwixt the preſervation of the Saints bodies and others in the grave.

Object. The bodies of all men, even of thoſe that are not of this union, are preſerved from utter deſtruction. This therefore is no benefit of our union with Chriſt.

Anſw. Though in the generall thing it ſelfe, which is a preſervation of the ſubſtance of the body, the ſame thing befalleth the Saints and the wicked: yet the meanes whereby both are preſerved, and the end why they are preſerved is farre different: For,

1 *Theſ.* 4. 14, 16

1. The Saints are preſerved by a ſecret influence proceeding from Chriſt, as an head: in which reſpect they are ſaid to *ſleepe in Ieſus*, and to be *dead in Chriſt*. But the wicked are reſerved by an Almighty power of Chriſt, as a terrible Lord and ſevere Iudge.

2. The

2. The bodies of the Saints are preſerved to enjoy eternall glory together with their ſoules: but the bodies of the wicked are reſerved to be tormented in hell.

In regard of theſe differences, the grave is as a bed to the Saints, for them quietly to ſleepe therein free from all diſturbance till the day of reſurrection: but it is a priſon to the wicked to hold them faſt againſt the great Day of Aſſiſe, that at Doomesday they may be brought to appeare at the barre of Gods judgement ſeat, and there receive the ſentence of condemnation. *Iſa.* 57. 2.

§. 73. *Of the priviledge of our union with Chriſt after death.*

The priviledge which the Saints by vertue of their union with Chriſt receive after death, farre ſurpaſſeth all before. It may be drawne to two heads.

1. Their Reſurrection.
2. Their glory in heaven.

That which was before ſaid of the difference betwixt the preſervation of the bodies of the Saints and wicked in death, may be applied to the difference of their Reſurrection.

Reſurrection ſimply in it ſelfe is not the priviledge of the Saints, but *Reſurrection of life*: to the wicked appertaineth the *Reſurrection of condemnation*. The benefit of Reſurrection ariſeth from the glory which followeth thereupon in heaven: That glory hath the Apoſtle excellently ſet forth * before, verſ. 27. *Ioh.* 5. 29. *§. 49, 50, &c.

§. 74. *Of the duties which are required of the Saints by vertue of their union with Chriſt.*

The myſtery of our union with Chriſt, as it is a matter of great comfort and incouragement (which ariſeth from the forenamed priviledges) ſo alſo is it a matter of direction and inſtigation unto us for the performing of ſundry duties, whereof they who deſire aſſurance of the forenamed priviledges, and comfort by them, muſt be carefull and conſcionable. Some of the moſt principall of thoſe duties are theſe.

1. *Confidence* in Chriſt. Chriſt being our head, ſo mighty, ſo wiſe, ſo tender, every way ſo ſufficient an head as he is, we ſhould highly diſhonour him, if we ſhould not wholly and onely repoſe our ſelves upon him for every good thing, and againſt every evill thing. *Heb.* 3. 6.

Mat. 6. 10. Chriſtus habet ſanctos voluntate, peccatores verò neceſſitate ſibi ſubjectos. Hier. in Eph 1.

2. *Subjection* anſwerable to his manner of governing us. The world is ſubject to Chriſt perforce, as he is an abſolute and Almighty Lord: but he governing us as an head, we muſt be ſubject unto him as members, willingly, and readily. What member will riſe up, and rebell againſt the head? yea, what member is not as ready to obey, as the head to command?

2 Cor. 7. 1. 1 Cor. 6. 15.

3. A *cleanſing* of our ſoules from all filthineſſe of fleſh and ſpirit. *Shall we defile the members of Chriſt?* The ſins of the Saints are in this reſpect the more hainous, becauſe that body, even *Chriſt*, wherof they are members, is defiled thereby. Wherefore in regard of Chriſt the head, of other Saints their fellow members, and of themſelves, muſt all that profeſſe themſelves to bee of this body be watchfull over themſelves, and cleanſe themſelves from all filthineſſe. Otherwiſe they give juſt occaſion to thinke that they are no members of this body. If a Lions foot or Beares paw were held out, and ſaid to be the member of a man, would any beleeve it? Can we then thinke that worldlings, drunkards, profane, riotous, uncleane perſons, and ſuch like limbs of the Divell, are members of Chriſt.

Eph. 4. 24.

4. A *conformity* unto the image of Chriſt in true holineſſe and righteouſneſſe. It is not therefore ſufficient for the members of Chriſt to abſtaine from polluting themſelves, for they are *created in Chriſt Jeſus unto good workes. He that abideth in me* (ſaith Chriſt) *and I in him, the ſame bringeth forth much fruit.*

Eph. 2. 10. Joh. 15. 5.

5. *Heavenly affections. If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, and not on things on the earth.* Where our head is, there alſo ought our heart to be. Earthly affections come not from that head which is in heaven: nor from that Spirit which proceedeth from him. *They who are after the ſpirit, minde the things of the ſpirit.*

Col. 3. 1, 2. Rom. 8. 5.

6. *Courage againſt death*: ſeeing that in death we are Chriſts, what cauſe have we to feare death? *Be not afraid of them that kill the body, and after that, have no more that they can doe.* The ancient worthies *would not accept deliverance, that they might obtaine a better reſurrection.*

Luke 12. 4. Heb. 11. 35.

Hitherto of the union it ſelfe. The meanes of effecting it remaine to be handled.

§. 75. Of

§. 75. *Of their regeneration who are members of Chriſt.*

EPHES. 5. 30. *---Of his fleſh, and of his bones.*

This clauſe declareth the meanes whereby we come to bee members of Chriſt, namely by receiving a new *being* from Chriſt, which is to bee, not of the fleſh, and of the bones of *Adam*, but of the fleſh and of the bones of Chriſt, which being ſpiritually taken, as hath beene expounded * before, ſheweth that

* §. 70.

Doct.

They who are true members of Chriſts body, are truly regenerate. If any be in Chriſt, he is a new creature: theſe words are ſo laid downe by the Apoſtle, as they ſerve both for a demonſtration, and an exhortation (*he is*, or *let him be a new creature*) neither is expreſſed, but either, or both may be underſtood. *As many of you as have been baptized into Chriſt* (that is, made members of this body) *have put on Chriſt*, (that is, have beene borne againe:) the firſt branch noteth out our incorporation into Chriſt; the latter, our regeneration.

2 Cor. 5. 17. εἴτις ἐν Χριστῷ, καινὴ κτίσις.

Gal. 3. 27.

This ſecond man, and laſt *Adam* Chriſt Ieſus is a *quickning ſpirit*: he diffuſeth life and grace into all his members: if his ſpirit be in us, it will *quicken our mortall bodies*. If the head of our naturall bodies convey ſenſe into all our members: if the root of a tree diffuſe ſap into all the branches, ſhall not Chriſt much more give life to all his members?

Reaſon.

1 Cor. 15. 45.

Rom. 8. 11.

This then is a matter of triall, whereby we may prove whether indeed we are of this body or no, and ſo have a true right to the forenamed priviledges. Many boaſt of this honour that they are members of Chriſts body, and yet are not *of his fleſh and of his bones*: they have no other being, then what they received from their parents. Theſe vaine profeſſors are like woodden legs or armes on a man, which may be covered over with hoſe and ſleeves for a time, but ſhall not be raiſed at the reſurrection with the other parts of the mans body: ſo neither ſhall thoſe profeſſors be raiſed to glory with Chriſt, though they may be covered over with the hoſe and ſleeves of profeſſion, and thereby ſeeme to be members.

Uſe.

Triall whether we be members of Chriſt.

§. 76. *Of*

§. 76. *Of the author of our regeneration Christ.*

αὐτῦ.

This relative particle (His) twice repeated (*of* His *flesh, and of* His *bones*) sheweth that

Doct. *Regeneration is of Christ.* * *The Son quickneth whom he will.*

* *Iob.*5.21.
a 1 *Pet.*1.3.
b *Iob.*3.5.
c *Iam.*1.18.
d 1 *Cor.*4.15.
Philem ver. 10.

Object. This worke is attributed in Scripture to the [a] Father, to the [b] Spirit, to the [c] word, and to the [d] Ministers of the Word.

The work of the three persons in our regeneration.

Answ. Christ may very well stand with all these. The three persons in Trinity are all one: One in nature and essence: One in will and consent: One in vertue and power: what the one doth the other doth also. Yet because there is a difference in their manner of working, this worke (as other workes) is distinctly attributed to each of them.

The Father is (as I may so speake) the beginner of this work. His will it was that his Sonne should be the head of a body, and that there should members be made fit for that head, and have a new being: (*of his owne will begat he us*:) for this end he sent his Son into the world to be made flesh. The Sonne put in execution the will of his Father: he tooke flesh upon him, that wee might be *of his flesh*. Thus saith Christ of himselfe, *I came downe from heaven to doe the will of him that sent me*; *And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up againe at the last day.* The Spirit applieth unto us the vertue and efficacy of the flesh of Christ, and so finisheth this blessed worke. *It is the Spirit that quickneth: the flesh profiteth nothing*, namely, of it selfe without the Spirit.

*Iam.*1.18.

*Iob.*6.38,39.

*Iob.*6.63.

Thus we see that the applying of this worke of regeneration unto Christ, excludeth not the worke of the Father, or of the Holy Ghost therein, but excludeth the worke of man: so as it is not of our selves, nor of our parents, nor of any other man: for wee are borne *not of blood, nor of the will of the flesh, nor of the will of man, but of God*: in which respect our new birth is said to be * *from above*.

*Iob.*1.13.

* ἄνωθεν.
*Iob.*3.3.

Object. How is it then attributed to the word, and to the ministery of man?

How regeneration is attributed.

Answ. As unto instruments which the Lord is pleased to use.

Of

Of the Word it is said, *God* hath begotten us with the Word. Of himselfe, a Minister, thus saith the Apostle, *In Christ Iesus* I have gotten you: so as God and Christ are joyned with these instruments, or else they are no whit powerfull and effectuall for so great a worke: for *neither is he that planteth any thing, nor hee that watereth: but God that giveth the increase.*

buted to the Word, and to the Ministers thereof.
Iam. 1.18.
1 *Cor.* 4.15.
1 *Cor.* 3.7.

The worke of regeneration is a new creation, a divine worke, above humane straine. It must therefore bee wrought by the Lord, or it cannot be wrought at all.

Reason.

This is to be noted both of those that have not yet assurance of this blessed worke wrought in them: and also of those who have assurance thereof.

Use.

The *former* may here learne whither to have recourse for it: namely, to him who came downe from heaven for that purpose, and who saith, *Him that commeth unto me I will in no wise cast out.* In all the meanes that we use, let us looke up unto him, and seeke a blessing of him.

Iob. 6.37.

The *latter* must with the tenth leper returne back unto Christ, and glorifie God. Whatsoever the meanes were, or whosoever the Minister was, the praise and glory of all must bee given to him.

Luke 17.16.

§. 77. *Of the matter of our regeneration, Christ.*

The preposition (OF) twice set downe (OF *his flesh, and* OF *his bones*) being a proper note of the materiall cause, sheweth that

Christ is not onely the author, but the matter also of our new birth. The new spirituall being which the Saints have, commeth out of him. [a] *From him all the body having nourishment, increaseth with the increase of God.* In this respect wee are said to be [b] blessed with all spirituall blessings *in Christ.* The metaphor of a [c] *vine*, which Christ taketh unto himselfe, proveth also as much: so doe these phrases, [d] *My flesh is meat indeed, my blood is drinke indeed.*

[a] *Col.* 2.19. ἐξ οὗ πᾶν τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.
[b] *Eph.* 1.3.
[c] *Ioh.* 15.5.
[d] *Ioh.* 6.55.

This Christ commeth to be by his incarnation. God in himselfe is as a bottomlesse and a closed fountaine: from him immediately we can receive nothing. But Christ made flesh is [e] *a fountaine opened*: [f] *In him all fulnesse dwelleth.* [g] *And of him have*

Reason.

[e] *Zac* 13.1.
[f] *Col* 1.19.
[g] *Ioh.* 1.16.

have all wee received, even grace for grace.

1 *Vse.* Behold here the benefit of Christs incarnation: by his taking part of our mortall flesh, are we made partakers of his spirituall flesh, namely, of that spirituall life and grace which commeth from him, who was made flesh, to convey the same into us. To strengthen our faith the more firmely herein, the Lord hath instituted the holy Communion of his body and bloud. With what conscience, reverence, and confidence, ought this blessed Sacrament to be celebrated?

2 *Vse.* *Iob.* 16 23. *Heb.* 13.15. *Col.* 3.17. By this Doctrine wee may further learne how to seeke every thing at Gods hands which we desire to obtaine, and how to offer that sacrifice of praise unto God, which we would have to be accepted; namely in and through Iesus Christ, by whom onely we have all that communion which we have with God. Well therefore doth the Church conclude all her formes of Prayers and Praises with this, or such a like clause, *through Iesus Christ our Lord.*

§. 78. *Of the excellency of Regeneration.*

The particular matter of our regeneration (the *flesh* and *bones* of Christ) here expressed, sheweth that

Doct. *Regeneration is a most excellent worke.* The excellency hereof will the better appeare, if we compare it with the great and glorious work of our creation, and shew how farre it surpasseth it: wherein I will hold close to this metaphor, and touch no other differences then it doth point out unto us.

Difference betwixt regeneration and creation.

1. In our creation Christ was onely a *worker*: but he is the very *matter* of our Regeneration, we are *of his flesh.*

2. The relation that then was betwixt Christ and man, was {*Creator*, *Creature*,} but here {*Head*, *Body*,} *We are members of his body.* The bond is now much neerer.

3. The *being* which then we had, was from *Adam*: But the *being* which now we have, is from Christ, *of* His *flesh.*

Iob. 3.6. 4. That being was but *naturall.* This is *spirituall*: for *that which is borne of the Spirit, is Spirit.*

5. Then our being was different from Christs: but now it is the very same with Christs, *Of his flesh.*

6. Then

6. Then might man cleane fall from that estate wherein hee was created (as he did) and yet Christ remaine as he was. Now it cannot be so. For if any of the Saints now fall away, either Christ must fall with them, or they must be pulled from Christ, and so Christ remaine a maimed body.

Behold the riches of Gods mercy. One might thinke it sufficient, and more then man could ever have beene thankfull enough for, that God at first created man after his owne image in a most happy estate. From which when we wittingly and wilfully fell, God might justly have left us, as he did the evill Angels. But he hath not onely restored us againe to that former estate, but advanced us to a farre more excellent and glorious estate: wherein his goodnesse appeareth to be as his greatnesse, infinite, incomprehensible. Who can sufficiently set it forth? *For as the heaven is high above the earth, so great is his mercy toward them that feare him.* The riches of Gods mercy. *Psal.* 103. 11.

§. 79. *Of the ancient Law of mariage.*

EPHES. 5. 31. *For this cause shall a man leave his father and mother, and shall be joyned unto his wife and they two shall be one flesh.*

THe same points which were before laid downe, concerning the neere union of man and wife, and of Christ and the Church, are here further confirmed by the ancient law of mariage: which the Apostle doth the rather mention, because it followeth upon that Text, whereunto he alluded in the former verse. For when *Moses* had alledged these words of *Adam* concerning *Eve, This is bone of my bones, and flesh of my flesh,* hee addeth this law, *Therefore shall a man leave his father, &c.* In this place these words have both a *literall* and a *mysticall* sense. A *literall* of man and wife. A *mysticall* of Christ and the Church. The maine thing which the Apostle aimeth at, is to shew how neerely man and wife are linked together: that thereby they may the rather be moved to performe those mutuall and severall duties which they owe each to other. But because he propounded to husbands and wives the examples of Christ and the Church *Gen.* 2. 23, 24. Inference.

Church as patternes and motives to them to doe their duty, hee applieth that which was firſt ſpoken of man and wife, unto Chriſt and his Church, to ſhew that there being ſo fit a reſemblance betwixt theſe two couples, the patterne propounded is the more pertinent to the purpoſe, and the reaſon enforced from thence the more forcible.

Becauſe the opening of the literall ſenſe will give great light to the myſtery, I will firſt handle this Text according to the meaning of the letter.

αἰτία τυτου.

The firſt clauſe (*for this cauſe*) implieth a neceſſary connexion with that which went before. The neere union of man and wife, as well as of Chriſt and his Church, was before noted. A wife was ſaid to bee as the *body* of a man, yea as [b] *himſelfe*. [c] *Adam* called her his *fleſh and bones*. Hereupon both *Moſes* and *Paul* inferre, *Therefore*, or, *For this cauſe ſhall a man leave father*. Becauſe man and wife are ſo neere by Gods inſtitution, they muſt alſo be moſt deare each to other in their mutuall affection.

[b] Verſ. 28.
[c] Gen. 2. 23.

Meaning of the words.

The *Man* (meaning an husband) is here in particular mentioned, 1. Becauſe at the firſt making of this Law, the woman was brought to him to ſee how he would like her: and having caſt his affection on her, he was to be bound thereby to continue that good liking towards her. 2. Becauſe of the preheminency which man hath above his wife. Yet is not the man onely tied hereby, but the wife alſo: the nature and rule of relation requireth as much: if a man muſt inſeparably cleave to his wife, the wife muſt anſwerably cleave to her husband.

Theſe words (*ſhall leave father and mother*) are neither *generally* to be taken of all duties, as if no duty were to be performed to parents by children after they are maried: nor *ſimply*, as if indeed parents were utterly to bee forſaken: but they are meant,

1. Of that *daily ſervice* which children under their parents governement performe unto them, ſeeking to pleaſe them in all things. When children are maried then their daily attendance muſt be upon their wives, or husbands, taking care how to pleaſe them.

1 Cor. 7. 33. 34.

2. Of *erecting a new family*: for which end their parents houſe

house must be left, and the husband and wife must dwell each with other.

Psal. 45. 10. 1 *Pet.* 3. 7.

3. Of the *difference to be put betwixt parents, and wife or husband.* So as if by any inevitable occasion it should so fall out, that a man must leave his parent, or his wife (as in case parent and wife were both giving up the Ghost, and in places so farre remote, as the husband could not possibly be with both, yet both instantly desired his company) by this Law he must leave his parent, and cleave to his wife.

Gen. 31. 14, &c.

Hereby then the bond of marriage is declared to be the most inviolable bond that can be. For all men know that the bond betwixt parent and childe is a firme and inviolable bond: but the bond betwixt husband and wife is more firme and inviolable.

To set forth the firmenesse of the mariage bond he addeth this Emphaticall phrase, *shall be joyned.* (or as the word properly according to the naturall notation thereof signifieth, *shall be glued*) to his wife. Things well glued together are as fast, firme, and close as if they were one intire peece. Yea we observe by experience, that a table will oft times cleave in the whole wood, before it will part asunder where it is glued: so an husband ought to be as firme to his wife as to himselfe: and she to him.

προσκολλᾶ δύσεται κόλλα, Gen.

Fitly doth this agree with that which followeth (*they two shall be one flesh*) Our English cannot well expresse the Greeke in good sense word for word (which is thus, *they two shall bee into*, or *in one flesh*) The meaning is, They which were two before mariage, by the bond of mariage are brought into one flesh, to be even as one flesh: as neerely united, as the parts of the same body, and the same flesh. This unity is not in regard of carnall copulation (for if they be maried, they are *one flesh*, though they never know one another) nor in regard of procreation, because one childe commeth from them both (for though they never have childe, yet are they one flesh) but in regard of Gods institution, who hath set it downe for a law, and as another nature, that man and wife should be so neere one to another. Their consent in mariage (by vertue of Gods institution) maketh them to be *one flesh*.

ἔσονται δύο εἰς σάρκαμίαν.

Matrimonium non facit coitus sed voluntas. Chrys. in Mat. hom 32.

Well doth our English note the emphasis of the originall in this

of two.

this particle THEY (*they two*) which ſheweth that the bond of mariage knitteth onely *two* together: one man, and one woman, and no more.

Summe.

This Law ſetteth forth the *Vnion betwixt man and wife.*

Therein three things are noted concerning the ſtate of mariage:

1. The præeminency of it (*a man ſhall leave father and mother.*)
2. The firmneſſe of it (*and be joyned to his wife.*)
3. The neereneſſe of it (*they two ſhall be one fleſh.*)

§. 80. *Of preferring husband or wife before parents.*

The firſt point ſheweth, that

Doct.

A wife, or an husband muſt be preferred before parents. The examples of [b] *Leah* and *Rachel*, yea and of [c] *Micol*, are commendable in this reſpect.

[b] *Gen.* 31. 14.
[c] 1 *Sam.* 19. 11.

Reaſon.

1. The bond of mariage is more ancient, more firme, more neere. There was husband and wife before there was parent and child: and there is a time when parents and children may depart one from another, and that while both live: but no time, wherein man and wife may part aſunder till death part them. And children though they come from the fleſh of their parents, yet are made two (ſo as *of one are two*;) but husbands and wives though they were two before, yet are made one (ſo as *of two is one.*)

Vſe.

Parents may not keep their children being married too ſtraight.

What wrong then doe ſuch parents unto their children, as keepe them, even after they are maried, ſo ſtrait under ſubjection, as they cannot freely performe ſuch duty as they ought to their husband, or their wife? This is more then a parents authority reacheth unto. Yet many thinke that their children owe as much ſervice to them after they are maried as before: which is directly againſt this law.

Nor keep them from husband or wife.

Greater is the wrong, and more ſinfull is the practiſe of ſuch as keepe their children from their husbands or from their wives. The match (ſay they) falleth out much worſe then we looked for. But this ſhould have beene looked to more carefully before hand. After mariage it is too late to ſeeke ſuch a redreſſe.

On

On the other ſide, there bee many children who ſo reſpect their parents, as they neglect their husband or their wife. Some husbands will beſtow what they can on their parents, and keepe their wives very bare, ſuffering them to want neceſſaries; not caring how they vex and grieve them, ſo they pleaſe their parents. Some wives alſo will privily purloine from their husbands to beſtow on their parents.

Children may not preferre their parents before husband or wife.

Others can never tarry out of their parents houſes, but as oft as they can, goe thither. The ancient Romans, to ſhew how unmeet this was, had a cuſtome to cover the brides face with a yellow veile, and ſo ſoone as ſhe was out of her fathers houſe, to turne her about, and about, and ſo to carry her to the houſe of her husband, that ſhe might not know the way to her fathers houſe againe.

Apud Romanos ſponſa obtecta flammeo capite quum extuliſſet pedem è paternis ædibus, vertebatur in gyrum, itaque ducebatur in domum ſponſi, ne ſciat redeundi viam ad ædes parentum. Eraſm.

All thoſe pretenſes of love to parents are more prepoſterous then pious: and naturall affection beareth more ſway in ſuch, then true religion. Their pretence of piety to parents is no juſt excuſe for that injury they do to husband and wife.

§. 81. *Of the firmeneſſe of the matrimoniall bond.*

The ſecond point concerning the firmeneſſe of the mariage knot in theſe words (*ſhall be joyned to his wife*) affordeth two doctrines.

1. *Man and wife muſt aſſociate themſelves together by continuall cohabitation*: for this end they leave their parents family, and erect a new family.

See Treat. 2. part. 2. §. 14.

2. *Man and wife are joyned together by an inviolable bond.* It muſt never be cut aſunder till death cut it. Body and ſoule muſt be ſevered one from another before husband and wife.

See Treat 2. part. 2. §. 2.

Be carefull therefore to preſerve this indiſſoluble knot: and ſo live together, as with comfort you may live together; becauſe you may not part.

§. 82. *Of two onely to be joyned together in mariage.*

The third point concerning the neereneſſe of man and wife, in theſe words (*they two ſhall bee one fleſh*) affordeth two other doctrines.

1. *Mariage can be but betwixt two*, one man, and one woman:

man: for it is impoſſible that more then two ſhould ſo neerely, and firmely be joyned together, as man and wife are. Every word almoſt in this law proveth this doctrine. For it ſaith *a man*, not men: to *a wife*, not to wives: to *his* wife, not to anothers wife; *two*, not more then two: *they* two, not any two: *one fleſh*, not many fleſhes.

Gen. 2. 24. *Object.* This particle (*two*) is not in the law as *Moſes* recordeth it.

Anſw. It is there neceſſarily implied, for at that time there were but two in the world: God then ſpeaking of them, meaneth but two. The ſame ſpirit that guided *Moſes*, guided alſo the [b] Evangeliſts, and the [c] Apoſtles: ſo as by their inſerting of this particle (*two*) it is certaine that it was intended by *Moſes*: as the particle (*onely*) which Chriſt putteth into this Text, [d] *him onely ſhalt thou ſerve.*

[b] *Mat.* 19. 5.
[c] 1 *Cor.* 6. 16.
[d] *Deut.* 6. 13. *Mat* 4. 10.

Queſt. Why did God at firſt make but one man, and one woman?

[e] *Mal.* 2. 15. *Anſw.* The [e] Prophet anſwereth, *that hee might ſeeke a godly ſeed.*

If therefore there be more then two, it is an adulterous ſeed which proceedeth from thence.

§. 83. *Of Polygamy and Bigamy.*

Can Polygamy (the having of many wives) or Bigamy (the having of two wives at once) have any good warrant againſt ſuch an expreſſe law? Both of them are againſt the firſt inſtitution of mariage, ſo as we may ſay, [g] *from the beginning it was not ſo.* Yea alſo and againſt [h] other particular lawes. [i] *Lamech* one of *Cains* curſed ſtocke was the firſt that we read of to have preſumed againſt that ancient law.

[g] *Mat.* 19. 8.
[h] *Deut.* 17. 17. *Lev.* 18. 18.
[i] *Gen.* 4. 19. *Magis pertinere ad nuptiarū bonum, non unum & multas, ſed unum & unam, ſatis indicat ipſa prima divinitus facta conjugum copula, &c. Aug. de Nupt. & concup. l.* 1. *c.* 9.

Object. Afterwards many Patriarkes, and other Saints tooke that liberty unto themſelves.

Anſw. It was their ſinne, and a great blemiſh in them. The common error of the time, and their unſatiable deſire of increaſe, made them fall into it. Many inconveniences followed thereupon: neither can it be thought but that much miſchiefe muſt needs follow upon having more wives then one: for whereas [k] God at firſt made a wife to be as an helpe unto man,

[k] *Gen.* 2. 18.

two,

two, or more wives cannot but be a great griefe and vexation unto him, by reaſon of that emulation that is betwixt them. [l] Through *Hagars* meanes was *Sarah* ſtirred againſt *Abraham*, and [m] *Abraham* grieved at *Sarahs* words. Though [n] *Leah* and *Rachel* were ſiſters, yet great were their emulations: the like whereof is noted of [o] *Peninnah* and many others.

[l] *Gen.* 16.5.
[m] *&* 21.11.
[n] *&* 30.1,15.
[o] 1 *Sam.* 1.6,7.

Conſidering the hainouſneſſe of this ſinne, our lawes have juſtly made it felony for a man to have more wives then one, or a woman more husbands.

Stat. 1 *Iacob.* 11.

§. 84. *Of the neere conjunction of man and wife together.*

2. *The neereſt of all other, are husband and wife one to another.* Every clauſe in the forenamed law proveth as much.

Doct.

1. *Parents* muſt be *left* for wife: who neerer then parent and childe? if man and wife be neerer then the neereſt, then they are the neereſt of all.

2. A man is *glued* to his wife. This metaphor ſetteth forth the *neerneſſe* of a thing as well as the *firmneſſe* of it: for things glued together, are as one intire thing.

3. Man and wife are *one fleſh*: many of one are made two, but no *two* ſo neerely and truly made *one* as man and wife.

As God hath limited á propinquity, and unity of things, ſo are they to be accounted: but God hath thus neerely knit man and wife together, and made them one fleſh. *Thoſe whom God hath joyned together, let no man put aſunder*) ſaith Chriſt of man and wife: in which reſpect matrimoniall conjunction is called *the covenant of God*: ſo as this covenant cannot be releaſed by any, no not by the mutuall conſent of man and wife: yet may many other covenants made betwixt party and party, bee releaſed and diſanulled by mutuall conſent of both parties.

Reaſon.
Mat. 19.6.
Pro. 2.17.

1. This ſheweth that the tranſgreſſions of man and wife one againſt another are of all the moſt hainous; more then of friend, fellow, brother, child, parent, or any other. Who would not cry *fie upon* that child that hates his parent, or *fie upon* that parent that hates his childe? The heathen and ſavages would not thinke them worthy of humane ſociety. What then may bee thought of the man that hateth his wife, or the wife that hateth her husband?

Uſes.
1 Mutuall tranſgreſſions of man and wife moſt hainous.

band? Apply this to all other tranſgreſſions: and well note how *the Lord is a witneſſe* thereof.

Mal. 2.14. 2. Monſtrous to make debate betwixt man and wife.

2. This alſo ſheweth how monſtrous a thing it is to ſow any ſeeds of diſcord, and ſtirre debate betwixt man and wife. The divels inſtruments they are therein, and a diabolicall ſpirit is in them. For Satan moſt laboureth to unlooſe thoſe knots which the Lord knitteth moſt firmely. Children of ſeverall minters, and ſeverall friends of each party, are much faulty herein. *Curſed be they all before the Lord.*

1 *Sam.* 26.19. 3 All duties betwixt man and wife to be cheerfully performed. *Iſa.* 58.7.

3. This neere conjunction betwixt man and wife is a great motive to ſtir them both up, cheerefully to performe all the duties which God requireth of either of them. For thereby they doe duty, and ſhew kindneſſe to their owne fleſh. No man may *hide himſelfe from his owne fleſh* at large: that is, no man may neglect any duty of mercy, or juſtice to his neighbour who is of the ſame ſtocke that he is. Shall then an husband or wife hide themſelves from one another, who in the neereſt reſpect that poſſibly can be are *one fleſh?* not becauſe they come *from* one fleſh, but becauſe they come * *into* one fleſh.

* εἰς σάρκα μίαν.

Hitherto of the *literall* ſenſe of this verſe.

The *myſticall* followeth.

§. 85. *Of the matrimoniall conjunction of Chriſt and the Church.*

Quod per hiſtoriam impletum eſt in Adam, per prophetiam ſignificat Chriſtum, qui reliquit patrem, &c. Aug. de Gen. l. 2. c. 24.

The forenamed ancient mariage-law is here applied myſtically to Chriſt and the Church, as is evident by the next verſe, where the Apoſtle having reference to this verſe ſaith, *This is a great myſtery.* There is then a myſtery contained in it. But of what or of whom is that myſtery? The Apoſtle himſelfe maketh anſwer, in theſe words: *I ſpeake concerning Chriſt and the Church.*

The myſtery in generall is this,

Chriſt and the Church are to one another as husband and wife.

The particulars of this myſtery are theſe.

The matrimoniall conjunction betwixt Chriſt and the Church is a moſt { Preheminent, Firme, Neere } { conjunction }

Firſt of the generall.

The

The many eſpouſall and matrimoniall titles, which in Scripture are given to Chriſt and the Church in mutuall relation of one to another, evidently ſhew that they are joyned together by the honourable, inſeparable and inviolable bond of mariage: He is ſtiled a [a] *Bridegroome*, ſhe a *Bride*: he [b] *Wel-belov-d*, ſhee *Love*; he an [c] *Husband*, ſhe a *Wife*: he an [d] *Head*, ſhe the *Body*: both [e] *one fleſh*.

2. All things requiſite to joyne man and wife together, doe fitly concurre betwixt Chriſt and the Church.

1. They are perſons fit to be joyned. Though Chriſt be God, yet for [g] this end he became man: and though the Church were impure, yet for this end is ſhe cleanſed and ſanctified.

2. They have their parents conſent: for God is the [h] common father of both. And God hath given [i] Chriſt to the Church, and the [k] Church to Chriſt.

3. They have given their [l] mutuall conſent each to other.

4. He [m] beareth an husband-like affection to her, and ſhe is willing to yeeld a wife-like ſubjection to him.

5. He hath [n] given her many favours and gifts as pledges of his love; and ſhe in teſtimony of her faithfulneſſe was under the Law circumciſed, and is under the Goſpell baptized: and doth binde her ſelfe with all the ſacred bonds and covenants which God to that purpoſe hath ſanctified.

6. He hath prepared [o] places of habitation for them both together, and [p] ſhe earneſtly deſireth to be with him.

Behold another evidence of Chriſts admirable love to the Church, and of the neere union betwixt Chriſt and her. The former was, that ſhe was his *body*. This, that ſhe is his *wife*. Well might the Church ſay as *Abigail* did, *Behold let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord*: and as the prodigall child, *make me as one of thine hired ſervants*: or as the Baptiſt, *I am not worthy to ſtoope downe to unlooſe thy ſhoe-latchets*. What a favour then is it to be made his ſpouſe, his wife, his Queene? Great was the favour which *Ahaſh-veroſh* ſhewed to *Eſther*, when he made her his wife: he was a great Monarch, reigning *from India to Ethiopia over 127 provinces*: but *Eſter* was a poore orphane and captive: yet was not this favour comparable to Chriſts: for there was no ſuch diſparity and

[a] *Iob.* 3.29.
[b] *Can.* 1.13.15.
[c] 2 *Cor.* 11.2.
[d] *Eph* 5.23.
[e] *& verſ.* 31.

The things which make Chriſt and the Church fit to be husband and wife.

[g] *Iob* 17.19.
[h] *Iob.* 20.17.
[i] *Rom* 8.32.
[k] *Iob.* 6.39.
[l] *Cant.* 2.16.
[m] *Eph.* 5.23,24.
[n] *Eph.* 4.8.

[o] *Iob.* 14.3.
[p] *Rev.* 22.17,20

1 *Vſe.* Admiration. An high favour to be the Spouſe to Chriſt.

1 *Sam.* 25.41. *Luke* 15.19. *Mar.* 1.7.

inequality betwixt *Ahash-verosh* and *Esther* as betwixt Christ and the Church: neither is *Esthers* advancement to be compared with the Churches: and yet there was some cause in *Esther* to move *Ahash-verosh* to doe what he did, for she was very beautifull, and lovely, and worthy to be loved: but * in the Church when Christ first cast his love on her, there was no such thing. No patterne of love can be given any way comparable to this.

*§ 33. 34.

2 *Vse.* Direction. How Christs spouse must carie her selfe.

Let the Church therefore, and all that professe themselves to be of the Church, take such notice hereof, as they may endevour to carry themselves worthy of this honour and advancement: not to wax proud and insolent thereupon, but to despise all vaine and worldly toies: to answer love with love, as the Church is set forth in *Salomons* song; to be subject to her husband, to reverence and obey him, and to performe all duties appertaining to such a wife; seeking by all good meanes to maintaine the honour of her place. The Church is made a patterne of duty to all wives; if she should faile, greater inconvenience would follow from thence, then from *Vashties* disobedience.

Est. 1. 16, &c.

3 *Vse.* Triall. Who are Christs spouse. *§. 24.

This is the rather to be regarded, because it is not onely a matter of instruction, but of triall also, shewing both what they which are of the Church ought to doe, and also * what indeed they will do. Wherfore no prophane person that lightly esteemeth the Lord Iesus, no Idolater that casteth his love on other husbands, no swearer or blasphemer that dishonoureth the great name of Iesus, none that any way are rebellious against him, none that hate, scorne, scoffe, or hurt any of his members, can have any comfort in this advancement of the Church, because they have no part therein, nor right thereunto.

4 *Vse.* Consolation. The priviledges of Christs spouse.

But great is that comfort which the true Saints may receive therein. For by vertue of this matrimoniall bond,

1. Christ is made a yoke-fellow with his Church, and her companion. Vnder all the burdens which are laid upon her, he putteth his shoulder to make it the more easie: yea, the great burdens of Gods wrath, the curse of the law, and sinne the cause thereof, hath he so taken on him, as he hath cleane freed his Church from them, because they would else have crushed her downe to hell.

2. Christ is as her Champion to answer all challenges sent unto

to her, as her advocate to plead and anſwer all the complaints that ſhall be made againſt her, as her ſurety to diſcharge all her debts: the Church being covert-baron under Chriſt, he is as her ſelfe, all in all for her, and to her.

3. All his honours, goods, priviledges are hers: ſhe hath a right to them, and her part in them, ſhe is a coheire with him, (Rom. 8. 17.) a Queene, becauſe he a King, (Pſal. 45. 9.) and all glorious, as was noted, verſ. 27.

Eccleſia omnem ſponſi poteſtatem tenet. Aug. contr. Don. l. 4. c. 1.

4. He will aſſuredly performe all the offices of an husband, as to love her, beare with her, provide for her, with the like. Able he is to doe all, for he is omnipotent: willing alſo he muſt needs be, becauſe willingly he hath taken upon him this place: he hath made himſelfe a patterne to other husbands: will hee not then doe that himſelfe which he requireth of others?

If ever any wife might receive comfort in a match, the Church may receive comfort in this match.

The benefit of this match will yet more lively appeare by a particular conſideration of the three forenamed properties of this matrimoniall bond, the *preheminence*, *firmneſſe*, and *neereneſſe* thereof.

§. 86. *Of Chriſts leaving his Father and mother for his Spouſe.*

I. The preheminence of the matrimoniall bond betwixt Chriſt and the Church herein appeareth, that

Chriſt left his Father and his mother for his Spouſe the Church.

As Chriſt is God, God is his Father; as Man, the Virgin *Mary* was his mother. Now the leaving of his Father muſt be taken onely by way of reſemblance, in that he came from the place of his Fathers habitation, to the place where his Spouſe was. The Scripture ſaith, that [a] he *was in the boſome of his Father: by him,* [b] *as one brought up with him, his daily delight, rejoycing alway before him:* yet [c] *deſcended hee into the loweſt parts of the earth where his Spouſe was.* [d] *He came out from the Father, and came into the world.*

[a] *Ioh. 1. 18.*
[b] *Pro. 8. 30.*
[c] *Eph. 4. 9.*
[d] *Ioh. 16. 28.*

But truly and properly did he preferre his Spouſe before his mother. For when he was inſtructing his Spouſe, and his mother came to interrupt him, he ſaid to his mother, [e] *who is my mother?*

[e] *Mat. 3. 33, 34.*

mother? and to his Spouse, *behold my mother.*

Use. Imitation. All to be forsaken for Christ.

Of the same minde must the Church, and all that are of the Church bee unto Christ: she must [f] *forget her owne people, and fathers house.* Seeing Christ hath gone before us, and given us so good an example, what an high point of ingratitude would it be for us, to prefer her father, mother, or any other before Christ our husband? Note what he saith in this case, [g] *He that loveth father or mother more then me, is not worthy of me.* And againe, [h] *If any come unto me, and hate not his father and mother, he cannot be mine.* To *hate* here, is to be so farre from preferring father and mother before Christ, as rather then not to love Christ, to hate father and mother. Or, so intirely to love Christ above all, as our love of parents in comparison thereof to be an hatred. Thus [i] *Levi said unto his father and mother, I have not seene him: for they observed the word, and kept the covenant of Christ.*

[f] *Psal.* 45.10.
[g] *Mat.* 10.37.
[h] *Luke* 14. 26. expounded.
How parents to be hated for Christ.
[i] *Deut.* 33.9.

This then is our duty, that we suffer not any naturall affection and dotage on our parents to swallow up that love we owe to Christ, as *Pharaohs ill-favoured and leane-fleshed kine eat up the seven well-favoured and fat kine.* How much lesse should any love of this world, of the profits, promotions, or pleasures of this world, draw away our hearts from Christ; should we not rather say and doe as the Apostles did, *Behold, we have forsaken all and followed Christ?*

Gen 41.4.

Mat. 19.27.

§. 87. *Of the indissoluble union betwixt Christ and the Church.*

II. The firmenesse of that bond whereby Christ and the Church are said to be *glued* together, is greater and more inviolable then that whereby man and wife are joyned together: Death parteth man and wife: but death cannot make a diremption betwixt Christ and the Church: so as we may well from this metaphor inferre, that *Christ and the Church are inseparably knit together. I will betroth thee unto me for ever,* saith Christ unto the Church. The covenant which Christ maketh with his Church, is an *everlasting* covenant. *The mountaines shall depart, and the hils be removed, before his kindnesse shall depart from the Church.*

Hos. 2. 19.

Isa. 61. 8. & 54. 10.

The

The ſtedfaſtneſſe and unchangeableneſſe of his will, is the onely cauſe thereof. Whom he loveth, *hee loveth unto the end. His gifts and calling are without repentance.* He is not like the hard-hearted Iewes, who upon every ſleight occaſion would put away their wives. *The Lord hateth putting away.* Therefore the Church, through her weakneſſe, doe depart from him, and play the harlot, *yet returne againe to me,* ſaith the Lord.

Reaſon.
Ioh. 13.1.
Rom. 11.29.
Mal. 2.16.
Ier. 3.1.

Learne we by this patterne to cleave cloſe unto the Lord, which is a duty moſt due to Chriſt who cleaveth ſo cloſe to us, and therefore oft [d] expreſſed in the Scripture.

Vſe. Cleave to Chriſt.
[d] *Deut.* 10.20. & 13.4. *Act* 11.23.

Three vertues there are which are of ſpeciall uſe to this purpoſe, Faith, Hope, Love.

Faith is the hand whereby we lay faſt hold on Chriſt, and as it were knit him to our ſelves, as he by his Spirit knitteth us to himſelfe. This maketh us reſt and repoſe our ſelves on him for all needefull things: and not to leave him for any thing.

Hope is the anchor, which holdeth us faſt againſt all ſtormes of Satan, ſo as they can never drive us out of our harbour, which is the Lord Ieſus Chriſt.

Love is the glue and ſoader which maketh us one with Chriſt: for it is the property of love to unite thoſe that love one another in one. *Ionathans ſoule was knit with the ſoule of David.* For why? *Ionathan loved him as his owne ſoule.* Hee that loveth is well pleaſed with him whom hee loveth, and ſeeketh alſo to pleaſe him, that they may mutually delight one in another. Were theſe three vertues well rooted in us, wee would ſay, *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſſe, &c.*

1 *Sam.* 18.1.
Rom. 8.35. &c

§. 88. *Of the equall priviledge of all the Saints.*

III. Concerning the phraſe, whereby the neereneſſe of man and wife is ſet forth (*they two ſhall be one fleſh*) it may be demanded how this can be applied to Chriſt and the Saints, who are more then two?

All the Saints made one Spouſe.

Anſw. Chriſt by one Spirit knitteth us all into one body, and ſo maketh all jointly conſidered together one Spouſe. The multitude of Saints doth no more imply many wives, then the multitude of members which the naturall body of a wife hath. This point then teacheth us, that

1 *Cor.* 12.13.

In

See § 22.

In the myſticall mariage betwixt Chriſt and the Church, all and every of the Saints have an equall priviledge. Some are not Concubines, ſome wiues, nor ſome more loued, or preferred to another, but all one wife. *All are one in Chriſt Ieſus.*

Gal. 3. 28.

Reaſon.

Neither the Father that gaue them all, nor the Sonne who tooke them all, ſaw any thing in one more then in another; their meere grace moued them to doe what they did. Well may every one apply all the forenamed priviledges unto themſelves; and not one emulate another.

Vſe.

This affordeth inſtruction to the more eminent in the Church, that like proud dames they inſult not over others, as if they were their handmaids: and conſolation to the meaner ſort, that they may uphold themſelues, and poſſeſſe their ſoules with patience, and not envy, or grieve at the outward proſperity and priviledges of others. In the greateſt priviledge they are equall to the greateſt.

This of the parties coupled to Chriſt. For theſe words (*they two*) ſhew that all the Saints are but *one*: Chriſt is the other of the two. The next words (*are one fleſh*) ſhew how neere thoſe Saints are to Chriſt.

§. 89. *Of the neere union betwixt Chriſt and the Church.*

Chriſtus nihil aliud deputat corpus ſuum (i.) Eccleſiam, quàm ſeipſum, quia de Chriſto & eccleſia verius intelligitur, Erunt duo in carne una. Aug. de pec. mer. l. 1. cap. 31.

The maine point here to be noted is, that

Chriſt and the Church are moſt neerely linked together. What can bee neerer, then that two ſhould come *into one fleſh?*

This is ſomewhat more then to be *of Chriſts fleſh.* That ſhewes we are as it were cut out of Chriſt: this ſhewes that we are againe knit to him. That was a preparation unto this: this is as the conſummation and perfection of all. * Many metaphors are uſed to ſet forth the neere union betwixt Chriſt and his Church, but this ſurpaſſeth them all. As here we and Chriſt are ſaid to be *one fleſh*, ſo in another place, [a] *one ſpirit.* Well therefore might the name and title [b] *Chriſt* bee given to this Sponſe of Chriſt.

* See § 70.

[a] 1 Cor. 6. 17.

[b] & 12. 12.

* § 84.

* It was noted on a like ground to this, that of all other perſons the tranſgreſſion of a wife againſt an husband is moſt hainous. What then are the tranſgreſſions of the Church againſt Chriſt? As we are much more bound unto Chriſt for the priviledges

ledges we receive from him as an *Head* and *Husband*, (our Saviour having made with us an everlaſting covenant of mariage) then for thoſe we received from him as our Creator, Lord and Maſter: ſo are the rebellions now committed againſt him more monſtrous. To *Adam* that broke the firſt covenant, whereby like a rebellious childe and ſervant he ſinned againſt his Father and Maſter, mercy and pardon was given: but to ſuch as now breake the bond of this everlaſting covenant, and make a totall and finall deſertion, utterly renouncing this Husband, or by their adultery cauſe him to give them a bill of divorce, *there remaineth no more ſacrifice for ſinnes; but a certaine fearefull looking for of judgement, and fiery indignation which ſhall devoure the adverſaries.* This is to bee noted, to make us the more circumſpect over our waies, reſiſting ſinne in the beginning, and *looking diligently leſt any man fall from the grace of God*; and *giving no place at all unto the Divell.* Satan will moſt endevour to diſſolve the neereſt bonds that God maketh. This then being the neereſt of all, wee ought to bee the moſt carefull in preſerving it.

Heb 10.27.

Heb. 12.15. *Eph.* 4.27.

§. 90. *Of the myſtery of the union of Chriſt and the Church.*

Ephes. 5.32. *This is a great myſtery: but I ſpeake concerning Chriſt and the Church.*

THis verſe is a concluſion of that excellent digreſſion which the Apoſtle hath made concerning the neere union of Chriſt and the Church.

In it two points are to be noted.

1. A patheticall exclamation (*This is a great myſtery.*)

2. A particular application of the forenamed law (*but I ſpeake concerning Chriſt and the Church*)

Here firſt note that

The union betwixt Chriſt and the Church is a great myſtery.

The Apoſtle could not have ſaid more of it then to call it *a myſtery, a great myſtery.*

Of a myſtery, ſee more in *The Whole Armor of God*, Treat. 3 § 16 & on *Eph.* 6. 19.

A *myſtery* is a divine ſecret.

A *Secret* it is in two reſpects.

1. Becauſe it is not knowne.

2. Becauſe it is unſearchable: the depth of it cannot bee fathomed.

It is a *Divine* ſecret, for two other reſpects.

1. Becauſe it could not have beene opened but by divine revelation.

2. Becauſe when it is opened it cannot be conceived but by the illumination of the Spirit. That Spirit which openeth and revealeth the myſterie, muſt alſo open the eies of our underſtanding to diſcerne aright of it.

It is further ſaid to be a *great* myſterie.

1. *Simply* in it ſelfe, becauſe the matter thereof is deepe, difficult, waighty, and of great moment.

2. *Comparatively* in relation to other myſteries: no myſterie revealed in Gods Word comparable to it.

1 *Vſe.* The myſtery of our union with Chriſt not to be meaſured with the laſt of our reaſon.

Let us not preſume to meaſure it with the line of our owne reaſon. It being *a great myſtery*, it is above our capacity: yet becauſe it is revealed we muſt beleeve it, as wee doe the myſteries of the Trinitie, of Chriſts eternall generation, of the perſonall union of his two natures, of the proceeding of the Holy Ghoſt, with the like; becauſe the Word hath revealed them though we cannot fully ſee the reaſon of them. Herein lieth a maine difference betwixt our eſtate in this world and in the world to come: Here we muſt believe what we know but in part: there we ſhall perfectly know whatſoever is to be beleeved. Preachers can but in part make knowne this myſtery, and hearers can but in part conceive it. Let us therefore wait for perfect underſtanding of it, till all things be perfected in Chriſt: but in the meane time beleeve without doubting or wavering, that which is revealed of it.

2 *Vſe.* No carnall thing in our union with Chriſt. *Eccleſia Chriſto in occulto uxor eſt. Occul-*

In our meditation of this myſtery, let us conceive no carnall, no earthly thing of it becauſe it is a myſtery: it is altogether ſpirituall and heavenly. From the naturall union of our head and body, and from the matrimoniall union of man and wife, wee may and ought to take occaſion by way of reſemblance, to helpe our underſtanding in the union of Chriſt and his Church: for this

this end are these resemblances used, and by this meanes may our understanding be much helped, as by the outward elements and rites which are used in the Sacraments: but if because of these comparisons we draw this which is onely and wholly spirituall, to any carnall matter, we shall make that to be a thicke mist, and darke cloud, which is given for a light.

The dotage of our adversaries is here plainely discovered. They make our union with Christ meerely carnall. For they conceit it to consist in a corporall commixtion of Christs flesh with ours, by our eating his flesh with the teeth of our bodies, and drinking his bloud downe our throats, and digesting both in our stomackes as our bodily food, that so it may turne into our substance. Thus they shew themselves like the [a] dull-headed Capernaitans, and like [b] ignorant *Nicodemus*. There is a great deale of grosse absurdity, but no great mystery in that conceit.

tè quippe atq; intus in abscondito secreto spiritualit anima humana, inhæret verbo Dei ut sint duo in carne una. Aug. cont. Faust. Manl. 22. c. 38.

3 Use. Papists make our union with Christ a carnall matter

[a] *Joh. 6. 52.*

[b] *Joh. 3. 4.*

§. 91. *Of the Popes usurping to be Spouse of the Church.*

The Apostles application of this mystery to Christ and the Church, discovereth two grosse errors of the Papists.

One, that they make the Pope a Spouse of the Church. With what face can any apply that to the Pope and the Church, which the Apostle so expressly saith is meant of Christ and the Church? yea, what arrogant presumption is it, to attribute that to mortall sinfull man, which is proper to the eternall and holy Sonne of God? Is not this to conferre Christs prerogatives upon himselfe, and so make himselfe plaine Antichrist? Who gave the Church to the Pope, or the Pope to the Church? When did she give her consent? (I speake of the true Catholike Church of Christ.) What hath he done for her? or rather what hath he not done against her? The * distinction of *Imperiall* and *Ministeriall* Spouse, cannot here serve the turne. As the metaphor of an head will not, so much lesse will the metaphor of a Spouse admit a ministeriall Spouse. As he is an adulterer that taketh upon him to be a ministeriall husband, so is she an adultéresse that yeeldeth her selfe to such an one. The Apostle saith, *I have espoused you to* ONE *husband.*

Multos adulteros video qui sponsam tanto pretio emptam possidere volunt, & id agunt ut pro sponso amentur. Aug. in Joh. Tract. 12. Vide Ber. Ep 237. ad Eugen.

* See §. 17.

2 Cor. 11. 2.

§. 92. *Of*

§. 92. *Of the false Sacrament of Mariage.*

The other error is, that *Mariage is a Sacrament*: the maine ground whereof they have taken from this Text, which ground by the Apostles application of this mystery to Christ and the Church, is as plainely removed, as if the Apostle had purposely ordered his stile, to prevent this erroneous collection: as if he had said, *That none may mistake this mystery, and apply it to a matrimoniall conjunction of man and woman together, know that I meane no such thing: the mystery which I speake of, is concerning Christ and the Church.* I marvell how they dare misapply that which is so plainely expressed. Though the Apostle had not so cleerely shewed his mind and meaning, yet the very thing it selfe would lead us so to judge of it. For, *that which in Christ and the Church is a great mystery, in man and wife is but a small matter.* The vulgar Latine translation first led them into this error, for it translateth the word *mystery, a Sacrament.* But a translation is no sufficient ground to prove a doctrine. Besides, the word *Sacrament* used by that Translator, hath as large an extent as a *mystery*: if they should make every thing which he translateth *Sacrament*, a proper Sacrament of the Church, there would be many more Sacraments then the Papists themselves do make.

Quod est in Christo & in Ecclesia magnum, hoc in singulis quibusque viris & uxoribus minimum Aug. de nupt. & concup. lib. 1. cap. 21.

1. As for this supposed Sacrament, no Papist could ever shew when or where God ordained it to be a Sacrament. Nay, they agree not among themselves about the time, how long it hath beene a Sacrament. * Some of them hold, that ever since the first institution of mariage in Paradise, it hath beene a Sacrament. But the greater number of Papists hold it to be a Sacrament of the New Testament under the Gospell, because their Tridentine Councell hath so decreed it. Where we may note how the great number of them, when two absurdities are questioned, are ready to fall into the worst. Vnder the Law the nonage of the Church needed, and had more Sacraments then under the Gospell: yet that which was in use as much under the Law as under the Gospell, and had then as much to make it a Sacrament as now, was then none, yet now is one.

* *Alphons. à Castro contr. haer. lib. 2. Petrus à Scoto de Matr. lect. 2. Concil. Trident. Sess. 24 Can. 1.*

2. As they cannot shew where it was ordained for a Sacrament, so neither can they shew what is the Sacramentall signe thereof.

thereof. Some make carnall copulation to be it. But there may be a true mariage, though the parties maried never know each other.

Others make the *Parents giving* to bee the ſigne. But they hold that that is a true mariage, which is done without parents conſent.

Others the *Prieſts bleſſing*. Yet they hold the mariage of Infidels and Heretiques who have no Prieſts, to bee a true mariage.

Others, the *conſent of the parties themſelves*. Thus ſhall a party adminiſter a Sacrament to himſelfe.

Others, other things. Thus they wanting the light of Gods Word, one ſtrayeth in one by-path, another, in another, and none of them hit upon the right.

3. A like difference there is about the forme of this Sacrament.

4. If other poſitions delivered by them concerning matrimony be noted, a man would thinke that they ſhould be farre from making it a Sacrament. They preferre virginity before it. Yea they account it a kinde of pollution. They hold it unlawfull for Prieſts, Monks, Nuns, and ſuch like holy orders (as they eſteeme them) to mary: ſo as there is a Sacrament, whereof their holy ones may not partake. The order of Prieſt-hood is a Sacrament (in their account) yet that order keepeth from mariage, ſo as one Sacrament fighteth againſt another. Yea, Infidels may be partakers of a Sacrament, and ſo their holy and precious things ſhall bee denied to their holy ones, and caſt unto ſwine. Thus we ſee a rotten building erected upon a ſandy foundation: a falſe Sacrament eſtabliſhed upon a falſe application of this Text. Can it then ſtand?

§. 93. *Of the Summe of husbands and wives duties.*

Ephes. 5. 33. *Nevertheleſſe, let every one of you in particular ſo love his wife, even as himſelfe: and the wife ſee that ſhe reverence her husband.*

THe Apoſtle having made a large digreſſion about the mutuall relation betwixt Chriſt and the Church, whom hee pro-

propounded as patternes to husbands and wives, he now returneth to the maine point intended, namely to the duties of husbands, and wives: and ſo much doth the firſt particle implie (*Nevertheleſſe*) as if he had thus ſaid, *Though I have a little digreſſed into the myſtery of the union of Christ and the Church, yet nevertheleſſe doe ye, ô husbands and wives, call to minde that which I principally aimed at, even your duties.*

πλὴν.

This verſe then containeth a concluſion of the Apoſtles diſcourſe, concerning the duties of husbands and wives.

Two points are eſpecially noted therein:

1. A declaration of their ſeverall and diſtinct duties.

2. A direction to apply their own proper duties each of them to themſelves.

Their diſtinct duties are noted in two words, { Love. / Feare.

Theſe two, as they are diſtinct duties in themſelves, ſo are they alſo common conditions which muſt be annexed to all other duties. *Love* as ſugar to ſweeten all the duties of authority, which appertaine to an husband. *Feare* as ſalt to ſeaſon all the duties of ſubjection which appertaine to a wife. The Apoſtle therefore hath ſet them downe as two marks for husbands and wives to aime at in every thing wherein they have to deale one with the other.

Of theſe I will more diſtinctly ſpeake in the Treatiſes of the particular duties of husbands and wives.

§. 94. *Of applying the word to our ſelves.*

The direction for a particular application of their owne proper duties to either of them is here eſpecially to be noted. In this direction two things are to be obſerved.

1. That *Every particular perſon apply to himſelfe that which by a Miniſter is indefinitely delivered to all. Every one of you in particular*, ſaith the Apoſtle: which is as much as if he had thus more largely expreſſed his minde, *I have laid downe ſuch generall duties as all husbands and wives, without exception of any, of what ranke or degree ſoever they bee, are bound unto; which though by name I have not ſeverally delivered to every one, one by one,*

ὑμεῖς οἱ καθ' ἕνα.

one, but generally to you all, yet doe every one of you apply thoſe things to your ſelves in particular.

2. That *Every one apply his owne peculiar duty unto himſelfe.* Love being peculiar to an husband, to him he ſaith, *Let him love his wife*: and reverence being peculiar to a wife, to her he ſaith, *let the wife ſee that ſhee reverence her husband.*

The direction in every of thoſe ſeverall Epiſtles which were ſent to the ſeven Churches of Aſia, (in theſe words, *He that hath an eare, let him heare what the Spirit ſaith to the (churches)* doth teach every member in any of thoſe Churches to apply to himſelfe that which was delivered to the whole Church: ſo doth a like [x] exhortation which Chriſt with an exclamation made to the people whom he taught in parables: and this declaration of the extent of Chriſts counſell, *what I ſay to you, I ſay to all.* To this purpoſe many precepts given to whole Churches, and to all ſorts of people are ſet downe in the ſingular number as given to one, as, *awake* THOV *that ſleepeſt*, THOV *ſtandeſt by faith: be not* THOV *high minded, &c.*

Rev. 2. 7.

[x] Luk. 8. 8.

Mar. 13. 37.

Eph. 5. 14.

Rom 11. 20.

Reaſon.

The life and power of Gods Word conſiſteth in this particular application thereof unto our ſelves. This is to mixe *faith with hearing*: faith, I ſay, whereby we do not only beleeve the truth of Gods Word in generall, but alſo beleeve it to be a truth concerning our ſelves in particular: and thus will every precept thereof be good inſtruction and direction to us to guide us in the way of righteouſneſſe: every promiſe therein will be a great incouragement, and conſolation to us to uphold us, and to make us hold on; and every judgement threatned therein will be a curbe and bridle to hold us in, and to keepe us from thoſe ſins againſt which the judgements are threatned. But otherwiſe, if we bring not the word home to our owne ſoules, it will be as a word *ſpoken into the aire*, vaniſhing away without any profit to us. Nothing maketh the word leſſe profitable, then the putting of it off from our ſelves to others, thinking that it concernes others more then our ſelves.

The life of Gods Word in application.

1 Cor. 14. 9.

That wee may make the better uſe of this doctrine, let us obſerve both what are generall duties belonging to all Chriſtians, and apply them as particular to our ſelves: and alſo what duties appertaine to ſuch perſons as are of our place, calling,

ling, and condition, and more eſpecially apply them to our ſelves: let all manner of husbands, and all manner of wives of what ranke or degree ſoever they be that ſhall read the duties hereafter following, know that they are ſpoken to them in particular. Let Kings and Queenes, Lords and Ladies, Miniſters and their wives, Rich men and their wives, Poore men and their wives, Old men and their wives, Young men and their wives, all of all ſorts take them as ſpoken to them in particular. It is not honour, wealth, learning, or any other excellency, nor meanes of place, poverty, want of learning, or any other like thing that can exempt an husband from loving his wife, or a wife from reverencing her husband. He that ſaith *every one*, excepteth not *any one*. Therefore *every one in particular* doe yee ſo. The like application may be made to all Parents and children, Maſters and ſervants, concerning their duties.

§. 95. *Of every ones looking to his owne duty eſpecially.*

In the forenamed application an eye muſt be had rather to the duty which we owe, and ought to be performed by us to others, then to that which is due to us, and others ought to performe to us: for the Apoſtle ſaith not to the husband, ſee that thy wife reverence thee, but ſee that thou love her: ſo to the wife.

For this purpoſe the Holy Ghoſt preſſeth particular duties upon thoſe particular perſons who ought to performe them: as *Subjection* on *wives*: *love* on *husbands*: and ſo in others. This therefore is eſpecially to be conſidered of thee, how thou maiſt ſhew thy ſelfe blameleſſe. I deny not but that one ought to provoke another, and one to helpe another in what they can to performe their duty, eſpecially ſuperiours who have charge over others, but the moſt principall care of every one ought to be for himſelfe, and greateſt conſcience to be made of performing his owne duty.

Unum duntaxat tibi conſiderandum eſt, quo pacto te præſtes innoxium. Chryſ. hom. 26. in 1 Cor. 11.

Reaſons.

1. It is more acceptable before God, and more commendable before men to doe duty, then to exact duty. As in matters of free charity, ſo alſo of bounden duty, *It is more bleſſed to give then to receive.* In particular, it is better for an husband to bee a good husband, then to have a good wife: ſo for a wife.

Act. 20. 35.

To

To have others faile in duty to us, may be an heavy croſſe; for us to faile in our duty to others, is a fearefull curſe.

2. Every one is to give an account of his owne particular duty. That which the Prophet ſpeaketh of father and ſonne, may be applied to husband and wife, and to all other ſorts of people, *If a father doe that which is lawfull and right, he is juſt, hee ſhall ſurely live: if he beget a ſonne that doth not ſo, he ſhall ſurely die, his blood ſhall be upon him.* Againe, *if a father doe that which is not good, he ſhall die in his iniquity: but if his ſonne doe that which is lawfull and right, he ſhall ſurely live. The righteouſneſſe of the righteous ſhall be upon himſelfe: and the wickedneſſe of the wicked ſhall be upon himſelfe.* That this ſhall be ſo betwixt husband and wife, may be gathered out of theſe words, *Two ſhall be in one bed, the one ſhall be taken, the other left.*

Rom. 14. 12.

Ezek. 18. 5. &c.

Luk. 17. 34.

Let this be noted againſt the common vaine apologies which are made for neglect of duty, which is this, *Duty is not performed to me, why ſhall I doe duty?* when my husband doth his duty, I will doe mine, ſaith the wife: And I mine, ſaith the husband, when my wife doth hers. What if he never doe his duty, and ſo be damned, wilt thou never doe thine? This looking for of duty at others hands, makes us the more careleſſe of our owne.

Uſe.

Doe you therefore O husbands looke eſpecially to your own duties, doe you love your wives: and you ô wives looke you to yours eſpecially, do you reverence your husbands. For this end, let husbands read thoſe duties moſt diligently which concerne husbands, and wives thoſe, which concerne wives. Let not the husband ſay of the wives duties, there are good leſſons for my wife, and neglect his owne: nor the wife ſay the like of husbands duties, and not regard her owne. This is it that maketh the ſubjection of many wives very harſh and irkeſome to them, becauſe their husbands that urge and preſſe them thereto ſhew little, or no love to them at all: and this is it that maketh many husbands very backwards in ſhewing love, becauſe their wives which expect much love, ſhew little or no reverence to their husbands. Wherefore *Let every one of you in particular ſo love his wife, even as himſelfe: and the wife ſee that ſhe reverence her husband.*

Non quæ aliis data ſunt præcepta quærimus quando alicujus criminis accuſamur. Chryſ. loc. citat.

§. 96. *Of the meaning of the firſt verſe of the ſixt Chapter.*

FRom thoſe particular duties which concerne *husbands* and *wives*, the Apoſtle proceedeth to lay downe ſuch as concerne children and parents. As before he laid downe wives duties before husbands, ſo here he beginneth with childrens (who are inferiour to their parents) and that for the ſame reaſons which were rendred * before.

* See §. 10.

Beſides, children are the fruits of matrimoniall conjunction, therefore fitly placed next unto *Man* and *Wife*.

That which concerneth children is laid downe in the ſixt Chapter of Eph. verſ. 1, 2, 3. The meaning whereof wee will diſtinctly open.

EPHES. 6. 1. *Children obey your parents in the Lord: for this is right.*

τὰ τέκνα.

ὑμῶν. Who are to be accounted children, who parents.

The firſt word (*children*) is in the originall as proper a word as could be uſed; for according to the notation of it, it ſignifieth ſuch as are begotten and borne. Anſwerable is the other word (*parents*) which ſignifieth ſuch as beget and bring forth children. Yet are they not ſo ſtrictly to be taken as if none but ſuch as begat and brought forth, or ſuch as are begotten and brought forth of them were meant: for under the title *parents*, hee includeth all ſuch as are in the place of naturall parents, as *Grandfathers and Grandmothers, Fathers in law, and Mothers in law, Foſter-fathers and Foſter-mothers, Guardians, Tutors*, and ſuch like governors: and under the title *children*, he compriſeth *Grandchildren, Sonnes and daughters in law, Wards, Pupils*, and ſuch like. For there is an honour and a ſubjection due by all who are in place of children, to all ſuch as are in place of parents, though in a different kinde, as we ſhall * after ſhew. This word *children*, which in the originall is of the *neuter gender*, doth further include both ſexes, *males* and *females*, *ſonnes* and *daughters*: ſo as either of them are as carefully to apply the duties here ſet forth to themſelves as if in particular both kindes had beene expreſſed.

* *Treat.* 5. §. 16, 17, &c.

τὰ τέκνα.

He

He expreſſeth *parents* in the plurall number, to ſhew that hee meaneth here alſo both ſexes *father* and *mother*, as the law expreſſeth both: and addeth this relative particle *your*, as by way of *reſtraint*, to ſhew that every childe is not bound to every parent, ſo by way of *extent* to ſhew that whatſoever the eſtate of parents be, honourable or meane, rich or poore, learned or unlearned, &c. their owne children muſt not be aſhamed of them, but yeeld all bounden duty to them: if they be parents to children, they muſt be honoured by children.

τὰ γονεῖς.

ὑμῶν.

The word (*Obey*) under which all duties of children are compriſed, according to the Greeke notation, ſignifieth *with an humble ſubmiſſion to hearken*, that is, to attend and give heed to the commandements, reproofes, directions, and exhortations which are given to them, and that with ſuch a reverend reſpect to the parties who deliver them, as they make themſelves conformable thereto.

ὑπακούετε.

A duty proper to inferiours, and implieth both *reverence* and *obedience*: the * verbe noteth out *Obedience*, the * prepoſition, *Reverence*.

* κατὰ τὸν.
* ἐν.

All duties of children compriſed under *obedience*.

Vnder this word (*Obey*) the Apoſtle comprehendeth all thoſe duties which thorowout the Scripture are required of children: as is manifeſt by his owne exemplification thereof in the ſecond verſe by the word *honour* which the law uſeth: ſo as this word (*obey*) is to bee taken in as large an extent as that word (*honour*.)

Queſt. Why is *obedience* put for all the reſt?

Anſw. 1. Becauſe it is the hardeſt of all the reſt, and that which children are loatheſt to performe: they who willingly yeeld to this, will ſticke at no duty.

2. Becauſe it is the ſureſt evidence of that *honour* which a childe oweth to his parent: and ſo of performing the fifth commandement.

3. Becauſe children are bound to their parents: the duties which they performe are not of curteſie, but neceſſity. Their parents have power to command, and exact them.

The clauſe added (*in the Lord*) is in effect the ſame which was uſed * before (*as unto the Lord*) and it noteth forth a *limitation*, *direction*, and *inſtigation*. *A limitation* ſhewing that

ἐν Κυρίῳ.

* *Chap. 5. verſ.* 22.

childrens obedience to their parents is to be reſtrained to the obedience which they owe to Chriſt, and may not goe beyond the limits thereof. A *direction* ſhewing that in obeying their parents, they muſt have an eye to Chriſt, and ſo obey them as Chriſt may approve thereof. An *inſtigation* ſhewing that parents beare the image of Chriſt, and in that reſpect children muſt the rather obey their parents.

τὸν γὰρ ἐν δίκαιον.

The laſt clauſe of this verſe (*for this is right*) is an expreſſe reaſon to inforce the forenamed point of obedience: and it is drawne from equity, and ſheweth that it is a point agreeable to all law: yea that in way of *recompence* it is due: and if children be not obedient to parents, they doe that which is moſt unjuſt, they defraud their parents of their right.

The former phraſe (*in the Lord*) implying one reaſon, this plainely noteth out another, as the firſt particle (*for*) declareth.

§. 97. *Of the meaning of the ſecond verſe.*

EPHES. 6. 2. *Honour thy father and mother (which is the firſt Commandement with promiſe.)*

Why the morall law is alleaged.

THe very words of the *fifth Commandement* are here alledged by the Apoſtle as a confirmation of the forenamed reaſon, that, *it is juſt and right to obey parents*, becauſe God in the morall law enjoyneth as much. The law is more generall then the Apoſtles precept: for the law compriſeth under it all thoſe duties which all kinde of inferiours owe to their ſuperiours, whether they be in family, Church, or Common-wealth: but the Apoſtles precept is given onely to one kinde of inferiours in the family; yet the argument is very ſound and good, from a generall to a particular, thus, *All inferiours muſt honour their ſuperiours, therefore children their parents.*

A genere ad ſpeciem.

By adding the expreſſe words of the law, the Apoſtle ſheweth that the ſubjection which he required of children is no yoke which he of his owne head put on their neckes, but that which the morall law hath put on them: ſo as this may be noted as a third reaſon, namely Gods expreſſe charge in his morall law.

If

If I ſhould handle this law according to the full extent thereof, I ſhould wander too farre from the Apoſtles ſcope. I will therefore open it no further then it may concerne the point in in hand, *viz.* the duty of children.

To *honour* one, is to have an high eſteeme of him, and to yeeld a due reſpect unto him. It muſt firſt be placed in the heart, and then outwardly manifeſted: and that in relation to parents *Authority* and *Neceſſity*. So as *Honour* compriſeth here all thoſe duties which children in any reſpect owe to their parents. It implieth in regard of their authority, both *an inward reverend eſtimation*, and alſo *an outward dutifull ſubmiſſion*. Yea it implieth alſo in regard of their neceſſity *recompence*, and *maintenance*.

Honour compriſeth all childrens duties.

Honour in relation to parents, is uſed for two reaſons eſpecially.

1. To ſhew that parents beare Gods image: for *honour* is properly due to God alone: to the creature it is due, onely as it ſtandeth in Gods roome, and carieth his image.

2. To ſhew, that it is an honour to parents to have dutifull children: even as it is a diſhonour to them to have diſobedient children.

Both *father* and *mother* are expreſly mentioned, to take away all pretence from children of neglecting either of them: for through the corruption of nature we are prone to ſeeke after many ſhifts to exempt us from our bounden duty; and if not in whole, yet in as great a part as we can. Some might thinke if they honour their father, who is their mothers head, they have done what the law requireth: others may think they have done as much, if they honour their mother who is the weaker veſſell: but the law expreſſing *father and mother* condemneth him that neglecteth either of them. Yet to ſhew that if oppoſition ſhould ariſe betwixt them, and by reaſon thereof both could not bee obeyed together, the father commanding what the mother forbiddeth, the father is to be preferred, (eſpecially if it be not againſt the Lord) the *father* is ſet in the firſt place.

Why both father and mother expreſſed

Theſe words following (*which is the firſt commandement with promiſe*) are fitly included in a *parentheſis*, becauſe they are not the words of the law, but inſerted by the Apoſtle as a reaſon

to inforce the law, and ſo make a *fourth reaſon.*

How the fift commandement is the firſt with promiſe.

Queſt. In what reſpect is this commandement called *the firſt with promiſe?*

Anſw. 1. The * word here uſed by the Apoſtle, properly ſignifieth an affirmative precept, as our Engliſh word (*commandement*) doth. Now then of the affirmative precepts it is *the firſt with promiſe.*

* ἐντολὴ, ἐντέλλω, *Mandatum impono quod alíquis exequatur. Num τίθημι, ſignificare ἀνάγκην, τελεῖν, πιστεῖν, Heſych. Author eſt. Rom.* 13. 8.

2. The Scripture oft appropriateth the law to the ſecond table, as where he ſaith, *he that loveth another, hath fulfilled the law*, and ſo in other places. Now this is the firſt commandement of the ſecond table.

3. It is generally true of all the commandements: for among the ten it is the *firſt with promiſe.*

Difference betwixt the promiſe in the ſecond and fift commandemẽt

Object. The ſecond commandement hath a promiſe annexed to it.

Anſw. 1. That which is annexed to the ſecond Commandement, is not expreſly a promiſe, but rather a declaration of Gods Iuſtice, in taking vengeance of tranſgreſſors, and of his mercy in rewarding obſervers of the Law: yet I deny not but that a promiſe by conſequence is implied: but here it is expreſſed.

2. The promiſe there implied is onely a generall promiſe made to obſervers of the whole Law, and therefore he uſeth the plurall number, *Commandements*: but here is a particular promiſe made to them that keepe this Commandement in particular.

2. *Queſt.* Why is it then ſaid the *firſt*, when no other Commandements with promiſe follow?

Firſt, ſimply taken.

Anſw. This particle (*firſt*) hath not alwaies reference to ſome other following, but is oft ſimply taken, to ſhew that none was before it: ſo is the word *firſt-borne* uſed in the Law: and ſo Chriſt is called the *firſt-borne* Son of *Mary*.

Exod 13. 2. *Matth.* 1. 25.

The word *promiſe* ſheweth, that this fourth reaſon includeth ſome benefit redounding to thoſe children themſelves that honour their parents: the benefit is expreſly mentioned in the next verſe, which we will afterwards diſtinctly conſider.

§. 98. *Of aiming at our owne, in ſeeking the good of others.*

Here in generall wee may note, that

It is not unlawfull to aime at our owne good and benefit in doing the duties which God requireth at our hands to others: for that which God himſelfe propoundeth and ſetteth before us, we may ſeeke and aime at. Many like promiſes there be in Scripture, and many approved prayers grounded on thoſe promiſes whereby the truth of the Doctrine is confirmed unto us. *Hezekiah* maketh the good ſervice hee had done to God and his Church, a ground to obtaine longer life: ſo others. *Iſa.* 38. 2, 3.

For God layeth no duty on any man, but therein he aimeth at the good of him who performeth the duty, as well as of him to whom the duty is performed. Whereby he would ſhew that his Commandements are no ſtrait yokes and heavy burthens, but meanes of procuring their good who fulfill them.

How highly doth this commend the good reſpect that God beareth to all the ſonnes of men: ſeeking their good in every place wherein hee ſetteth them, either of authority, or ſubjection? 1 *Vſe.*

How ought this to ſtirre us up willingly and cheerefully to obſerve the Lawes which God commandeth us, and performe the ſervices he requireth of us, ſeeing thereby we procure our owne good? 2 *Vſe.*

How fully may this ſatisfie, and even ſtop the mouthes of all ſuch as are diſcontent with their places, and mutter againſt that ſubjection which God enjoyneth to them? 3 *Vſe.*

What a good direction and reſolution may this be to many, who being moved in conſcience to ſeeke the good of others, doubt whether therein they may aime at their owne good or no? To make this caſe cleare by one inſtance, which may ſerve in ſtead of many. A Miniſter faithfull in his place, and verie painefull, and in that reſpect of a good conſcience, but withall of a tender and weake conſcience, doubteth whether thereby he may ſeek maintenance to himſelfe, fearing that ſo hee ſeeketh himſelfe, and not ſimply the edification of Gods Church. But by the forenamed doctrine we ſee that both may be aimed at: for God commandeth the one, and promiſeth the other. 4 *Vſe.*

As

As wee have one eye on Gods Commandement for direction, ſo we may have another on his promiſe for incouragement.

Cautions in ſeeking our owne good.

Yet becauſe through the corruption of our nature, we are too prone to ſeeke our ſelves, ſome cautions are in this point carefully to be obſerved.

1. That we ſeeke not our owne good by any *tranſgreſſion*, for it is promiſed unto *obedience*.

2. That we doe not ſo wholly ſeeke our ſelves and our owne good, as we neglect others: for God having joyned both together, no man may put them aſunder.

3. That we aime at our owne good, as a reward following upon the duty which God commandeth, and ſo be as willing to doe the duty, as deſirous of the reward.

4. That our owne benefit be not the *onely*, no nor the *chiefeſt* thing we aime at in doing our duty, but rather come as a motive to add an edge, and to ſharpen other motives of greater moment. And thus much the order which the Apoſtle obſerveth in ſetting downe his reaſons, noteth unto us: for the three former have reſpect to God, and to that good conſcience which children ought to carrie towards him: the *firſt* pointeth at *Gods image* which parents cary (*in the Lord*:) the *ſecond* ſetteth forth that *right* which God hath preſcribed to children: the *third* declareth *Gods charge*: this *fourth* onely, which is the laſt, hath reſpect to the *profit* and benefit of children themſelves.

§. 99. *Of preferring honeſty before commoditie.*

From the forenamed order wee may further gather, that

Equity and good conſcience ought more to move us to doe our duty then our owne profit, and the benefit that thereby redoundeth to us. If there ſhould come ſuch an oppoſition betwixt theſe that they could not both ſtand together, but that for doing that which is right, and which God hath commanded, our proſperity muſt be hindred and life ſhortned; we ſhould ſo ſtand to that which is right and commanded of God, as proſperity, life and all be let goe. To this purpoſe tend all the exhortations in Scripture, to forſake goods, lands, life, and every thing elſe for righteouſneſſe ſake. So cleare is this point, that the Heathen diſcerned

diſcerned it by the glimpſe of that light of nature which they had: for they could ſay, that that which is honeſt and right, is to bee preferred before that which is commodious and profitable.

Cic. lib 1. de Offi & Paradox. 1.

There is no compariſon betwixt honeſty and commodity, *right* and *profit*. The one is abſolutely neceſſary for attaining to eternall ſalvation, the other giveth but a little quiet and contentment in this world: nay, if *profit* be without right, it can give no true contentment or quiet at all.

Vnworthy therefore they are of the name of Chriſtians, who ſo wholly and only aime at their outward profit and proſperity, as they regard not what is right, and what God hath commanded. If by obeying God, and doing that which is right they may reape ſome benefit to themſelves, they can be content to yeeld thereunto: but if not, farewell all *right*, farewell all Gods commandements. Though they thinke every thing that is profitable, be it right or wrong, to be good, yet Gods Word accounteth nothing good but that which is honeſt: ſuch therfore can looke for no bleſſing from the Lord.

Vſe.

Nihil bonum Scriptura niſi quod honeſtum aſſerit. Ambr. Offic. lib 2. cap 3

§. 100. *Of the meaning of the third verſe.*

EPHES. 6. 3. *That it may be well with thee, and thou maiſt live long on the earth.*

THe promiſe mentioned before in generall, is here particularly ſet downe. The firſt words (*that it may bee well with thee*) are not in the Hebrew Text [b] there where the Law is firſt recorded, and thereupon not ſet in that uſuall forme of the ten Commandements, which is in uſe among us: but yet in [c] another place where the Law is repeated, they are ſet downe: and the Greeke tranſlation, commonly called the *Septuagint* (which (as is probable) the Church in the Apoſtles time uſed) hath expreſſly noted it in both places. Now this part of the promiſe (*that it may be well with thee*) is prefixed as an amplification of the other part concerning *long life*, which is the moſt principall thing intended, as appeareth in that it onely is mentioned where the law is firſt recorded. It ſheweth that the *long life* which God pro-

[b] *Exod. 20. 12.*

[c] *Deut. 5. 16.*

Long life and proſperity joyned together.

promiſeth, ſhall not be a life of woe and miſery, (for then were it no bleſſing, but the longer life laſted, the worſe it would bee) but a life full of comfort and happineſſe: therefore *Moſes* ſetteth this former clauſe in the latter place after long life thus (*that thy daies may be prolonged, and that it may goe well with thee*) to ſhew that the *well being* here ſpoken of, is an amplification of the benefit of *long life*.

Deut. 5. 16.

Whereas the Apoſtle ſetteth downe the place where the benefit of this promiſe is to be enjoyed in a moſt large phraſe, thus (*on earth*) the Law bringeth it to a more narrow compaſſe thus (*in the land which the Lord thy God giveth thee*) meaning the land of Canaan which was given of God as a peculiar inheritance to the Iewes: ſo that the promiſe (as the law ſetteth it downe in peculiar to the Iewes) implieth *long life*, and *proſperity* in their owne inheritance: for *long life* to the Iewes was counted *no life* out of their owne Countrey. But the Apoſtle writing to all nations, leaveth out that deſcription of Canaan, and retaineth onely the generall ſubſtance in this word (*on earth*) which he ſetteth downe to ſhew that even *outward* proſperity, and a *long life in this world* is here promiſed.

§. 101. *Of proſperity: how farre forth it may be a bleſſing.*

For further clearing of this Text, and for better application thereof, I will reſolve ſundry queſtions ariſing out of it, and gather ſuch profitable inſtructions as it affordeth.

The promiſe conſiſteth of two branches.

The firſt branch (*that it may be well with thee*) is very ample and large: all good things, all manner of bleſſings whatſoever, ſpirituall and temporall, belonging to ſoule and body, concerning this life, and the life to come, make to a mans *well-being*.

Whence may firſt be demanded,

Temporall proſperity promiſed. 1 *Tim.* 4. 8.

1. *Queſt.* What may bee the extent of this phraſe in this place?

Anſw. It may generally be extended to all manner of good things. For *Godlineſſe hath promiſe of the life that now is, and of that that is to come.* But (as I take it) temporall proſperity is here principally intended: and that for theſe reaſons.

1. It is joyned with *long life*, which is a temporall bleſſing.

2. The

2. The laſt word (*on earth*) may be referred to this branch of *well-being*, as well as to the other of *long life*.

3. In the Law (from whence this clauſe is taken) it is expreſly ſet downe thus, *that it may goe well with thee in the land, &c.* Deut.5.16.

2. *Queſt.* Is then outward temporall proſperity (as honour, health, peace, liberty, goods, &c.) a token of Gods love and favour? Proſperity a good thing.

Anſw. Yea: in it ſelfe it is a bleſſing, and fruit of Gods love: as appeareth by theſe reaſons.

1. As at firſt it was made and ordained of God, it is a good thing, Gen.1.31.

2. It tendeth to mans good, if it bee rightly uſed, Eccleſ.5.18.

3. It was beſtowed on man before he had offended, Gen.2.8.

4. It is promiſed of God as a reward to them that feare him and keepe his Commandements, Levit.26.4.&c. Deut.28.1.&c.

5. The Saints have prayed for it, and have beene thankfull for it, Gen.28.20. & 32.10,11.

6. The contrary was firſt inflicted as a puniſhment of ſin, and is oft threatned as a token of Gods wrath, and ſo hath alſo beene inflicted on tranſgreſſors, Levit.26.15. &c. Deut.28.16.&c.

Ipſa bona ſunt, nec dantur hominibus niſi ab illo qui habet omnium cœleſtium, & terrenarum poteſtatem. Aug. Epiſt.70. Boni, ac.

§. 102. *Of proſperity beſtowed on the wicked, how it proves a curſe.*

3. *Queſt.* Why then is it beſtowed upon the wicked, even ſuch as are * haters of God, and are hated of him? And why are Gods friends, ſuch as are * loved of him, and love him againe, deprived thereof? This ſore ſcruple made *David* ſtumble, and moved other Prophets to complaine. Pſal.73.13. Ier.12.1. Hab.1.3. But the anſwer is ready.

* Συγχυτὰ.
* φιλόθεοι.

Ne putentur mala, dantur & bonis: ne putetur magna & ſumma bona, dantur & malis. Item; auferuntur iſta & bonis ut probentur, & malis ut crucientur. Aug. loc. citat. Copioſe hac de re idem Aug. Enar. in Pſal.66.

Anſw. Outward proſperity is of that nature, as it may turne to the good or hurt of him that enjoyeth it. And herein is Gods admirable and unſearchable wiſedome ſeene, in that he is able to turne bleſſings into curſes, and curſes into bleſſings. He can worke by contraries. Therefore that the things of this world may not be thought ſimply evill, they are given to good men:

men: and that they may not be thought the chiefeſt good things, they are given to evill men. They are alſo taken away from good men that they may be proved: and from evill men that they may be vexed.

4. *Queſt.* How is proſperity a curſe to the wicked?

Anſw. By meere conſequence, through their abuſe of it. God gives it to them to ſhew the riches of his mercy: and that [d] all may taſte thereof [d] he doth good to the *evill* and the *good*. Beſides, he thus trieth if by any meanes they may be brought to [e] *repentance*: which gift becauſe they have not, their proſperity proveth to be a meanes to make them the more inexcuſable, and the more to increaſe their juſt condemnation. For the more Gods bleſſings abound toward them, the more they abuſe them, adding to all their other ſins, that moſt odious ſinne of ingratitude, which maketh up the heape of all. And in theſe reſpects I may ſay of the proſperity of the wicked, as the Prophet of their King, *God gives it in his anger, and takes it away in his wrath.* For by their abuſe thereof, it proveth Satans bait to allure them, his ſnare to catch them, and his hooke to drowne them in perdition and deſtruction. In a word therfore, the wicked are fed in a faire paſture like oxen appointed to the ſlaughter: they are exalted on high, as on a ladder or ſcaffold, like theeves and traitors, to be brought downe with ſhame and deſtruction, as *Pharaohs* Baker was lift up.

[d] *Matth.* 5. 45.
[e] *Rom.* 2. 4.
Oſe 13. 11.
1 *Tim.* 6. 9.
Gen. 40. 19.

§. 103. *How both having, and wanting proſperity, is a bleſſing to the Saints.*

5. *Queſt.* How is the injoying, or wanting of proſperity a bleſſing to the righteous?

Anſw. God in wiſdome knowing what is beſt for them accordingly deales with them, hee beſtoweth proſperity on them ſo farre as he ſeeth it will turne unto their good: and denieth it to them ſo farre as hee ſeeth it will turne to their hurt. Whenſoever therefore God beſtoweth any temporall bleſſing on his Saints, it is a token of his favour: and whenſoever hee denieth any, the very deniall is alſo a fruit of his favour. Herein is it verified that *All things worke together for good to them that love God*, ſo as, if they *abound*, it ſhall goe well with them:

Rom. 8. 28.

if

if they *want*, it ſhall goe well with them: if they be in *high place*, it ſhall goe well with them: if in *meane place*, it ſhall goe well with them: if they be at liberty, if in priſon: if they bee in health, if ſicke: in what eſtate ſoever, it ſhall goe well with them.

6. *Queſt.* How is it then that Saints are oft brought to ſuch extremities that they are forced to complaine that it is very ill with them?

Complaints of Saints impeach not their well being.

Anſw. There is fleſh and bloud in them, by reaſon of the weakneſſe whereof they are forced to complaine: but the preſent apprehenſion of weake fleſh, is not ſufficient to impeach the truth of Gods promiſe: they conſider not in their preſent extremitie what is Gods minde, what his manner of dealing with them, how needfull it is that ſo they ſhould bee dealt withall, what end and iſſue the Lord will give: in truth it is better with them then they wot of. Some weighty reaſons there be which move God to bring them to that extremitie wherein they are, and thoſe reſpecting his [a] *owne glorie*, or the [b] *edification* of others, or their own good, as, [c] preventing or [d] curing ſome dangerous diſeaſe, [e] manifeſting the grace of God beſtowed upon them, [f] drawing them neerer to God, [g] making them long the more for heaven, with the like.

[a] *Iob* 9.3.
2 *Cor.* 12.9.
[b] *Eph.* 3.1.
[c] 2 *Cor.* 12.7.
[d] *Pſal.* 119.67.
[e] *Iob* 1.12.
[f] *Oſe* 5.15.
[g] 2 *Cor.* 5.2.

§. 104. *Of long life: how farre forth it is a bleſſing.*

Concerning the ſecond branch of Gods promiſe (*long-life*) other queſtions are to be reſolved.

1. *Queſt.* Is long-life a bleſſing?

Long life a bleſſing.

Anſw. Yea, elſe would not God here and in other places have promiſed it as a reward, nor have beſtowed it on his Saints.

The reaſons to prove it to bee a bleſſing may bee drawne to three heads. 1. *Gods glory.* 2. *The good of the Church* where they live. 3. *Their owne good.*

1. Gods glory is much advanced by the long life of the Saints: for the longer they live, the more they doe themſelves obſerve Gods wonderfull workes, and the more they doe make them knowne and declare them to others. But in the grave all is forgotten.

Pſal. 6.5.
Iſa. 38.18.

2. Gods

2. Gods Church is greatly edified thereby: in which reſpect the Apoſtle ſaith, *to abide in the fleſh is more needfull for you.* In the Saints that is true which *Elihu* ſaith ſhould be, namely, that *daies ſpeake, and multitude of yeeres teach wiſdome.* The longer the Saints live, the more good they doe: but after death they do none: *when the night commeth no man can worke*: upon which ground the Apoſtle exhorteth to *doe good while wee have time.*

Phil. 1. 24.
Iob 32. 7.
Iob. 9. 4.
Gal. 6. 10.

3. The Saints by long living purchaſe to themſelves great honour and dignity among Gods people, and a ſtrong ſted-faſt confidence in God. Men regard a good old ſervant: much more will God. Two ſtrong props have old Saints to eſtabliſh them, and make them bold: one is a remembrance of Gods former favours whereby their hope of eterrall life is made more ſure unto them: another is a kinde of preſent expectation of the accompliſhment of Gods promiſes which they have long waited for.

By this it appeares that this particular promiſe is no light matter, of ſmall moment: but a ſtrong motive to ſtirre up children to obedience.

§. 105. *Of long life proving a curſe to the wicked.*

2. *Queſt.* Why then is long life given to many wicked ones and why are many Saints cut off?

Anſw. Long life is of the ſame kinde that proſperity is: it may be turned to a curſe, as well as prove a bleſſing.

The wicked by living long on earth, make their ſinnes grow to the full, (as is implied of the Amorite) they make their name to ſtinke the more on earth, as a carin the longer it remaineth above ground, the more it ſtinketh: and they cauſe the greater torment in hell to be inflicted upon them: for as ſin is increaſed, ſo ſhall torment be increaſed.

Gen. 15. 16.
Rom. 2. 5.

The righteous have their daies ſhortned for their good, when they are ſhortned, and that in theſe, and ſuch like reſpects:

1. That they may be [m] taken from the evill to come.
2. That they might be made an [n] example to others.
3. That [o] by a temporall death, eternall condemnation might be avoided.

[m] 1 *King.* 14. 12. *Iſa.* 57. 1.
[n] 1 *King.* 13. 14.
[o] 1 *Cor.* 11. 32.

4. That

4. That their [p] chiefeſt and greateſt reward might bee haſtened.

[p] Gen. 5. 24. Heb. 11. 5.

§. 106. *Of limiting the promiſes of temporall bleſſings.*

Thus we ſee there may be juſt cauſe to alter, as the former branch of this promiſe, *proſperity*, ſo the latter branch of it, *long-life*, and yet no wrong thereby redound to the righteous, nor benefit to the wicked.

3. *Queſt.* Is not the truth of the promiſe impeached thereby?

Anſw. No whit at all. For firſt all promiſes of temporall bleſſings are limited with ſuch a condition as this, *if the performance of it may ſtand with Gods honour, and the good of the partie to whom it is made.* 2. God doth never ſimply deprive his Saints of that which is promiſed, but onely in ſtead of it giveth a better: as in taking away *wealth*, hee giveth the more ſtore of *grace*: in reſtraining *liberty of body*, he giveth *freedom of conſcience*: with *affliction* hee giveth *patience*: by taking away this *temporall life*, hee giveth *eternall life*. God herein dealeth, as if one who having promiſed ſo much iron, ſhould in ſtead thereof give as much ſilver: or for ſilver give gold: and ſo for one pound give the worth of hundreds or thouſands.

§. 107. *Of appropriating proſperity and long-life to the obedience which children yeeld to their parents.*

4. *Queſt.* Why is *long life* and *proſperity* appropriated to this kinde of righteouſneſſe?

Anſw. It is not ſo appropriated to this, as if it appertained to no other, for it is elſewhere in generall promiſed to the obſervers of the whole law, and to other particular branches thereof beſide this: yet in theſe and ſuch like particular reſpects is it applied to the obedience of children.

Deut. 6. 2. Pſal. 34. 12 13, 14.

1. Becauſe obedience to parents is one of the ſureſt evidences of our conformity to the whole law: in that thereby wee ſhew our reſpect of Gods image, and lay a good foundation for the performing of all duty to man.

2. Becauſe a childes performing of his duty to his parents

is under God an eſpeciall meanes that they doe well, and live long. For as rebellious children make their parents with griefe to come the ſooner to their graves, ſo dutifull children make them to continue the longer in proſperity. The Lord therefore in recompence promiſeth to ſuch a childe proſperity and long life.

3. Becauſe parents are an eſpeciall meanes to procure the welfare and long life of their children, partly by their *provident care*, as *Naomi* ſaid to *Ruth*, *ſhall I not ſeeke reſt for thee, that it may be well with thee?* and partly by their *inſtant prayer*: for the faithfull prayer of parents is of great force with God for dutifull children: whence hath riſen the cuſtome of childrens asking their parents bleſſing, and of parents bleſſing their children. In this reſpect the law thus ſetteth forth the bleſſing of the fift commandement, *they ſhall prolong thy dayes.*

Ruth 3.1.

יאריכון

4. Becauſe diſobedience to parents bringeth much miſchiefe on childrens heads, and oft ſhorteneth their daies, and that many waies.

How diſobedient children hinder their welfare and ſhorten their daies.

1. In that parents are oft provoked by their childrens diſobedience to diſinherit them, at leaſt to allow them the leſſe portion, ſo as hereby it goeth not ſo well with them: yea ſome are provoked to bring their rebellious children to the Magiſtrate, who by Gods law was to cut them off, ſo as thereby their life is ſhortened.

Deut. 21.21.

2. In that parents are provoked to complaine unto God of their childrens diſobedience, and God thereby moved both to lay heavy judgements upon ſuch children in their life time, and alſo to ſhorten their daies: for parents complaint doth make a loud cry in Gods eares. It is ſaid that God by cutting off *Abimelech* with an untimely death, *rendred the wickednesse which he did to his father.*

Iudg. 9.56.

3. In that, when parents are too indulgent over their children, God doth puniſh the ſin both of parent and childe, by ſhortning the childes daies. Inſtance the examples of [a] *Hophni* and *Phineas*, [b] *Abſolom*, and [c] *Adonijah*.

[a] 1 *Sam.* 2.34.
[b] 2 *Sam.* 18.14.
[c] 1 *King.* 2.25.

4. In that diſobedience to parents, is a ſinne that ſeldome goeth alone. For an undutifull childe is commonly a verie lewd perſon many other waies. Conſidering the proneneſſe of

our

our nature to all ſin, it cannot be avoided but that they who in the beginning ſhake off the yoke of governement, ſhould run headlong into all riot, looſeneſſe, and licentiouſneſſe: thus then ſinne being added unto ſinne, it muſt needs bring miſchiefe upon miſchiefe, till at length life be cut off.

Wherefore in that theſe miſchiefes are avoided by performing due obedience to parents, it may well be ſaid that *it ſhall be well with obedient children, and they ſhall live long.*

§. 108. *Of Gods ordering his favours ſo as they may appeare to be true bleſſings.*

The particular branches of Gods promiſe having beene diſtinctly opened, we will conſider them joyntly together, for they doe exceedingly amplifie one another. *Proſperity* ſweetens long life and makes it acceptable: otherwiſe to live long, namely in miſery and wretchedneſſe, is very irkſome and grievous. Againe, long life added to proſperity, maketh it ſo much the greater bleſſing. For a good thing the longer it continueth, the better it is. If proſperity were but a flower, ſoone gone, the very thought of the vanity thereof would much diminiſh the joy and comfort of it. But both of them joyned together, doe ſhew that this is no ſmall bleſſing which is promiſed.

How fitly proſperity and long life are joyned together.

From the connexion of them both together, I obſerve that

God ſo ordereth his favours as they appeare to be true bleſſings, tending indeed to the good of thoſe upon whom he beſtoweth them. Thus when God gave *Abraham* a ſonne, hee eſtabliſhed his covenant with him, that this gift might bee a true bleſſing.

God makes his favours true bleſſings. *Gen.* 17. 19.

The like I might inſtance in all the children of promiſe, as *Sampſon, Salomon, Iohn Baptiſt, &c.* So in other favours. When God added fifteene yeeres to *Hezekiahs* life, he alſo promiſed him deliverance from his enemies, and peace, and truth all his daies: And when God gave *David* a kingdome, he gave him great victories and long life, and eſtabliſhed his kingdome to his poſterity: ſo alſo dealt he with *Salomon.* But not to inſiſt on any more particulars, excellently is this doctrine confirmed in the 28 Pſalme.

Iſa. 38. 5. 6. & 39. 8. 2 *Sam.* 7. 9. &c

Thus God will ſhew that in love hee beſtoweth even the

temporall blessings which he giveth to his Saints, that accordingly they may esteeme them, and that their hearts may be the more inlarged both to admire his goodnesse, and to be thankfull for the same.

1 *Vse.* This use we must make of those things which the Lord is pleased to bestow upon us, as of long life, good health, honour, peace, plenty, liberty, and all prosperity: wee must receive and use them as God bestoweth them, namely as tokens of his favour: and thereby be the more stirred up to performe the duties hee requireth of us, and not abuse them to his dishonour and our owne hurt: but rather so as hee may have honour, and we profit thereby.

§. 109. *Of Gods high account of dutifull children.*

2 *Vse.* More particularly by this promise we may learne what high esteeme, and great account God maketh of dutifull children, and of that obedience which they performe to their parents: which ought so much the more to provoke children to all obedience, if at least they have any care of Gods favour, and of the tokens of his love. Oh consider this all yee that have parents to honour: consider how carefull, how earnest God is every way by all meanes to draw you to obedience; he contents not himselfe to urge the equity of the point, the place of your parent, the charge that himselfe hath given, but most presseth your owne profit: and that not onely in hope for the time to come, but even in present fruition for this life: and that because wee through our childishnesse are most affected with things sensible and present: dealing with us as a tender father who provideth not onely a good calling, and a faire inheritance for his childe, but giveth him also plums, peares, and such things as for the present he is delighted withall, the more to allure him.

§. 110. *Of childrens doing good to themselves by honouring their parents.*

3 *Vse.* Children may further learne out of this promise, that in performing their duty they doe good not onely to their parents, but also to themselves: they procure their owne welfare

fare and long-life. What egregious fooles then are diſobedient children: they regard neither God, their parents, nor themſelves, but deprive themſelves of their eternall happineſſe, hinder their welfare, and ſhorten their daies. Fitly hereupon I may apply to undutifull children theſe words of the Pſalmiſt, *Marke the obedient childe, for the end of him is peace: but the rebellions ſhall be deſtroyed: he ſhall be cut off*: and theſe of the Wiſe-man, *I know that it ſhall bee well with the dutifull childe, but it ſhall not be well with the diſobedient, he ſhall not prolong his daies*: and theſe of the Prophet, *Say ye to the obedient childe, it ſhall be well with him, he ſhall eat the fruit of his doings, but woe to the tranſgreſſor, it ſhall be ill with him.*

Pſal. 37. 37, 38.

Eccl. 8. 12, 13.

Iſa. 3. 10, 11.

§. III. *Of Parents doing good to their children by keeping them under obedience.*

4 *Vſe.*

Out of this promiſe parents may learne how to doe good for their children, how to provide for their welfare, and long to preſerve their life on earth (a thing whereunto moſt parents are naturally given, and whereof they are much deſirous) namely by teaching children their duty, by keeping them under obedience: thus have they Gods promiſe to aſſure them, that it ſhall go well with their children, and that they ſhall live long. When parents are upon their death-beds they may reſt more ſecurely upon this promiſe then upon great ſtore of treaſure laid up for them, and great revenues reſerved for them. Many parents neglect themſelves: they moile and toile, they carke and care, they pinch and ſpare, to leave their children ſtore of wealth thinking thereby to do good to their children, when as withall they too much cocker their children, give the raines unto them, and care not how little duty they performe. Gods curſe will lie upon all the ſtore that is laid up for ſuch children, as a fire to conſume it all. Doth not daily experience verifie the truth hereof? The judgements which are laid on ſome ſuch children, doe evidently manifeſt Gods juſt indignation againſt all. Let not rich men therefore thinke they have left their children well enough if they leave them a large portion, but rather if they have obſerved them to be obedient children: and if poore mens children be ſuch, let them not feare but that it ſhall goe well with them.

It is ſaid, that a good trade is better then houſe and land, but by vertue of this promiſe we may ſay that obedience in a childe is better then trade and all: this is the *trade of a childes way* which parents ſhould teach children. Wherefore as parents are deſirous of their childrens good ſo they ought to be wiſe in procuring it, which is by teaching them this *trade of obedience*: and ſo they ſhall bring much comfort to themſelves while they live, and good to their children after them.

Pro.22.6.

§. 112. *Of the perpetuity of the ſubſtance of ſuch things as in their circumſtances reſpecting the Iewes are vaniſhed.*

In laying downe this particular promiſe, the Apoſtle in ſtead of the limitation thereof unto the Iewes in theſe words (*the land which the Lord thy God ſhall give thee*) putteth a generall word, which extendeth it to all nations, namely this (*in the earth*) whence I gather that

Doct. Subſtance of promiſes made to the Iewes ſtill remaineth.

The ſubſtance of thoſe things which in ſome circumſtances were after a peculiar manner reſtrained to the Iewes, remaineth in force to all Chriſtians. The ſubſtance of this promiſe was, that it ſhould goe well with obedient children, while here on earth they lived, and in this welfare they ſhould long live. The circumſtance was, that in Canaan they ſhould injoy that bleſſing. Though Chriſtians live not in Canaan, which is the circumſtance, yet well it ſhall goe with them, and long they ſhall live, which is the ſubſtance. Thus though the circumſtance of Gods covenant with *Abraham* (which was *circumciſion*) be aboliſhed, yet the ſubſtance (which is, *to be our God, and the God of our ſeed*) remaineth. This might further be exemplified in many hundred inſtances. For the ſubſtance of all the Iewiſh Sacrifices, and Sacraments; both ordinary, and extraordinary, of their Sabbaths, of their Faſts, of their Feaſts, and the like, remaine, though the circumſtances, as ſhaddowes, be vaniſhed away. Hence is it, that many promiſes made to them, are applyed by the Apoſtles to Chriſtians, as this, *I will not faile thee, nor forſake thee*: And in generall it is ſaid, *The promiſe is to you, and to your children, and to all that are afarre off.*

Heb.13.5.

Act.2.39.

Vſe.

Hereby wee may learne what uſe to make of the Old Teſtament, even of thoſe promiſes and priviledges which in ſome particular

particular reſpects were appropriated to the Iewes: namely, by obſerving the ſubſtance, and diſtinguiſhing it from the circumſtance; thus ſhall wee finde that to be true which the Apoſtle ſpeaketh of all the things which were written afore time, namely, that *they were written for our learning*. In this reſpect the ſame Apoſtle ſaith of the things recorded to *Abraham they were not written for his ſake alone*: and againe of the things recorded of the Iſraelites, *they are written for our admonition*. By this we may learne how to apply the preface to the ten Commandements, which mentioneth the deliverance of Iſrael out of the bondage of Egypt.

Rom. 15. 4.

Rom. 4. 13. 1 *Cor.* 10. 11.

Pray therefore for the ſpirit of illumination to diſcerne betwixt *ſubſtance* and *circumſtance*, in reading the Old Teſtament eſpecially.

§. 113. *Of the determined period of mans life.*

Having declared ſuch orthodoxall points as this Text affordeth, I will further note out two hereticall poſitions, which our adverſaries thence raiſe. One is of thoſe, that to the diſhonour of him whom God raiſed up to be a worthy inſtrument in diſpelling the miſt of Popery, which had much darkned the light of the Goſpell, call themſelves *Lutherans*: the other of *Papiſts*.

The former is this, *God hath not determined the ſet period of mans daies*, but it is in mans power to lengthen or ſhorten them: for if it were otherwiſe, ſay they, this and ſuch like promiſes of long life were to no purpoſe, nor yet the contrary threatnings of ſhortning mans daies.

Hinc pateſcit humanæ vitæ terminum non eſſe decreto ſimplici & abſoluto conſtitutum &c. Zach. Authes. in huno loc. & N. Heming aliiq.

For full anſwer hereunto, I will firſt ſhew, that the poſition it ſelfe is directly contrary to the current of Scripture, and then diſcover the unſoundneſſe of their conſequence.

Touching the determined period of mans daies, thus ſpeaketh the Scripture: *Is there not an appointed time to man on earth: are not his daies alſo as the daies of an hireling?* Note with what emphaſis the point is ſet forth; even ſuch as imports the point to bee ſo cleare, as none can doubt of it. Note alſo two metaphors here uſed, which doe much cleare the point: one taken from ſouldiers, the other from hired ſervants. That

Mans time ſet. *Iob* 7. 1.

of ſouldiers is implied in the meaning of the originall word tranſlated *appointed time*, but properly ſignifieth him that hath his time appointed for warfare, or the time it ſelfe ſo appointed. The other is expreſſed. Now we know that theſe times are appointed to an houre: ſo is the time of mans life. In this reſpect *Iob* ſaith againe, *all the dais of my appointed time will I waist, &c.* where hee uſeth the ſame word that before in the ſame ſenſe. To this purpoſe are theſe and ſuch like phraſes frequently uſed in Scripture *determined daies, number of daies, houre, &c.* Did not the Prophet expreſly declare to *Hezekiah* that he ſhould live 15 yeares after his ſickneſſe? He could not have told it, if the Lord had not before ſet that period. Chriſt ſaith, *our haires are numbred*, are not much more our daies? Againe he ſaith, *who can add one cubit to his ſtature?* Can then any add to his daies? So evident is this point, that the heathen noted it.

חדש

Iob 14.14.

Iob 14.5. *Eccleſ.* 3.3. *Iob* 7.30. *Iſa.* 38.5.

Mat. 10.30. & 6.27.

Stat ſua cuiq; dies, &c Virg. Aeneid. 10.

Gods decree and meanes uſed by man may well ſtand together.

Touching their conſequence (*if a mans time be determined all the promiſes of long life are to no purpoſe*) I anſwer that God who hath ſet downe the juſt time and period of mans life, hath alſo ſet downe the meanes of attaining to that period. Now the time he hath kept ſecret to himſelfe, the meanes hee hath revealed to us. In regard of us therefore who know not the time appointed of the Lord, it may be ſaid that by uſing ſuch and ſuch meanes we prolong our daies, or by doing ſuch and ſuch things we ſhorten them. Now becauſe theſe meanes only ſhew them to be long, or ſhort, Gods decree remaineth firme and ſtable, and is not altred thereby: yet this worke of lengthening or ſhortning is attributed to us, becauſe wee doe what lieth in us thereto, and that freely without any compulſion. For Gods decree though it cauſe a neceſſity in the event, yet it impoſeth no conſtraint on the will of man, but leaveth it as free (in regard of the manner of working) as if there were no decree at all. And herein Gods admirable wiſedome is manifeſted, that notwithſtanding his determined purpoſe of matters, man hath no ground of excuſe to ſay hee was forced to this or that.

The knowledge of this determined period of mans life is of great uſe: for it teacheth us,

1. Wholly

1. Wholly to ſubmit our ſelves to God: and to be prepared either ſoone to depart out of this world, or long to live in it, as God ſhall diſpoſe of our time: nor deſiring longer to live then God hath appointed: nor grieving to live ſo long as he hath appointed.

Vſes to bee made of the determined time of mans life.

2. Not to feare the threats of any man, thereby to be drawne from God.

Dan 3.17,18.

3. To doe Gods worke while we have time, &c.

Ioh. 9.4.

§. 114. *Of reward promiſed to obedience, that it implieth no merit.*

The other hereſie which Papiſts gather from this Text, is this, *Mans obedience is meritorious.*

Againſt merit.

Anſw. The reward here promiſed is no matter of wages and due deſert, but of meere grace and favour.

Of this error I have * elſewhere more largely ſpoken.

* *Whole armour of God*, Treat. 2. Part. 4 §. 7. on *Eph.* 6.14.

§. 115. *Of the Connexion of Parents duty with Childrens.*

EPHES. 6.4. *And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

THe Apoſtle having urged children to performe their duties to their parents, he turneth his ſpeech to parents, ſaying, AND *ye fathers &c.* That copulative particle AND joyning an exhortation to parents, for performing their duties, to the forenamed exhortation made to children, giveth us to underſtand, that

Parents are as well bound to duty as children. Their duties indeed be different, yet (notwithſtanding their ſuperiority and authority over their children) they are bound to duty. All the directions and exhortations throughout the Scripture given unto parents concerning their duty, and all the threatnings denounced, and judgements executed on parents for neglect of their duty, are pregnant proofes of this point.

1. *Obſer.* Parents bound to duties.

Though parents bee over their children, and by them cannot bee commanded, yet they are under God: and hee it is who hath

hath enjoyned them their duty: ſo as they are bound thereunto, as they will anſwer it to their Father in heaven.

The authority which parents have, is not ſo much for their owne advancement, as for the better governing of their children, which being ſo, their very government is a duty.

How parents duties are implied in the 5. Commandement.

Object. In the morall Law the duty of children onely is expreſſed.

Anſw. Parents duty (as many others duties) is by juſt and neceſſary conſequence implied; which is equivalent, and as much bindeth, as if it were expreſſed. It is thus implied. They who have honour, muſt cary themſelves worthy of honour. Now the way to carry themſelves worthy of honour, is to be carefull in doing duty to them that honour them. This is ſo equall, as it needed not to be expreſt.

1 *Vſe.* Miniſters muſt provoke parēts to their duty.

Wherefore let Miniſters follow this patterne of the Apoſtle, and carry an even hand towards all of all ſorts: let them not be partiall in laying all the burden of duty on childrens necks, and none on parents: holding in children very ſtraitly, but leaving parents to their owne will. Parents are fleſh and bloud as well as children, and as prone to tranſgreſſe in their place, as children in theirs. Yea, Miniſters ought of the two to be more earneſt in urging parents to performe their duty, becauſe they are under no ſuch power and authority as children are. Feare of parents authority keepeth children much in awe. There is no ſuch thing to keepe parents in awe. They will be more ready therefore to take the greater liberty, if by feare of God, and by a good conſcience, they be not kept in compaſſe.

2 *Vſe.* Exhortation to parents.

Now ye (ô parents) as you looke for honour, cary your ſelves worthy of honour: as ye looke for duty from your children, performe duty to them. Know that another day, even you ſhall be called to an account before the higheſt Iudge: your authority will then be no pretence to excuſe, but an evidence to aggravate your fault. For you being elder in yeeres, and more eminent in place, of more experience, and having a charge over your children, ought to be a light to ſhew them the way, an example to allure them, that they ſeeing you carefull and conſcionable in performing your duty, may be the better provoked to performe theirs, or at leaſt made aſhamed of their neglect of duty.

duty. But if you be careleſſe of your duty, how can ye expect duty at their hands? nay if by your ill example they have beene made negligent, their bloud ſhall be required at your hands.

§. 116. *Of the extent of theſe words,* Fathers, Children.

Though the word (*Fathers*) be here uſed, which properly ſetteth forth *naturall parents*, and of naturall parents the *male kinde*, yet (as in many other places) it is to bee taken in a larger extent: even in as large as this word (*children*) was before, that ſo there may be a juſt and equall relation betwixt children and parents: wherefore both ſexes of naturall parents are compriſed under it, even *mother* as well as *father*: and they alſo who are in place of parents, whether by *mariage* as all ſorts of fathers and mothers in Law, or *by appointment*, as all they who of right have the cuſtody and charge of children, as Guardians, Tutors, and other like Governours: and ſo it is every way anſwerable to the word (*parents*) uſed in the firſt verſe: and the word (*children*) is alſo here to be taken in the ſame extent, as it was there.

πατέρες. *Verſe* 1.

§. 117. *Of parents provoking children.*

The next phraſe (*provoke to wrath*) is the expoſition of one Greeke word which being a compound word, cannot by one Engliſh word, be fully expreſſed: the beſt and neereſt that I can thinke of is, *exaſperate*. The word ſignifieth an extremity in the uſe of authority: even too much auſterity and ſeverity, whereby children are provoked to wrath: which becauſe it is a fault, it is here expreſly forbidden (*provoke not, &c.*) In this word there is a trope: the *effect* is put for the *cauſe*. The Apoſtles meaning is, that parents ſhould take ſuch heed of their cariage toward their children, as they give them no occaſion to be ſtirred up to wrath. Vnder this word then are forbidden all ſuch things, as may kindle wrath in children, as too much auſterity in cariage, ſowreneſſe in countenance, threatning and reviling in words, too hard handling, too ſevere correction, too much reſtraint of liberty, too ſmall allowance of things needfull, with the like. Parents being fleſh and bloud are ſubject in this kinde

παροργίζετε.

Occaſions of provoking children to wrath.

kinde to abuſe their authority: yea, even they who fall into the other extreme of too much indulgency and cockering of their children, are very prone to fall alſo into this extreme: as many who for the moſt part too much ſuffer their children without due reſtraint and correction to runne into all riot, will ſometimes on a ſudden, like Lions, flie upon them, and *after their own pleaſure correct them*, and ſo exceedingly provoke their children. Such as are moſt cockering, are moſt prone to provoke to wrath: for, 1. Such leaſt know how to keepe a meane: one will ſooner leape out of one extreme into another, then goe from an extreme to the meane. 2. The children of ſuch are ſooneſt provoked.

Heb. 12. 10.

Quæſt. Is it a thing lawfull and iuſtifiable in children to bee provoked to wrath by their parents?

Anſw. * No, this prohibition intendeth no ſuch thing. The Apoſtle hath here to doe with parents; and inſtructeth them how to prevent ſuch miſchiefes as their children through their weakneſſe may fall into. So as here only he ſheweth what is unlawfull for parents, not what is lawfull for children. Hence then by the way I obſerve that

* See Treat. 5. §. 31. 41.

2. *Obſer.* *Parents muſt be ſo watchfull over their carriage, as thereby they make not their children to ſin.* If they doe, they make their owne ſinne the more hainous, and alſo they pull downe upon their owne pates a farre more heavy vengeance, even the vengeance of their owne ſinne, and the vengeance of their childes ſinne. For every parent is made a watchman over his childe. If a watchman doe not what he can to hinder the ſinne of ſuch as are under his charge, he pulls their blood on his owne necke. What doe they then that being watchmen, miniſter occaſion of ſinne to them that are under their charge?

Ezek. 3. 18.

§. 118. *Of parents ſeeking the good of their children.*

That parents by avoiding the rocke of *provoking*, fall not into the gulfe of *cockering*, the Apoſtle addeth a BVT which is as a ſtop unto them, and teacheth them that

a Mat.

3. *Obſer.* *It is not ſufficient for parents to prevent ſuch miſchiefes as children may fall into, but they muſt alſo ſeeke their good.* All the precepts in Scripture charging parents to ſeeke their childrens good,

good, prove the point. Herein lieth a maine difference betwixt the affection which parents and ſtrangers ought to beare toward children, and the duty which one and the other owe to them. Meere ſtrangers ought not to provoke them: but parents ought moreover every way to ſeeke their good.

The maine good which parents ought eſpecially to ſeeke after in the behalfe of their children, is noted out in theſe words: *Bring them up in the nurture and admonition of the Lord.*

The word tranſlated (*bring up*) properly ſignifieth to feed or nouriſh with all needfull things: it is the ſame that is uſed before in the 5. Chapter and 29. verſe, and there tranſlated *nouriſheth*. Not unfitly might the proper ſignification of the word be here kept, as the beſt Latine tranſlations, the French, and others have kept it.

ἐκτρέφετε. *Enutrite, Beza. Nourriſſez. Fr.*

This word joyned with the others that follow, may ſeeme at firſt ſight to be here placed onely to make up the ſenſe, as if he had thus ſaid, *nurture your childe in the waies of God.* But if the ſcope of the Apoſtle, and ſignification of the word be well weighed, we ſhall finde that it further implieth a generall duty which nature it ſelfe teacheth parents, even this, that

Parents ought to provide all needfull things for their children: even ſuch things as tend to the nouriſhing of their bodies, and preſerving of their health and life: for this phraſe (to tranſlate it word for word) *nouriſh them in diſcipline*, or in inſtruction, is a conciſe ſpeech, implying as much as if he had ſaid *nouriſh and nurture them*, or *feed and inſtruct them*. But the Apoſtle hath thus neerely and conciſely joyned them together, to ſhew that *Nurture and inſtruction is as needfull and profitable, as food and apparell.*

4. *Obſer.* Parents to provide all needfull things for children. ἐκτρέφετε καὶ τὴν παιδίαν (i.) ἐκτρέφετε καὶ παιδεύετε αὐτά.

§. 119. *Of parents nurturing their children.*

The word tranſlated *nurture*, ſignifieth as well *correction* as *inſtruction*: as Heb. 12, 7. *If ye endure chaſtening*: and 2 Tim. 3. 16. The Scripture is profitable *for inſtruction in righteouſneſſe*. Both ſenſes will here ſtand, and our Engliſh word (as well as the Greeke) will beare both: for to *nurture* children, is as well to *correct* them, as to *inſtruct* them. Verie fitly is this advice in this large acceptation inferred upon the former prohibition: for leſt parents ſhould thereupon take occaſion to lay the

5. *Obſer.* παιδεία. εἰ παιδείαν ὑπομένετε. ὡς ἐν παιδείᾳ τῷ θεῷ ὑμῶν.

the reines upon their childrens necks, and let them run whither they list, the Apostle hereby teacheth, that

6. Obser.

Parents, as they may not be too austere, so neither too remisse. They must not provoke their children to wrath, yet they must keepe them under discipline.

The word translated *nurture*, according to the * Greeke notation thereof doth further set forth the meane betwixt the two forenamed extremes: for it noteth out *such a discipline as befitteth a lad, or a young childe*: so as the thing it selfe, *discipline*, by instruction and correction keepeth from one extreme of *remisseneſſe*: the kind or *manner* of discipline, being such as befitteth a childe, keepeth from the other extreme of *rigour* and cruelty. Extremes on either side are dangerous and pernicious, and that to parent and child. For *remisseneſſe* will make children careleſſe of all duty to God and parent: *rigour* will make them desperate. But virtue and safety consisteth in the meane betwixt both.

παιδεία.
* παιδεύειν, menti indere.
a μετὰ μίαν ἢ δευτέραν νουθεσίαν.
b In monitis.

§. 120. *Of parents fixing precepts in their childrens mindes.*

7. Obser.

This word (*admonition*) according to the * notation thereof, hath a particular relation to the *minde*, and pointeth out an informing and instructing of it. It is taken either for the action of admonishing, (as Tit. 3. 10. *reject an heretick* a *after the first and second admonition*) or for the b thing admonished, in which latter sense most doe here take it. Yet would I not have the former cleane excluded: for according to the full meaning of the word, I take thus much to be intended.

παιδεύειν.
c Deut. 6. 7.
d Dictum inter Hebr. vocem שנן continuò loqui exponit, (i.) inculcare, vel identidem repetere. Innuit studium & diligentiam qua pueris præcepta Dei inculcari debent. Vatabl. in Deut. 6. 7. vide Treat. 6. §. 42.

As Parents deliver good precepts and principles to their children, so they must be carefull, by forceable and frequent admonitions to fix and settle them in the minde of their children. c The Law expresseth as much by another metaphor which it useth, in a direction which it giveth to parents, saying, *thou shalt whet or sharpen Gods Lawes upon thy children*, that is, d thou shalt teach them diligently unto them.

The more paines is taken in this kinde, the lesse labour will be lost. That which at first is little heeded, by much urging and pressing will for ever be held, as a naile that at one blow scarse entreth, with many blowes is knocke up to the head.

§. 121. *Of*

§. 121. *Of adding information to diſcipline.*

The addition of this word *admonition* unto *nurture*, is not (as ſome take it) a meere explication of the ſame point, but alſo a declaration of a further duty, which is this:

As Parents by diſcipline keepe their childen under, ſo by information they muſt direct them in the right way. Salomon doth both deliver the point, and alſo add a good reaſon to inforce it: for ſaith he, *Traine up a childe in the way that he ſhould goe*; there is the duty: *and when he is old, he will not depart from it*; there is the reaſon: Keeping a childe under by good diſcipline, may make him dutifull while the father is over him: but well informing his underſtanding and judgement, is a meanes to uphold him in the right way ſo long as he liveth. 8. *Obſer.* Pro. 22. 6.

§. 122. *Of Parents teaching their children the feare of God.*

The laſt word (*of the Lord*) intimateth the beſt duty that a parent can doe for his childe. *Admonition of the Lord*, declareth ſuch principles as a parent hath received from the Lord, and learned out of Gods Word: ſuch as may teach a childe to feare the Lord, ſuch as tend to true piety and religion: whence further I obſerve, that Κυρίου

Parents muſt eſpecially teach their children th ir duty to God. *Come children* (ſaith the Pſalmiſt) *hearken unto me, I will teach you the feare of the Lord*, Of this particular more largely * hereafter. 9. *Obſer.* Pſal. 34. 11. * *Treat.* 6. §. 34

§. 123. *Of the ſubjection which beleeving ſervants owe.*

Becauſe there is yet another order in the family beſides thoſe which have beene noted before, namely the order of Maſters and ſervants, the Apoſtle preſcribeth alſo unto them their duty.

As he began with wives and children, in the two former orders, ſo here he beginneth with ſervants who are inferiours, for the ſame reaſons * before rendred. * §. 10. Why the Apoſtle is ſo copious in urging ſervants to their duty.

The Apoſtle is ſomewhat copious in laying forth the duties of ſervants, and in urging them to performe their duty; and that for

for two eſpeciall reaſons. One in reſpect of thoſe, whoſe maſters were infidels. Another in reſpect of thoſe, whoſe maſters were Saints.

Seruus benevolētia proſequatur dominum, quamuis impiū. Qui fidelem habet dominū ſalvo ejus dominio diligat ut patrem. Conſtit. Apoſt. l. 4 c 12. Gal. 4 28.

1. Many ſervants there were in thoſe daies wherein the Goſpell was firſt preached to the Gentiles, that by the preaching thereof were converted, whoſe maſters embraced not the Goſpell: whereupon thoſe ſervants began to conceit that they being Chriſtians, ought not tobe ſubject to their maſters that were infidels.

2. Other ſervants there were whoſe Maſters beleeved the Goſpell as well as they: now becauſe the Goſpell taught, that *there is neither bond nor free, but all are one in Chriſt Ieſus*: they thought that they ought not to be ſubject to their maſter who was their brother in Chriſt.

[b] *1 Tim 6.1,2*

Theſe two prepoſterous and preſumptuous conceits doth the Apoſtle intimate, and expreſly meet with in [b] another place. And becauſe they had taken too deepe rooting in the minds of many ſervants, the Apoſtle here in this place laboureth the more earneſtly to root them out, and that by a thorow preſſing upon their conſcience that ſubjection wherein they are bound to their maſters, as maſters, whatſoever their diſpoſition were. Hereof more * afterwards.

**Treat. 7 §. 2, 3*

Here by the way, note three points.

1. Obſer.

1. The Goſpell doth not free inferiours from that ſubjection to men whereunto by the morall law they are bound.

2. Obſer.

2. Men are ready to turne the grace of God into liberty.

3. Obſer.

3. As errours begin to ſprout up in the Church, Miniſters muſt be carefull to root them out.

§. 124. *Of the meaning of the firſt verſe.*

EPHES. 6. 5. *Servants bee obedient to them that are your Maſters according to the fleſh, with feare and trembling in ſingleneſſe of your heart, as unto Chriſt.*

δοῦλοι. Origo vocabuli ſervorū in Lat lingua inde creditur ducta, quod hi qui jure

THis title (*Servants*) is a generall title, which may bee applied to all ſuch as by any outward civill bond, or right, owe their ſervice to another: of what ſex ſoever the perſons themſelves

themſelves be: or of what kinde ſoever their ſervitude is: whether more ſervile or liberall.

Servile, as being borne ſervants, or ſold for ſervants, or taken in warre, or ranſomed; For of old they were called ſervants, who being taken in warre, were ſaved from death.

Liberall, as being by voluntary contract made ſervants, whether at will, as ſome ſerving-men, journeymen, and labourers; or for a certaine terme of yeeres, as prentiſes, clearkes, and ſuch like. Wherefore whatſoever the birth, parentage, eſtate, or former condition of any have beene, beeing

Servants, they *muſt be ſubject, and doe the duty of ſervants*: the Apoſtles indefinite title (*ſervants*) admitteth no exception of any. 4. *Obſer.*

The other title (*Maſters*) hath as large an extent compriſing under it both ſexes, *Maſters* and *Miſtreſſes*: and of theſe all ſorts, great and meane, rich and poore, ſtrong and weake, faithfull and infidels, true profeſſors and profane; ſuperſtitious, idolatrous, hereticall perſons, or the like: ſo as

No condition or diſpoſition of the maſter exempteth a ſervant from performing duty to him. 5. *Obſer.*

Among other degrees and differences, moſt eſpecially let it be noted that both ſexes, miſtreſſes as well as maſters, are here meant, that ſo the duties which are enjoyned to be performed to maſters may anſwerably be performed to miſtreſſes (ſo far as they are common to both) and that both by maid-ſervants, and alſo by men-ſervants that are under miſtreſſes. In families miſtreſſes are as ordinary as maſters, and therefore I thought good to give an eſpeciall *item* of this.

Vnder this word (*obey*) are compriſed all thoſe duties which ſervants owe to their maſters: it is the ſame word that was before uſed in the firſt verſe: and it hath as large an extent here being applied to ſervants as it had there being applied to children: It ſheweth that

The rule of ſervants (as ſervants) *is the will of their Maſter.* 6. *Obſer.*

This clauſe (*according to the fleſh*) is by ſome referred to the action of obedience, as if it were added by the Apoſtle to ſhew what kinde of obedience ſervants owe to their maſters, namely a civill, corporall obedience in temporall things, oppoſed to

belli poſſunt occidi a victoribus cum ſervabantur ſervi. fiebant: à ſervādo appellati. Aug. de Civ. Dei lib. 19. cap. 15. Vide Lud. Viu. ibid.

τοῖς κυρίοις. What maſters are meant.

ὑπακούετε.

κατὰ σάρκα.

that ſpirituall obedience which is due to God alone.

Anſw. Though diſtinction may be made betwixt that ſervice which is due to God, and that which is due to man, yet this application of this phraſe in this place may give occaſion to ſervants to thinke that if they performe outward ſervice to their maſters all is well, they owe no inward feare, or honour: which is an error that the Apoſtle doth here mainly oppoſe againſt.

Why maſters are ſaid to bee after the fleſh. *Dominis carnalibus vet. tranſl.*

But becauſe this clauſe (*according to the fleſh*) is immediatly joyned to *Maſters*, I referre it to the perſons to whom obedience is to be given, and ſo take it as a deſcription of them, as if he had ſaid, to *fleſhly* or *bodily Maſters*.

The Apoſtle thus deſcribeth Maſters for theſe reaſons.

1. For *diſtinction*: to ſhew he meanes ſuch Maſters as are of the ſame mould that ſervants are: ſo diſtinguiſhing them from God who is a ſpirit: thus doth the Apoſtle diſtinguiſh betwixt *fathers of our fleſh*, and *father of ſpirits*. Heb. 12. 9.

2. For *prevention*: leſt ſervants might ſay, our maſters are fleſh and bloud as we are, why then ſhould we be ſubject to them? To meet with that conceit, the Apoſtle expreſly ſaith that obedience is due to *maſters after the fleſh*.

3. For *mitigation* of their ſervitude: for their maſters being fleſh, they have no power but over the bodies of their ſervants: their ſpirits are free from them: in which reſpect the Apoſtle calleth Chriſtian ſervants *the Lords freemen*. 1 Cor. 7. 22.

4. For *conſolation* againſt their preſent condition, which is but for a time, becauſe their maſters are fleſh: whatſoever is according to the fleſh is of no long continuance, but hath his date.

5. For *direction*: to ſhew in what things eſpecially that obedience which properly belongeth to a Maſter conſiſteth: namely in civill, outward things: for every one muſt be ſerved according to his nature. As God being ſpirit, muſt in ſpirit bee ſerved: ſo man being fleſh muſt in fleſh bee ſerved. Now this ſervice in the fleſh is not oppoſed to ſincere and upright ſervice, but to ſpirituall. Thus by conſequence that may bee intended, which ſome would have principally to bee meant.

Object. Maſters may command ſpirituall things, namely to worſhip

worſhip God, and after ſuch and ſuch a manner.

Anſw. Of his owne head he cannot command ſuch things: there muſt be an higher warrant for the doing of them then the commandement of a man.

A maine point here intended is this, that

Maſters are not to be lightly reſpected, becauſe they be after the fleſh: that is, weake, fraile, of ſhort continuance, of the ſame nature that ſervants are. 7. Obſer.

Leſt upon the forenamed deſcription of maſters, ſervants ſhould take to themſelves too much heart, the Apoſtle annexeth this clauſe (*with feare and trembling*, &c.) which hath relation to the manner of their obedience. No ſlaviſh feare is here meant, as if ſervants ſhould live in continuall dread, or tremble at the ſight of their Maſters: a ſervant by the tyranny of ſome Maſter may bee brought ſo to doe: but to doe ſo is no Chriſtian duty: that which the Apoſtle here requireth is a dutie belonging to all Chriſtian ſervants towards all ſorts of maſters, even the mildeſt that be. It is therefore an awfull reſpect of the authority of a maſter, and a dutifull reverence to his perſon which is here required: and it is oppoſed to ſawcineſſe, malepartneſſe, boldneſſe, ſtoutneſſe, anſwering againe, murmuring and muttering againſt their maſters, and other like vices. To ſhew how foule thoſe faults bee, and what great reſpect ſervants ought to beare to their maſters, theſe two words (*feare*, and *trembling*) are joyned together: which in effect declare one and the ſame thing: but yet for explication ſake they may bee diſtinguiſhed. For * *Feare* ſignifieth a reverend reſpect of one: it is that which in the former Chapter was required of wives: though the thing in generall which is required of wives and ſervants is the ſame, yet the particular manner and meaſure of a ſervants feare is farre different. Servants feare of their maſters. φόβος, καὶ τρόμος. Difference betwixt *feare* and *trembling*. * φόβος. Verſe 33.

* *Trembling* is more proper to ſervants: it is a dread of puniſhment: and it is required of ſervants, not as if they ſhould doe all things ſimply for feare of puniſhment, but becauſe God hath put a ſtaffe into a maſters hands, ſervants muſt tremble at that power their maſters have, and feare to provoke them to ſtrike. To this purpoſe ſaith the Apoſtle to ſubjects * τρόμος.

in regard of the power which a Magistrate hath, *be afraid, for he beareth not the sword in vaine.*

Rom. 13. 3, 4.

Here learne that

8. *Obser.* *The authority of a Master ought to strike a servants heart with dread.*

The dread which servants ought to have of their masters power and authority maketh many to care for no more then to avoid their masters displeasure: wherefore the Apostle addeth a further degree of a servants subjection, namely that it be *in singlenesse of heart*, that is, honest, entire, upright: for this is opposed to hypocrisie, dissimulation, and fraud: yea of YOVR heart, not anothers: another in the simplicity of his heart may thinke you doe a thing better then you doe, by a charitable construction of every thing, but if in singlenesse of *your owne* heart you doe it, it will in truth bee as it appeares to be. So as

ἁπλότητι τῆς καρδίας ὑμῶν.

9. *Obser.* *All the services which servants performe to their masters must be done in truth and uprightnesse.*

The Apostle gives this direction to Christians who have to do not onely with masters according to the flesh (who onely *see the outward appearance*) but also with the master of spirits who *looketh on the heart*: and therefore also he added this clause, *as unto Christ*: teaching servants thereby that

1 *Sam.* 16. 7.

ὡς τῷ Χριστῷ.

10. *Obser.* *Servants in their obedience to their masters, must approve themselves to Iesus Christ as well as to their masters after the flesh.*

This phrase (*as unto Christ*) implieth as much as that (*in the Lord*) whereof we spake * before.

* § 95.

§. 125. *Of the meaning of the sixt verse.*

EPHES. 6. 6. *Not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.*

THis and the verse following are added as a further explication of the last clause of the former verse. It should seeme that servants, howsoever they might in some measure performe

performe the maine duty of obedience, yet failed exceedingly in the manner of performing it. Becauſe maſters were but men, *maſters according to the fleſh*, who neither had power over the heart, nor could diſcerne the diſpoſition thereof, ſervants thought they had well done their duty, if they had outwardly performed what their maſter required; now to roote out this bitter weed, and to reforme this corrupt conceit, the Apoſtle is more large in cleering the point of ſincere and upright ſervice: therefore, the more fully to expreſſe his minde and meaning, firſt he layeth downe the vice contrary to the foreſaid ſincerity (for contraries laid together doe much ſet forth one another) and then returneth more diſtinctly to declare the vertue. Whence note

Oppoſita juxta ſe poſita magis eluceſcunt.

Thoſe points are moſt to be urged upon people, wherein they moſt faile. 11. *Obſer.*

The vice here noted to be contrary to ſincere ſervice is termed *eie-ſervice*. Our Engliſh word doth properly and fitly anſwer the originall, both in the notation, and in the true ſenſe and meaning of it. It implieth a meere outward ſervice onely to ſatisfie the eie of man: ὀφθαλμοδουλεία

What eye-ſervice is.

And that is twofold, { *Hypocriticall*, *Paraſiticall*. }

Hypocriticall ſervice is that which is meerely in ſhew, when that is pretended to be done which indeed is not done; as if a ſervant ſhould come from his maſters worke all in a ſweat, as if he had taken extraordinary paines therein, whereas he hath done nothing at all, but otherwiſe made himſelfe to ſweat, or onely made a ſhew of ſweat.

Paraſiticall ſervice is that which is indeed done, but in preſence of the maſter: ſuch ſervants are they who will bee very diligent and faithfull in doing ſuch things as their maſters ſee, or ſhall come to their notice: but otherwiſe behinde their maſters backe, and in things which they hope ſhall never come to his knowledge, they will be as negligent, and unfaithfull as if they were no ſervants. Yet to ſatisfie their maſters, and to ſooth them, they will doe any thing though never ſo unlawfull.

From this vice thus diſcovered note, that

11. *Obſer.*

God requireth more then that which may ſatisfie mans eie. Gods eye is a piercing eye, and can ſee much foulneſſe, where to mans eye all things ſeeme very faire: ſo as they much deceive themſelves who thinke all is well becauſe no man can ſay to them, *blacke is thine eye.*

Men-pleaſers, ἀνθρωπάρεσκοι.

Thoſe that content themſelves with doing *eye-ſervice* the Apoſtle here termeth *men-pleaſers*; which title hee giveth unto them for two eſpeciall reaſons.

1. To ſhew the ground of *eie-ſervice*: which is becauſe all their care is to pleaſe their maſter, who is a man: for well they know that man can ſee but the outward ſhew, or that which is done before his face.

2. To ſhew the hainouſneſſe of that ſinne: for it is tainted with Atheiſme, in that the man guilty thereof hath no reſpect to God: but preferreth his maſter before God; he careth not to pleaſe God ſo he pleaſe his maſter; for this is the emphaſis of that word (*men-pleaſers*) It is ſpoken in oppoſition to God, as the Apoſtle implieth in another place, ſaying, *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt.*

Gal. 1. 10.

Tit. 2. 9.

Obiect. How can it be ſo hainous a ſin to be *men-pleaſers*, when the Apoſtle adviſeth ſervants to *pleaſe* their maſters *in all things?*

1. *Anſw.* The advice there given is not ſimply to pleaſe, but to * *pleaſe well*, as the originall word properly ſignifieth, and the Kings tranſlators have fitly turned it.

* ἐυαρέστους εἶναι

How maſters are to be pleaſed in all things.

2. *Anſw.* That generall particle (*all things*) muſt be reſtrained to the duties of a ſervant, and to all the parts of obedience, which he there mentioneth in the words immediatly going before. Servants therefore muſt pleaſe their maſters in all things that their maſters have power to require at their hands, and they are bound to doe. Men-pleaſing, here ſpoken of, is oppoſed to pleaſing of God. Pleaſing of men there mentioned is ſubordinate to our pleaſing of God. Here to pleaſe men is to ſoothe them up in every thing good or evill: there to pleaſe them is conſcionably to obey them in every lawfull thing. Here is condemned a ſeeking to pleaſe men in the firſt place, and that onely, and wholly in every thing; whereas wee ought firſt to ſeeke Gods approbation, then the teſtimony of a good conſcience, and after theſe

theſe a pleaſing of men, but in, for and under God. Hence then obſerve, that

A ſervant muſt not wholly give himſelfe to ſooth and pleaſe his maſter: for ſo may he in many things highly diſpleaſe Almighty God. 12. *Obſer.*

To avoid the two forenamed ſins, *eye-ſervice*, and *men-pleaſing*, the Apoſtle giveth an excellent direction in theſe words, *as the ſervants of Chriſt doing the will of God from the heart*; where we may obſerve *Servants of Chriſt* to be oppoſed to *men-pleaſers*, and *doing Gods will from the heart* to *eie-ſervice*.

Servants of Chriſt, are they who know that their maſters are in Chriſts place, beare his image, have their authority from him, and are under him: ſo as in ſerving their maſters they ſerve Chriſt: and ſo farre as they may ſerve both together, they will: but if they prove contrary maſters, and thereupon one of neceſſity muſt be left, then they will cleave unto the higheſt maſter, which is Chriſt: and in this reſpect they are called *the Lords freemen*, 1. Cor. 7. 22. Thus we ſee how a ſervant may be no ſervant, if he doe all things for the Lord.

δοῦλοι τῦ Χριςῦ. Who are ſervants of Chriſt

Quo pacto ſervus non eſt ſervus? Cum propter Deum omnia facit. Chryſ. in 1 Cor. 7. Hom 19.

From this oppoſition betwixt *men-pleaſers* and *ſervants of Chriſt*, note that 13. *Obſer.*

They who in all things give themſelves to pleaſe men are no ſervants of Chriſt.

That we may the better know who are ſervants of Chriſt, the Apoſtle addeth a deſcription of them in theſe words (*doing the will of God from the heart.*) Chriſts will is Gods will: for as Chriſt is God, the fathers will and his is all one: as he is man he wholly ordereth his will by his fathers, *hee ſeeketh not his owne will, but the will of the father that ſent him.* *Iob. 5. 30.*

This deſcription of a ſervant of Chriſt the Apoſtle addeth partly as a direction to ſervants to teach them how in ſerving their maſters, they may be ſervants of Chriſt, (namely, in having an eye to Gods Word, whereby his will is revealed both for the matter and manner of all things which they doe) and partly as a motive to perſwade them to bee content with their place, and cheerefully to doe their duty, becauſe ſo is the will of God.

Gods will is that which muſt direct and ſettle every one in the 14. *Obſer.*

things which they doe: for Gods will is the rule of that which is right. Every thing is very right which he willeth, and nothing is right that ſwerveth from his will.

To put a difference betwixt Chriſt and other maſters, and to ſhew that he looketh not (as man doth) upon the outward appearance, but beholdeth the heart, the Apoſtle annexeth this clauſe (*from the heart*) And it declareth that

15. *Obſer.* *A good thing muſt be well done.* To doe that which is Gods will, commended by his Word, is for ſubſtance a good thing: to doe it from the heart, is the right manner of doing it. That which being good is done after a right manner, is *well done.*

§. 126. *Of the meaning of the ſeventh verſe.*

EPHES. 6. 7. *With good will doing ſervice as to the Lord and not to men.*

IN this verſe the Apoſtle doth yet againe inculcate the forenamed point concerning ſervants manner of obeying their maſters, and their care therein to approve themſelves to their higheſt maſter, whence obſerve that

16. *Obſer.* *Matters needfull and weighty are againe and againe to be preſſed.* This is a needfull point, becauſe ſervants exceedingly faile therein; and a weighty point it is, becauſe all the comfort and benefit of ſervice conſiſteth in Gods approbation. But the former point is not here meerly and barely repeated, but ſo ſet downe as other good directions are afforded to ſervants for their manner of obedience.

What it is to ſerve with good will. 1. To ſerve *with good will*, is ſomewhat more then *with ſingleneſſe of heart.* For it further implieth

ἐν ἰσότητι. 1. A readineſſe and cheerefulneſſe in doing a thing; a doing it with a *good minde*, as the notation of the Greeke word ſheweth.

2. A deſire and endevour that their maſters may reape profit and benefit by their ſervice: whereby they ſhew that they beare a *good will* and *good minde* to their maſters.

δουλεύοντες. In ſetting downe ſervants duties, the Apoſtle uſeth another word then before in the fift verſe, namely this (*doing ſervice*) whereby

whereby he ſheweth that a ſervants place and duty is of a more abject and inferiour kinde then the place and duty of a childe or a wife: the former word (a *obey*) was common to all: this word (b *doing ſervice*) is proper to ſervants: and the very title of a c *ſervant* is derived from thence. Hence note that

a ὑπακούειν. b δουλεύοντες. c δοῦλοι.

17. Obſer. *Though wives and children be inferiours as well as ſervants, yet may not ſervants looke for ſuch priviledges as they have.* Another manner of ſubjection muſt be performed by ſervants.

The clauſe annexed (*as to the Lord*) is in effect the ſame with that in the 5. verſe (*as to Chriſt*) for by the *Lord* here meaneth, *The Lord Chriſt*. But it is added to meet with a ſecret Objection. For if ſervants ſhould ſay, *You require us to ſerve our maſters with good will, but what if they be hard hearted and regard not our good will, but pervert our good minde?* The Apoſtle giveth them this anſwer, Looke not ſo much to men and their reward, as to God and his reward: ſerve men in and for the Lord, even as if you ſerved God: ſo ſhall not your ſervice be in vaine. The inference of the eighth verſe upon this, ſheweth that this is it which the Apoſtle here intendeth. Learne therefore that

ὡς τῷ κυρίῳ.

Obiect.

Anſw.

18. Obſer. *An eye is to be caſt upon God even in thoſe duties which wee performe to men*: and that both for approbation and reward from God.

The negative clauſe which followeth in theſe words (*and not to men*) is not *ſimply* to be taken (for then would it thwart the maine ſcope of the Apoſtle in this place) but *comparatively* in relation to God, and that in two reſpects:

1. That ſervice be not done *onely* to men.

2. That ſervice be not done to men *in and for themſelves*. Service muſt bee done to God as well as men: yea *in that ſervice which we doe to men we muſt ſerve God*. Men muſt be ſerved for the Lords ſake, becauſe the Lord hath commanded it, becauſe they beare the Lords image, and ſtand in his ſtead: in the Lord, and under the Lord.

19. Obſer.

From this large declaration of the *manner* of doing ſervice to maſters, note the difference betwixt ſuch ſervants as are ſervants of men, and ſuch as are *ſervants of Chriſt*.

Difference betwixt ſervants of men and of Chriſt.

1. *They* doe all to the eye. *Theſe* all from the heart.

2. They

2. *They* ſeeke to pleaſe men. *Theſe* doe the will of God.
3. *They* doe their ſervice diſcontentedly. *Theſe* cheerefully.
4. *They* doe all upon ſelfe-love. *Theſe* with good will.

Eccè non fecit de ſervis liberos, ſed de malis ſervis bonos ſervos. Aug. in Pſal. 124.

Thus Gods Word maketh not of ſervants freemen, but of bad ſervants maketh good ſervants.

§. 127. *Of the meaning of the eight verſe.*

EPHES. 6. 8. *Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.*

Why ſervants are put in minde of Gods reward.

GReat is the ingratitude of many maſters: they will exact all the ſervice that a poore ſervant poſſibly can doe, but ſlenderly recompence his paines: yea, it may be, very evilly reward the ſame, not affording competent food, cloathing, lodging, but frownes, checkes, and blowes. Now to uphold ſervants in ſuch ſtraits, and to incourage them to doe their dutie whether their maſters regard it or no, the Apoſtle in this verſe laboureth to raiſe up their minds to God: and to ſhew unto them that he regardeth them, and will ſufficiently reward them, ſo as

20. *Obſer.* *Servants labour ſhall not be in vaine in the Lord.*

To preſſe this incouragement the more upon them, he ſetteth it downe as a thing granted by all, ſo cleere as none of them can be ignorant thereof (*Knowing*) as if he had ſaid, yee all well enough know that what I now ſay is moſt true: hence note that

obſerv.

21. *Obſer.* *Gods reſpect of faithfull ſervants is ſo well knowne, as none that have any underſtanding can be ignorant thereof.*

A genere ad ſpeciem.

The Apoſtles argument is drawne from the *generall to a particular*, and the generality is noted in the *thing done* (*whatſoever*) and in the *perſon* that doth it (*any man.*) But becauſe the generality of the thing might be too farre ſtretched, he addeth this limitation (*good*) and becauſe the generality of the perſon might be too much reſtrained, he addeth this explication (*whether bond or free.*) This diſtinction is uſed becauſe in thoſe daies many ſervants were bond-men and bond-women. Now the Apoſtles argument may thus be framed: *Every one of what eſtate and degree*

degree soever he be shall be rewarded of God for every good thing he doth, be it great or small. Therefore every servant shall be rewarded of God for every good service.

The recompence promised is set forth under a concise speech (*the same shall he receive*) meaning that he shall receive a reward for the same: that phrase hath relation to the crop which an husbandman receiveth of the corne he sowed, which is of the same kinde he sowed: [m] the seed being wheat, the crop is of wheat: the [n] seed being plentifully sowed, the crop will bee plentifull: to the same purpose saith this Apostle in another place, *whatsoever a man soweth [o] that shall he also reape.* Now to apply this, servants that by their faithfull service bring honour and glory to God, shall againe receive honour and glory. If they aske of whom they shal receive it, the Apostle expresly answereth, *Of the Lord*: for it is the Lord that said, [p] *Them that honour me will I honour.* God will not forget them, though their masters may.

τὸν κομιεῖται.

[m] 1 Cor. 15. 38.
[n] 2 Cor. 9. 6.
Gal. 6. 7.
[o] ὃ ἐὰν σπείρῃ.

παρὰ τοῦ Κυρίου.
[p] 1 Sam. 2. 30.

From this verse thus opened, I gather these particular Observations concerning servants.

1. *Servants may and ought to apply unto themselves generall promises made to Christians.* Otherwise this generall argument of the Apostle is to little purpose in this place. — 22. *Obser.*

2. *A Christian may be a bond slave*: for the Apostle directeth this incouragement to Christians, among whom he presupposeth some to be *slaves*, opposing them to *free-men*, who also were servants. — 23. *Obser.*

3. *Faithfull service performed to men is a good thing*: for the good things which servants especially do is in their service. — 24. *Obser.*

4. *As God accepteth not men because they are free, so neither rejecteth he them because they are bond.* It is not the person, but the worke that he regardeth. — 25. *Obser.*

5. *The faithfull service of servants is as good seed sowen*: it will bring forth a good crop. The metaphor heere intimated implieth as much. — 26. *Obser.*

6. *God is honoured by the faithfull service of servants*: this is intimated by the application of Gods reward to them, for God honoureth none but them which honour him. — 27. *Obser.*

§. 128. *Of*

§. 128. *Of the connexion of masters duties with servants.*

EPHES. 6. 9. *And yee masters doe the same things unto them, forbearing threatning: knowing that your master also is in heaven, neither is there respect of persons with him.*

TO the duties of servants the Apostle adjoyneth the duties of masters, saying, AND *ye masters*: whence learne that

1. *Obser.* *Masters are as well bound to duty as servants.*

A like doctrine was noted from the connexion of parents duties with childrens: there you may see this generall further amplified, §. 115.

1. Gods law requireth as much: for it expresly enjoyneth many duties to masters, as in the eighth treatise following wee shall see.

2. So doth also the law of nature which hath tied master and servant together by a mutuall and reciprocall bond, of doing good, as well as of receiving good.

3. The law of nations requireth also as much: For in all nations where ever there was any good governement, and where wise, and good lawes were made, particular lawes of the duties of masters have beene made.

4. The law of equity doth so also. One good deserveth another good: therefore the Apostle saith to masters, *give unto your servants that which is just and equall.* Col. 4 1.

Now let masters take notice hereof: and know that God the great Lord of all hath set each of them in their severall and distinct places for the mutuall good of one another, so as servants are no more for the good of masters, then masters are for the good of servants. Wherefore as they looke for duty, let them performe duty: if servants faile in their duty, let masters see if they themselves be not the cause thereof, by failing in theirs. Their authority will be no excuse before Christ, but a meanes to aggravate their fault, and increase their condemnation: for the greater the talent is, the more diligence is expected, and the straiter account shall be exacted.

§. 129. *Of*

§. 129. *Of the meaning of this phraſe,* Doe the ſame things.

Theſe two titles (*Maſters, Servants*) are ſo taken here as they were * before in the fift verſe.

* § 124.

¶ All the duties of maſters are compriſed under this phraſe, *doe the ſame things*: which at firſt ſight may ſeeme to be ſomewhat ſtrange: for may ſome ſay, The things which ſervants muſt doe are theſe, *to feare, to obey, to doe ſervice*, with the like; and are maſters to doe *the ſame things?*

Anſw. 1. Theſe words are not to be referred to thoſe particular duties which are proper to ſervants, but to thoſe generall rules of equity which are common to maſters as well as ſervants; namely, that in their ſeverall places, *with ſingleneſſe of heart, as unto Chriſt, not with eye-ſervice as men-pleaſers, but as the ſervants of Chriſt they doe the will of God from the heart.*

2. Theſe words may bee referred to the eight verſe, the verſe going immediatly before, which laieth downe a generall rule for all men in their ſeverall places to do the good things of their places. Now then as ſervants muſt have an eye to *their* places to do the good things thereof, ſo maſters muſt do *the ſame things*: that is, *they* muſt have an eye to *their* places, to doe the good things thereof.

3. Thoſe words may be taken without reference to any former words, and expounded of a mutuall, reciprocall, and proportionable duty that ought to paſſe betwixt maſter and ſervant: not in the particulars, as if the ſame duties were to be performed by each of them, for that were to overthrow the order and degrees which God hath ſet betwixt maſter and ſervant, to croſſe Gods ordinance, and inferre contradiction: but in generall, that duties are to be performed of each to other: in which reſpect the Apoſtle ſaid * before of all ſorts, ſuperiours, and inferiours, *Submit your ſelves one to another.* And thus by this phraſe the doctrine before mentioned is confirmed, that *Maſters are as well bound to duty as ſervants.*

* §. 3.

None of theſe anſwers thwart another, but all of them may well be admitted, and all of them well ſtand together. They all imply a common equity betwixt maſters and ſervants, but no equality: mutuall duties, but divers and diſtinct duties, apper-

appertaining to their ſeverall places. Compare with this Text, that which the Apoſtle hath more plainely and fully noted (Col. 4. 1.) and we ſhall obſerve him to expound his owne meaning, for that which here he implieth under this phraſe (*the ſame thing*) that he expreſſeth there under theſe two words, *iuſt*, *equall*: whereof we ſhall * hereafter more diſtinctly ſpeake.

* Treat. 8. §. 20. 44.

Purpoſely doth the Apoſtle infold maſters duties under this generall phraſe (*the ſame thing*) to prevent a ſecret of jeſtion raiſed from the eminency and ſuperiority of maſters above ſervants, which maketh them thinke, that ſervants are onely for the uſe of maſters, and that maſters are no way tied to their ſervants. But if in the generall maſters muſt doe *the ſame things*, then they are for their ſervants good, as well as ſervants for theirs.

§. 130. *Of maſters forbearing threatning.*

ἀπειλὴ τὴν ἀπειλὴν.

The Apoſtle in theſe words (*forbearing threatning*) doth not ſimply forbid all manner of threatning, but onely preſcribe a moderation thereof, and * ſo much have the Kings tranſlators well expreſſed in the margin againſt this Text. Threatning is a duty which, as occaſion ſerveth, maſters ought to uſe, and that to prevent blowes. But men in authority are naturally prone to inſult over their inferiours, and to thinke that they cannot ſhew their authority but by auſterity: for which reaſon the Apoſtle dehorteth husbands from [a] *bitterneſſe*, and parents from [b] *provoking their children to wrath*. Beſides, the * Gentiles and Heathen thought that they had an abſolute power over ſervants, and that of life and death: whereupon the Roman Emperours made lawes to reſtraine that rigour: for they would uſe their ſervants like beaſts. Now that Chriſtian maſters ſhould not be of the ſame minde, the Apoſtle exhorteth them to *forbeare threatning*. Hence note that

* Or moderating.

[a] *Col.* 3. 19.
[b] *Epheſ.* 6. 4.
* See Treat. 8. §. 14.

2. *Obſer.* Authority to be kept in compaſſe.

Authority muſt be moderated and kept in compaſſe: elſe will it be like a ſwelling river without bankes and wals.

Threatning is here put for all manner of rigour, whether in heart, looke, words, or actions: for it is uſuall in Scripture to put one inſtance for all of the ſame kinde.

Forbearing, implieth a reſtraint of all manner of exceſſe, as

1. In-

1. In *time* and continuance: when there is nothing but continuall threatning upon every ſmall and light occaſion.

2. In *meaſure*: when threatning is too fierce, and violent, ſo as it maketh the heart to ſwell againe, and as it were fire to come out of the eyes, and thunder out of the mouth, and the body to ſhake in every part thereof.

3. In *execution*; when every vengeance once threatned ſhall ſurely be put in execution, though the party that cauſed the threatning be never ſo ſorry for his fault, and humble himſelfe, and promiſe amendment, and give good hope thereof. Woe were it with us the ſervants of the high God, if he ſhould ſo deale with us. Here note that

Men may exceed in doing a bounden duty: and ſo turne a needfull vertue into an hurtfull vice: great reſpect therefore muſt be had to the manner of doing good and lawfull things. 3. *Obſer.* Exceſſe in duty not good.

Yet further for the extent of this prohibition, we are to know that under the vice forbidden the contrary vertues are commanded, as mildneſſe, gentleneſſe, patience, long ſuffering, with the like.

§. 131. *Of maſters ſubjection to a greater maſter.*

The latter part of this verſe containeth a reaſon to enforce the directions in the former part. The reaſon in ſumme layeth downe that ſubjection wherein maſters are under God. A point whereof none of them could be ignorant, and therefore he thus ſetteth it downe, *knowing*: for, εἰδότες.

All men know that there is an higher then the higheſt on earth. 4. *Obſer.* The light of nature revealeth as much. No Pagan, much leſſe Chriſtian, can be ignorant thereof.

In that ſpeaking to maſters he telleth them that they have a maſter, thereby he giveth them to underſtand, that

They which are in authority, are alſo under authority: maſters have a maſter. For God is *Lord of Lords*, Maſter of Maſters. In this reſpect ſaith *Joſeph* a great Governour, *am not I under God?* 5. *Obſer.* 1 Tim. 6. 15. Gen. 50. 19.

Theſe two little particles (*even your*, or *your alſo*) adde ſome emphaſis: having reference to ſervants, as if he had ſaid, as well your maſter, as your ſervants maſter. Some Greeke copies, for more perſpicuity, thus read it (*both your and their maſter*) the ſenſe καὶ ὑμῶν. καὶ αὐτῶν.

sense is all one which way soever we reade it: It sheweth that in relation to God,

6. Obser. *Masters and servants are in the same subjection*, and under a like command. There is one master, even Christ: and all men whosoever are *brethren, fellow servants.*

Matth. 23 8. & 18.28.

§. 132. *Of Gods being in heaven.*

That great Master, under whom all masters on earth are, is here said to be *in heaven*, the more to commend and set forth his dignity and authority: and to make masters to stand in the more awe of him. To like purpose *David* having set forth God sitting in *the heavens*, inferreth this exhortation unto the great Commanders on earth, *Be wise now therefore, ô yee kings, be instructed, yee Judges of the earth: serve the Lord with feare, and rejoyce with trembling.*

Ps. 2. 4. 10, 11.

Object. This placing of God *in heaven*, maketh such as feare not God the more insolent and secure: for they will be ready to thinke and say, *How doth God know? can he judge thorow the darke cloud? Thicke clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven?*

Iob 22. 13, 14.

Answ. 1. The Apostle wrote to Christian masters, who thought better of God then such Atheists did.

2. The placing of God *in heaven* doth not bound him within the compasse thereof: for [c] *the heaven and the heaven of heavens cannot containe him.* [d] *Hee filleth heaven and earth.* [e] *Though heaven be his throne, yet the earth also is his footstoole.* But because the Lord doth most manifest his glory in heaven, and from heaven, therefore * *by an excellency* is he said to be in heaven: and that in three especiall respects.

[c] 1 *King.* 8.27. [d] *Ier* 23.23. [e] *Mat.* 5.34.35.

* κατ' ἐξοχὴν.

1. To shew that there is no proportion betwixt him and earthly masters, be they never so great. For as the heaven is higher then the earth, so is God more excellent yea infinitely more excellent then any man. *Who is like unto the Lord our God who dwelleth on high?* There is no such difference betwixt masters and servants on earth.

Psal. 113. 5.

2. To shew that he hath his eyes continually on all his servants: he seeth every thing that they doe, as one placed above others seeth all that are under him. [g] *From heaven doth the Lord behold the*

[g] *Psal.* 102. 19.

the earth. [h] *The Lord looketh from heaven, he beholdeth all the ſons of men.* [i] *The eyes of the Lord are in every place beholding the evill and the good.* So as this phraſe noteth the cleane contrary to that which was before objected by wicked *Atheiſts.*

h Pro. 15. 3.

3. To ſhew that he is Almighty: able both to recompence his faithfull ſervants (whereupon *David* ſaith, *Vnto thee lift I up mine eyes, ô thou that dwelleſt in the heavens*) and alſo to execute vengeance on thoſe that are unfaithfull to God, and cruell to their ſervants (whereupon ſaith *Salomon, if thou ſeeſt oppreſſion &c. marvell not: for he that is higher then the higheſt regardeth.*)

Pſal. 123. 1.

Eccleſ. 5. 8.

From this place of God (*in heaven*) we learne theſe leſſons.

1. *The eye of faith is needfull to behold God withall,* for heaven is too high for any bodily eye to pierce into. But *by Faith did Moſes ſee him who is inviſible.*

7. *Obſer.* Heb. 11. 27.

2. *Though maſters had none on earth above them, yet is there one higher then they.* There is a maſter in heaven.

8. *Obſer.*

3. *They who cannot be heard on earth, have yet one to appeale unto.* There is a maſter in heaven.

9. *Obſer.*

4. *The command under which earthly maſters are, is farre greater then that which they have:* for their commander is in heaven.

10. *Obſer.*

§. 133. *Of Gods having no reſpect of perſons.*

The Apoſtle further addeth of God the greater maſter of all, that *with him there is no reſpect of perſons.* The Hebrew word uſed to ſet forth this point ſignifieth [a] *a face*: ſo doth alſo the Greeke word here tranſlated * *perſon*: it ſignifieth both *face* and *perſon.* Now we know that the face of a man is outward, and that which of all other parts maketh him moſt amiable in anothers eye. It is oppoſed to that which is inward, even the heart: in which reſpect it is ſaid that *the Lord ſeeth not as man ſeeth, for man looketh on the outward appearance, but the Lord looketh on the heart.* Here by a *Synecdoche, face* or *perſon* is put for every outward quality, ſtate or condition which maketh one to be preferred before another in mans approbation, as beauty, comelines, ſtature, wealth, honour, authority, and the like. Now in that God *receiveth* not, or *reſpecteth* not perſons, it ſheweth that God preferreth not any one before another for any the forena-

a פנים

* προσωπον.

1 Sam. 16. 7.

med outward reſpects, or any other like them. *Elihu* plainely expoundeth this phraſe in theſe words, *he accepteth not the perſon of princes, nor regard·th the rich more then the poore.* The phraſe is taken from them that ſit in thrones of judgement, where their eyes ſhould be blinded, that they may not ſee the face or perſon of thoſe that are brought before them: but onely heare the cauſe.

Iob 34. 19.

This properly is here noted of God, to meet with a vaine conceit of many maſters, who though they know that God is their maſter as well as their ſervants maſter, yet thinke that God will not call them ſo ſtraitly to account, but will ſuffer and tolerate them, becauſe they are of a higher ranke, and in a better condition then ſervants: But by this phraſe the Apoſtle ſheweth that

11. *Obſer.*

To God all are alike: he putteth no difference betwixt any. He will ſhew favour to the meaneſt, as well as to the greateſt: he will take vengeance of the greateſt as well as of the meaneſt.

Many good leſſons may be learned from hence: as among other, theſe,

1. The pooreſt and meaneſt that be may have as free acceſſe to God as the wealthieſt and greateſt: and their ſute ſhall be as ſoone received.

2. The great ones on earth, have as great cauſe to feare the revenging hand of God for any ſin, as meane ones.

3. It becommeth magiſtrates and all in authority to carry themſelves impartially towards all that are under them: for they are in *Gods roome*. Reſpect of perſons is the cauſe of all that injuſtice and wrong which magiſtrates doe.

4. It becommeth Miniſters to be faithfull *in al Gods houſe*, and with an *even hand* to ſow the ſeed of Gods Word, and to keepe themſelves pure from the bloud of *all men*: for they are Gods ſtewards and ambaſſadors; and therefore they muſt have no reſpect of perſons.

The

The ſecond Treatiſe.

PART. I.

Of Husband and Wife, who are ſo to be accounted.

§. 1. *Of thoſe who may ſeeke to be maried.*

HAving in the former Treatiſe laid downe the foundation of all domeſticall duties by expounding the words of the Apoſtle, I purpoſe now diſtinctly to lay them forth in order: beginning with the firſt and chiefeſt couple in the family, *Man* and *Wife*.

Here we are firſt to ſpeake of the *perſons* who are to be accounted true and lawfull *husband* and *wife*: and then of the *duties* which they owe each to other.

So as this Treatiſe conſiſteth of two Parts.

1. The firſt declareth, who are man and wife.

2. The ſecond noteth out thoſe common mutuall duties which they owe one to another.

Firſt of the firſt.

Who are husband & wife.

Husband and wife are they who are rightly joyned together by the bond of mariage.* Whereby *two are made one fleſh*.

* *See Treat.* 1. §. 82. & 84.

For the better cleering of this point, we will conſider both the *parties* that may be ſo nearely joyned together, and alſo the *manner* how they are rightly joyned in ſo firme an unity.

About the *parties* we are to ſearch.

1. Who may ſeeke a mate for mariage.

2. What kinde of mate is to be taken.

1. All they who are able without inevitable danger to their yoak-fellow to performe the eſſentiall duties of mariage, may be maried.

Who may mary.

Out of this propoſition ariſe three queſtions to bee diſcuſſed.

1. Who are to be accounted *able?*
2. What danger is *inevitable?*
3. Whether mariage be free for *all* but ſuch?

§. 2. *Of ripeneſſe of yeares in them that are to be maried.*

1. They are to be accounted able who have * paſt the floure of their age, and are not by defect of nature, or any other occaſion made impotent.

1. Ripeneſſe of yeeres is abſolutely neceſſary for conſummating a juſt and lawfull mariage: wherefore as God at firſt, made *Adam* of full age, ſo when he ſought out a wife for him, he made her of full age too: he made her a *woman*, not a childe. Where the Apoſtle adviſeth parents to take care for the mariage of their children, he putteth in this proviſo, *if they paſſe the floure of their age*: meaning thereby that maturity of age which is fit for mariage.

Queſt. When is the floure of age?

Anſw. [a] The civill law, and common law alſo, ſet downe twelve yeeres for the floure of a females age, and foureteene, of a males; which is the leaſt: for before thoſe yeares they can have no need of mariage, nor yet are well fit for mariage, ſo as if they forbeare ſome yeeres longer, it will be much better for the parties themſelves that mary, * for the children which they bring forth, for the family whereof they are the head, and for the common-wealth whereof they are members. Note the ages of the Kings of Iſrael and Iudah when they were firſt maried, and we ſhall finde few of them to be under twenty, and thoſe few, not above one or two yeares under: and yet of all ſorts of people Kings did uſe to mary the ſooneſt, that ſo they might have heires betimes.

Obiect. [b] *Salomon* was but a childe when he came to the crowne, and yet [c] he had then a childe of a yeare old at leaſt.

Anſw. He was ſaid to be a childe not ſimply, but comparatively, [d] in relation to his other brothers which were elder then hee, and [e] in regard of that great worke he was to undertake.

In

* *Ephebi. Vt juſt as nuptias contrahant ſint maſculi puberes, fœminæ viripotentes. Iuſtin Inſtit. l. 1. tit. 10 Gen. 2. 22.*

1 *Cor. 7. 36.*

[a] *Iuſtin. Inſtit. l. 1. tit. 22.* Second part of *Reports of Caſes. 35. Hen. 6. fol 41. b.*

* *Eſt invenum conjugium incommodum liberorum procreationi. Cum enim in omnibus animantibus imperfecti ſint juniorum partus, ac multo etiam magis fœminarum, id etiam fiat in hominibus neceſſe eſt. Ariſt. Pol. lib 7.*

[b] *1 Chr. 22. 5. & 29 1.*

[c] *2. Chr. 12. 13.*

[d] *1 King. 2. 22.*

[e] *& 3. 7.*

In the time of his reigne he is ſaid to be [f] *old*: which could not be if he had beene in yeares a childe when he began to raigne, for he reigned but forty yeeres.

2. *Obiect.* *Ahaz* was but twenty yeere old when he began to reigne, and reigned but ſixteene yeeres, and yet when he died *Hezekiah* his ſonne was five and twenty yeere old, by which computation *Ahaz* had a childe when he was but eleven, or twelve yeare old at moſt.

1. *Anſw.* Some ſay that this was extraordinary, and render this reaſon, *Ahaz ſo young a father as Elizabeth an old mother, ſhould have hoped in Emmanuel of a virgin.*

2. *Anſw.* The beginning of that reigne when *Ahaz* was but twenty yeare old, is to be referred to *Iotham* his father; for *Ahaz* was twenty yeare old when *he* (namely *Iotham*) began to reigne: as [m] *Iehojachim* was eight yeere old, when *he* (namely his father *Iehojachim*) began to reigne: for *Iehojachim* was [n] eighteene, when he himſelfe began to reigne.

Obiect. *Iotham* was but [o] twenty and five yeare old when he began to reigne, how then could *Ahaz* his ſonne at that time be twenty?

Anſw. *Iotham* was five and twenty yeare old when his father *Vzziah* was ſtrucke with leproſie, from which time he reigned as King even in his fathers life time. But after his father was dead, the kingdome was eſtabliſhed to him alone after a more ſolemne manner; in which reſpect it is ſaid that then he began to reigne: and then was his ſonne *Ahaz* twenty yeere old, *Iotham* himſelfe being about forty.

Contrary to the forenamed fitneſſe of age is the practiſe of ſuch parents, or other friends of children, as make matches for them in their child-hood, and move them to conſent, and ſo cauſe them to be maried: ſuch mariages are mock-mariages, and meere nullities. For children cannot know what appertaineth to mariage, much leſſe can they performe that which is required of maried perſons: their conſent therefore is juſtly accounted no conſent, unleſſe they doe ratifie it after they come to yeeres.

[f] 1 *King.* 11.4.

1 *Chro.* 28.1. & 29.1.

Broughton in his Concent of Script.

[m] 2 *Chro.* 36.9.

[n] 2 *King.* 24.8.

[o] 2 *Chro* 27.1.

2 *Chro.* 26.21.

Parents ſinne in marying children under age.

Puella dum ei ætas maturæ non eſt, nulli dari vel promitti debet. *Aug. epiſt.* 233.

Matrimonium contractum verum non eſt ſi impubes fuerit qui contraxit. *Azpilcuet. Conſil. & reſp.* l. 4. *de ſponſ. Conſ.* 8.

§. 3. *Of impotent persons that ought not to seeke after mariage.*

2. They are to bee accounted *impotent*, and in that respect unable to performe the essentiall duties of mariage, who (to use the Scripture phrase) *were borne Eunuchs from their mothers wombe:* or by any accidentall occasion are so made: as they who are defective, or closed in their secret parts: or taken with an incurable palsie: or possessed with frigidity, or any other such like impediment.

Matth. 19.12.

These ought not to seeke after mariage: for by those signes of impotency God sheweth that hee calleth them to live single.

A sin to conceale any impotency.

Contrary to this manifestation of Gods will doe they sinne, who conceale their impotency and joyne themselves in mariage, whereby they frustrate one maine end of mariage, which is procreation of children; and doe that wrong to the party whom they mary, as sufficient satisfaction can never bee made.

§. 4. *Of barrennesse, that it hindereth not mariage.*

Quest. Are such as are barren to be ranked among those impotent persons?

Answ. No, there is great difference betwixt impotency and barrennesse.

Sterilem conjugem sas non est relinquere. Aug. de Nup. lib.1. cap 10.

1. Impotency may by outward sensible signes bee knowne and discerned, barrennesse cannot: it is not discerned but by want of child-bearing.

2. Impotent persons cannot yeeld due benevolence: but such as are barren may.

3. Impotency is incurable: but barrennesse is not simply so. Many after they have beene a long while barren have become fruitfull: and that not onely by an extraordinary worke of God above the course of nature (as [b] *Sarah* and [c] *Elizabeth*, with whom by reason of age it ceased to bee after the manner of women) but also by such a blessing as might stand with the course of nature, being obtained by prayer (as [d] *Rebekah* and [e] *Annah*) whereof daily experience giveth good evidence: for many

[b] *Gen.*18.11.
[c] *Luk.*1.7.
[d] *Gen.*25.21.
[e] 1 *Sam.*1.5.10.

many after 10, 15, 20, and more yeeres barrenneſſe have brought forth children.

On theſe grounds many Saints, who have beene barren, have maried, and their practiſe therein not diſallowed, nor their mariage diſſolved. [f] For though procreation of children be one end of mariage, yet is it not the onely end: and ſo inviolable is the mariage bond, that though it be made for childrens ſake, yet for want of children it may not be broken.

[f] *Tantum valet ſociale vinculũ conjugum, ut cùm cauſa procreandi colligitur, nec ipſa cauſa procreandi ſolvetur. Aug. de bon. Conjug. cap. 7.*

§. 5. *Of that inevitable danger which hindereth mariage.*

3. They who are infected with ſuch contagious diſeaſes, as diffuſe themſelves into thoſe who have ſociety with them, and infect them alſo, ought not to ſeeke after mariage: for that cannot but turne to the danger of the party with whom they mary. It was for mutuall good one of another that God ordained the law of mariage. To uſe it to the hurt and danger of one another, is againſt the maine end of the firſt inſtitution. *Gen. 2. 18.*

The law of ſhutting up a leper from all ſociety with men proveth as much; for if lepers might not have mutuall ſociety with any man, much leſſe might they have matrimoniall ſociety with a wife or a husband. *2 Chro. 26. 21.*

By contagious diſeaſes not onely both the parties which company together will be infected, but alſo their iſſue: whereby their diſeaſe which otherwiſe might die with themſelves, is propagated to their poſterity.

A like reſtraint may be applied to ſuch foule and loathſome diſeaſes, as make the company and ſociety of that perſon, who is infected therewith, irkſome, and odious to their companion.

Contrary to the end and uſe of mariage doe they ſinne, who conceale ſuch diſeaſes, and ſo joyne themſelves in mariage, to the unanſwerable prejudice of the party whom they mary. A ſin to conceale a contagious diſeaſe.

§. 6. *Of the lawfulneſſe of mariage to all ſorts of perſons.*

Where there is no ſuch juſt impediment as hath beene before mentioned, it is lawfull for all ſorts of people of what calling or condition ſoever to mary. For *Mariage is honourable* ἐν πᾶσι. *Heb. 13. 4.*

rable in all, or among all, namely in, or among all sorts of people: whereupon it is accounted *a Doctrine of divels to forbid to mary.* For it is a Doctrine contrary to Gods Word, and a Doctrine that causeth much inward burning, and outward pollution, and so maketh their bodies, which should be temples of the Holy Ghost, to be sties of the divell.

1 Tim. 4. 1. 3.

The disease, for the redressing whereof mariage is sanctified, is a common disease which hath infected all sorts of people: why then shall not the remedy be as common?

In this case the Apostle saith indefinitely of all, without exception of any, *to avoid fornication let every man have his owne wife, and let every woman have her owne husband.* And againe, *If they cannot containe, let them mary: for it is better to mary then to burne.*

1 Cor. 7. 2. 9.

Object. [a] *There be Eunuchs which have made themselves Eunuchs* (that is, have abstained from mariage and lived in a single life continently) for the kingdome of heavens sake.

[a] Matth. 19. 12.

Answ. That is spoken of some particular persons to whom the gift of continency was given: not of any distinct conditions, and callings, as if all and every one of this or that calling had so done or were able so to doe: whereupon Christ addeth this clause, [a] *He that is able to receive it, let him receive it,* and the Apostle to the same purpose saith [b] *every one hath his proper gift of God.*

[a] Matt. 19. 12.
[b] 1 Cor. 7. 7.

Contrary to this necessary and warrantable liberty, is the impure and tyrannicall restraint of the Church of Rome, whereby all that enter into any of their holy orders, are kept from mariage.

A devillish doctrine to forbid mariage

Doe they not herein [c] *tempt God by putting a yoke upon mens necks, which neither our fathers nor we are able to beare?* [d] No such restraint was ever enjoyned by Gods Word to any of those holy functions which he ordained: for under the Law it was lawfull for high Priests, ordinary Priests, all sorts of Levites, and extraordinary Prophets, to mary: and under the Gospell, for [e] Apostles, Bishops, Deacons, and all Ministers of the Word. * Fearefull have beene the effects of this Diabolicall doctrine: as fornication, adultery, incest, Sodomy, buggery, and what not? many wives have beene put from their husbands because

[c] Act. 15. 10.
[d] Vide Chrysost. hom. 4 in Isay 6.
[e] Omnes Apostoli, excepti Iohanne & Paulo, uxores habuerunt. Amb. 1 Cor. 11.
* Tolle de Ecclesia honorabile connubium, nonne replebis eam concubinarijs incestuosis, seministais mollibus, mas-

cause their husbands were Ministers; and many Ministers put from their calling because they had wives. Many children by this meanes basely borne; and among them many in their infancy cruelly murthered. [f] Six thousand heads of infants were found in the ponds of a religious house. How many more thousands have beene from time to time cast into other ponds, or buried in gardens, or other places, or other wayes conveyed out of sight? Devillish must that doctrine needs be, which hath such devillish effects. [g] Well did she wish, that wished that all they who cannot containe, would take heed how they doe rashly professe perfection, and vow virginity.

culorum concubitoribus, & omnibus de genere immundorum? Bern in Cant. Serm. 66. vide Bernard de Convers. ad Cler. cap. 29.

[f] Nullaricus seu Italy, Volusianus in Epist. ad Nicol. Pap.

[g] Utinam qui continere non valent perfectionem temerarie profiteri, aut ex abrupto dare nomina verentur. Sumptuosa siquidem turris est, & verbum grande, quod non omnes capere possunt. Ber de Convers. ad Cler. ser. 29

§. 7. *Of the things which are absolutely necessary to make a person fit for mariage.*

They who have power to mary must bee carefull in chusing *an helpe meet for them*: for [a] this was Gods care when first he instituted mariage. To make an helpe meet for mariage, some things are absolutely necessary for the very essence or being of mariage; others necessary for the comfort and happinesse of mariage.

In regard of the former sort there must be chosen,

1. *One of the same kinde* or nature: for among all the creatures which were made, [b] *there was not found an helpe meet for man*: therefore God out of his bone and flesh made a woman of his owne nature and kinde.

Contrary to this is the detestable sinne of buggery with beasts, expresly forbidden by the * law. A sinne more then beastly: for the bruit beasts content themselves with their own kinde. Monstrous it is in the kinde thereof: and a cause of abominable monsters.

[c] Contrary also is that copulation which witches have with divels: then which none more unnaturall, none more prodigious and odious.

2. *One of the contrary sex*: the male must choose a female: the female a male. Thus God having made *Adam* a male, made *Eve* a female, and joyned them in mariage. A conjunction of these different sexes is onely fit for increase of mankinde, and other mariage duties.

Contrary

[a] Necessary for the essence of mariage.

1 Persons of the same kind.

[b] Gen. 2. 20.

Buggery.

* Lev. 18. 23.

[c] Vide Aug. de Civit Dei lib 15 cap 23 & Lud. Vivem in eundem de Incubis, & Succubis

2 Persons of divers sexes. *Mariuus copula Pegmata sexuum aptitudine.* Ber in Cant. serm. 66.

Vnnaturall commixions.

2 Contrary are thoſe unnaturall commixions of parties of the ſame ſex: which the Apoſtle reckoneth up as judgements inflicted on the heathen, becauſe *they changed the truth of God into a lie, and worſhipped, and ſerved the creature more then the Creator.*

Rom 1.25,26.

3 Perſons without the degrees of conſanguinity

3. *One beyond thoſe degrees of conſanguinity and affinity which are forbidden by the Law of God.* Theſe degrees are expreſſed by *Moſes*, Levit. 18.6,7,&c. and explained in a table of the degrees of conſanguinity and affinity, within which none may mary, appointed to be hung up in every Church.

Inceſt.

O mulieris ſceleſ incredibile. & præter hanc unam in omni vita inauditũ! O libidinem effrenatam & indomitam! O audaciam ſingularem! Non timuiſſe vim deorum hominumque famam? Vicit pudorem libido, timorem audacia, rationem amentia Cic. pro. A. Cluent.

Contrary is inceſt, a ſinne not onely forbidden by Gods Word, but ſo horrible even to the heathen, as (to uſe the Apoſtles words, 1 Cor.5.1.) *it is not ſo much as named among the Gentiles.* Excellently is that cenſure verified by the heathen Orators patheticall exclamation againſt one *Saſſia* who maried her ſonne in law, in theſe words: *O incredible wickedneſſe of a woman, not heard of in any age but this! O unbridled and untamed luſt! O ſingular boldneſſe! Not to feare the power of God, and fame of men! &c. Luſt, impudencie, madneſſe, overcame ſhame, feare, and reaſon.* Fearefull are the judgements which in all ages have beene inflicted on inceſtuous perſons. Inſtance the examples of *Ruben* (Gen.49.4.) *Amnon* (2 Sam.13.32.) *Abſolom* (2 Sam.16.22. & 18.14.) *Herod* (Mar.6.17.) *The Canaanites* (Levit.18.27,28.) *The Iſraelites* (Ezek.22.11.)

* §.24 cap.5. 2 Theſſ 2.3,4.

What may we now thinke of the diſpenſation which the Pope giveth for inceſtuous mariages, allowed unto great Princes even by the * Tridentine councell? doth he not herein ſhew himſelfe to be *that man of ſinne, who oppoſeth and exalteth himſelfe above all that is called God?*

4 Perſons that are free.

[a] *Matth.*19 5.

[b] *Deut.*22.22, 23,24.

4. *One that is free*: nor maried, nor betrothed to another. The law of mariage noteth thus much in this clauſe, [a] *They two ſhall be one fleſh.* And in that [b] the law inflicteth the ſame puniſhment upon the perſon which being betrothed committeth uncleanneſſe, that it doth upon a maried perſon, it is evident that it is unlawfull to mary one betrothed to another, as well as one maried to another. So firme is a contract, as the law calleth a betrothed maid, *a wife*: and a betrothed maid might not be put away without a bill of divorce.

Contrary

Contrary is Bigamy, and Polygamy; whereof [c] before: unto which head may be referred mariages with such as have beene espoused to others before. These are utterly unlawfull.

[c] *Treat* 1.§.83.

§. 8. *Of the lawfulnesse of other mariages after one of the maried couple is dead.*

1. *Quest.* Are they who have buried their husband or wife so free, as they may mary againe?

Answ. Yea, as free as they who never before maried. The law doth not onely permit a widdow to mary againe: but if her husband died before he had any children, it commanded the next kinsman that was living and free, to mary her, that he might raise up seed to his brother deceased: which if he refused to do, a penalty of ignominy was inflicted on him: the widow rejected was to *loose his shooe from his foot, and to spit in his face in presence of the Elders.* The Apostle expresly saith that a woman, when her husband is dead, is at liberty to be maried (1 Cor.7. 39) yea speaking of young widowes he further saith, *I will that they mary* (1 Tim.5.14.) This liberty which the Prophet of God, and Apostle of Christ grant to a wife, can by no shew of reason be denied to an husband: for the bond of mariage giveth them a like power over one anothers body, (1 Cor.7.4.) and knitteth one inviolably as the other, (Matth.19.6.) Husbands therefore as well as wives have used this liberty, as *Abraham* (Gen.25.1.) [b] The Apostle that giveth this liberty, rendreth a reason thereof, taken from the limitation of that time wherein maried persons have power one over another, and that is the time of this life onely: *For the woman which hath an husband is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed, &c.* On this ground all the * reasons which warrant or move such as never were maried, to mary, may be applied to them that by death have their yoke-fellow taken from them.

Deut.25.5.9.

Non concederet hoc Paulus nisi liceret. At paulò dico concedit: vult quoq; Volo, in just adolescentiores nubere: nec dubium quin viduas dicat. Bern. serm. 66. in Cant.

[b] *Rom.7.2.*

2. *Quest.* May this liberty be extended any further then to a second mariage?

Answ. We finde no restraint from a third, or fourth, or more mariages, if by the divine providence so many wives, or husbands

* §. 24.

bands one after another be taken away while there is need for the surviving party to use the benefit of mariage. The woman of Samaria that had five husbands one after another, is not blamed for being maried to so many, but for living with one (after the other were dead) that was not her husband, (Ioh.4.18.) Neither did the Lord condemne that woman which was said to have seven husbands one after another, Matth.22.25,&c.

Contrary is the opinion of [a] Montanists, and Cataphryges, ancient heretiques that accounted those mariages which the survivor made after the death of a yoake-fellow, to bee adulterous: with which heresie [b] *Tertullian* an ancient and learned father was so far infected, as he wrote a Treatise in defence thereof. It seemeth by their arguments that one maine ground of their error was a misinterpretation of those Scriptures which forbid men to have two wives at once, and women to have two husbands at once, as, *Two shall be one flesh, A Bishop and a Deacon must be the husband of one wife, Let a widdow be taken that hath beene the wife of one husband.* These are indeed expresse Texts against such Digamists, and Polygamists as have beene described * before: but they make no more against second or other after mariages one mate being dead, then against first mariages. Into the roll of these heretiques may they be put, who deny such after mariages to any kinde of Ministers. So doe our adversaries: [x] they exclude such as are maried againe after one wife is dead from such functions of inferiour orders, as they admit those who are but once maried, unto. They alleage many of those Scriptures which Montanists doe (as 1 Tim.3.2.12. & 5.9.) which sheweth that they are infected with the same heresie, though they pretend to renounce it.

§. 9. *Of equality in yeeres betwixt husband and wife.*

That matrimoniall society may prove comfortable, it is requisite that there should be some equality betwixt the parties that are maried in *Age, Estate, Condition, Piety.*

1. For *Age*, as the party that seeketh a mate must be of ripe yeeres, fit to give consent, and able to performe mariage duties, so the mate which is taken must be somewhat answerable in age: if one young, both young: if one of middle age, both so:

Quid largam benedictionem nuptiarum refringis? Bern. loc citat. Dominus tot maritorum mulierem nulla sua sententiæ significatione damnavit. Aug. de bo. Vid. c. 12.

[a] *Secundas nuptias profanationibus habent. Aug. de har. §. 26.*

[b] *Tertullianus factus est hæreticus quia transiens ad Cataphryges cepit secundas nuptias tanquam supra damnare. Ibid. § 86.*

Gen.2.24.

1 Tim.3.2.12.

1 Tim.5.9.

**Treat.1 §.83*

[x] *Ministeriis mysterium ordinum exercendis sufficiposſunt conjugati, dummodo non bigami Consil. Trid §.23.c.17. Vide Bellarm. de Cle.l.1.c.23.*

Æque tu duces ad Pallantea dextram. Si vis nubere, nube pari. Ovid.

ἴσῳ ἴσα.

1 Equality in age.

Arist. Eth.l 8.c.11

ſo: if one growne to yeeres, the other alſo. It is noted of *Zachary* and *Elizabeth*, that *both were well ſtricken in yeeres.* If both were old together, then both alſo were young together. Equality in yeeres maketh maried perſons more fit for procreation of children, for a mutuall performance of mariage duties each to other, and for making their company and ſociety every way more happy. Luk. 1.7.

This equality is not over ſtrictly to be taken, as if the maried couple were to be juſt of the ſame age, but onely for ſome anſwerableneſſe in yeeres: which may be, though there be a diſparity of five or ten, or ſomewhat more yeeres: eſpecially if the exceſſe of yeeres be on the husbands part: for beſides that, according to the ordinary courſe of nature, a mans ſtrength and vigour laſteth longer then a womans, it is very meet that the husband ſhould be ſomewhat elder then his wife, becauſe he is an head, a governour, a protector of his wife. The Scripture noteth many husbands to be elder then their wives (as *Abraham* was tenne yeeres elder then *Sarah*; and if we narrowly marke the circumſtances of the hiſtories of *Iſaac* and *Iacob*, and their wives, we ſhall finde that the husbands were elder then their wives.) To my remembrance an approved example of an husband younger then his wife cannot be given out of Scripture. Moſt meet that husbands be elder then wives. Gen. 17.7.

Contrary to this equality in yeeres, is the practiſe of many men and women, who being aged, to ſatisfie their luſt, or for ſome other by reſpect, mary ſuch as are but in the floure of their age, wherein they doe many times much faile of their expectation: for thoſe young ones finding the ſociety of aged folkes to be burdenſome, and irkſome unto them, ſoone begin to loath the ſame, and thereby cauſe more griefe and vexation, then ever they did give comfort and contentment. Vnmeet for aged perſons to mary young ones.

On the other ſide, others there be who in the prime and ſtrength of their age, for wealth, honour, or ſuch like reſpects, mary thoſe that with age begin to be decrepit, and unfit to be maried, hoping that they will not long live, but that with a little trouble they ſhall purchaſe much dignity or riches, and after a while be free againe. But God oft meeteth with ſuch in their kinde, by prolonging the life of thoſe aged perſons, and ſo making the burden to be much more grievous and tedious then Vnmeet for young perſons to mary aged.

was

Ne discrepent ætates sic ut vir suscipere liberos possit, mulier non possit; aut hæc possit, ille nō possit. Ex his enim seditiones discordiæq; &c Arist. Pol. lib. 7.

was imagined, and by taking away those young ones sooner then they looked for, whereby it commeth to passe that all their hopes perish. * The heathen observed inequality in yeeres to be occasions of many mischiefes; and thereupon prescribed rules against it.

a Equality in estate.

Premitur magno conjuge nupta minor. Ovid. epist. 9.

§. 10. *Of equality in estate and condition betwixt those that are to be maried together.*

2. Some equality in outward estate and wealth is also befitting the parties that are to bee maried together, lest the disparity therein (especially if it be over-great) make the one insult over the other more then is meet. For if a man of great wealth be maried to a poore woman, he will thinke to make her as his maid-servant, and expect that she should carry her selfe towards him as beseemeth not a yoake-fellow, and a bed-fellow: so as such an one may rather be said to be brought unto bondage, then mariage. And if a rich woman mary a poore man, she will looke to be master, and to rule him: whereby the order which God hath established will be cleane perverted: and the honour of mariage laid in the dust. For where no order is, there can be no honour.

3. Equality in condition.

Eas uxores quas inferioris gradus homines ducunt, hi qui altioris dignitatis sunt ducere legibus propter dignitatem prohibentur. Digest. lib. 23. cap. 2. §. 49.

3. The like may be said of outward condition, that therein also there be some equality: that Princes, Nobles, and Gentlemen, mary such as are of their owne ranke: and the meaner sort such as are of their degree. Note what sort of wives *Abraham*, *Isaac*, and *Iacob* maried, and it will appeare that they had respect to this parity. Disparity in condition as wel as in estate, is a means to make men and women swell and insult above that which is meet: yea and to twit one another in the teeth with their former estate and condition.

A fault to affect to mary a person much above ones ranke.

Qui longè præstantiores sibi ducunt, non conjugum viri, sed servi fiunt dotium. Plut. de Instit. liber.

Contrary on the one side are the practises of such as affect to mary above their owne estate and degree: thinking by such mariages to advance themselves. This is the onely thing which many seeke after in seeking wives and husbands; whereby it commeth to passe that they oft meet with the worst matches, and make their mariage a kinde of bondage unto them. Great portions make many women proud, daintie, lavish, idle, and careless; a man were much better, even for helpe of his outward

ward estate, to mary a prudent, sober, thriftie, carefull, diligent wife, though with a small portion, then such an one. A proud backe, a dainty tooth, and a lavish hand will soone consume a great portion; but *a wise woman buildeth her house*: and *a vertuous woman is a crowne to her husband*. Many wives also that are maried to very rich husbands, are more stinted and pinched in their allowance, then such as are maried to men of meaner estate. It is not the meanes which a man hath, but his minde and disposition that maketh him free and bountifull to his wife.

Pro. 14. 1. & 12. 4.

Contrary on the other side are the mariages which men of great authority and ability make with meane women, yea their owne maids many times, and those of the lowest ranke, their kitchin-maids: And which women of noble bloud, and great estate make with their servingmen. Doe they not herein bewray much baseneſſe of minde, and violence of lust?

A fault to mary a person much under ones ranke.

If it be said that such mariages are not simply unlawfull, the rule of the civill law giveth a good answer, *Alwaies in mariages not only what is lawfull, but what is honest and meet, is to be considered.*

Semper in conjunctionibus non solum quid liceat considerandum est, sed & quid honestum sit. Digest. lib. 23. tit. 2. §. 42.

§. 11. *Of equality in piety and religion betwixt those that are to be maried together.*

4. Equality in piety.

4. The parity which is of greatest consequence betwixt parties to be maried, is in *piety*. In which respect it is requisite, that as a Christian be maried to a Christian, and a professour of the true faith to a professour of the same faith; so one that in truth feareth God, to one of the same minde and disposition, as it is noted of *Zachary* and *Elizabeth*, *they were both righteous before God, &c.* A worthy couple: one worthy of another: being both alike in such excellent qualities, they could not but reape each from other much comfort and profit every way.

Edomibus Christianis conjugij quæratur copula. Ambr. Epist. 70. Luk. 1. 6.

This is one of the most principall points that are comprised under that proviso given by the Holy Ghost in chusing a yoakefellow, in these words, *In the Lord.*

Cor. 7. 39.

There is no such meanes to increase love, preserve peace, provoke unto all duty, make helpfull one to another in all things, and at all times, as this parity. Hereby shall they bee made both able to doe more good one to another, and capable

ble to receive more good one from another: especially in the best things, even in those which concerne their spirituall edification in this world, and eternall salvation in the world to come. For Christ is the fountaine and head of all spirituall life and grace, (*it pleased the father that in him should all fulnesse dwell: so as it is he that filleth all in all things.*) Now Christ communicateth that life and grace which is in him to those that are *members of his body.* If then I being a member of that mysticall body, be linked by that neere and inviolable bond of mariage to one of the members of that body, what hope is there of mutuall communicating one to another and mutuall partaking one from another of those gifts and graces which either of us receive from Christ our head? If an unbeleeving wife may be saved by a beleeving husband, and an unbeleeving husband, by a beleeving wife: much more will one beleever be more and more edified by another.

Col. 1. 19. *Eph.* 1. 23. *Eph.* 4. 16. *Col.* 2. 19. 1 *Cor.* 7. 16.

Happy is that family where both the governours thereof husband and wife are mutuall members of Christs body; there will the house be made Gods Church, as the house of *Aquila* and *Priscilla* was. Gods worship will there be maintained. Children will there be trained up in the nurture of the Lord: and servants also taught the feare of God. For they that are indeed of Christs kingdome, will be as leven which seasoneth the whole lumpe: instance the profession which *Iosuah* maketh to this purpose: and the effect which is noted of the Ruler whose sonne Christ cured, *he himselfe beleeved and his whole house.*

Rom. 16. 5. *Mat.* 13. 33. *Ios.* 24. 15. *Iob.* 4. 53.

Here by the way, let me exhort parents and other governours of children, both to traine up their owne children in true piety and feare of God, and also to seek such matches for them, as they may have some assurance that they are of the same faith and of the same mind and heart: thus shall they procure to their children much happinesse in their mariage, as *Abraham* did to *Isaak.*

Exhortation to mary in the Lord. * *See Treat.* 3. §. 68. *Gen.* 24.

If parents ought in this respect to procure the good of their children, much more ought they who are of themselves, and have liberty to mary with whom they will, have an especiall respect to parity in piety: especially females, because they are in subjection to their husbands. Yet ought not men to be care-

lesse

leſſe herein: for wives, if the feare of God poſſeſſe not their hearts, though they be the weaker veſſels, doe oft make their husbands plaine vaſſals to them.

§. 12. *Of mariages betwixt perſons of divers profeſſions.*

Contrary are mariages with perſons of different diſpoſitions, and [a] divers profeſſions in religion: eſpecially when they are made with infidels or idolaters.

This is one of thoſe unequall yoakes, wherewith [b] the Apoſtle forbiddeth Chriſtians to be yoaked.

Great are the dangers and dammages that ordinarily fall out thereupon. For firſt the [c] *holy ſeed* (to uſe the words of the Holy Ghoſt) is thereby *mixed*: whereby it commeth to paſſe that [d] *the holineſſe of the Lord is profaned* (that is, they whom God hath choſen to be an holy nation, and a peculiar people to him, are polluted) eſpecially when not a few, but many and thoſe of all ſorts and degrees ſhall without any reſtraint take to themſelves, and to their children alſo, husbands and wives of plaine infidels and palpable idolaters, as the Iewes did in * *Ezra* his time.

Obiect. [e] *The unbeleeving husband is ſanctified by the wife, and the unbeleeving wife by the husband.*

Anſw. That is noted onely as a remedy of an inconvenience, which being fallen out cannot be recalled: as when two infidels being maried together, the one of them is converted to the true faith and the other remaineth an infidell, that the beleever might with ſome comfort enjoy the company of the other, the Apoſtle ſheweth that for matrimoniall communion the unbelever is ſanctified by the beleever. But hereby he giveth no liberty to beleevers to mary with unbeleevers. For though God in mercy thus ſanctifie the unequall yoake which cannot be broken, yet they who profeſſing Gods name doe wittingly undergoe that yoake, doe as much as in them lieth, profane Gods holineſſe.

2. The profeſſor of the true religion is thereby in danger of Apoſtaſie. Which reaſon [f] the law it ſelfe preſſeth againſt this point: and the Scripture giveth many examples of the wofull iſſue thereof: as of [g] *Salomon* the wiſeſt among men, [h] of

[a] *Deut.* 7. 3. *Neh* 10. 30.
[b] 2 *Cor.* 6. 14. Damages of unequall marches in religiõ.
[c] *Ezra* 9. 2.
[d] *Mal.* 2. 11.
* *Ezra* 9. 1.
[e] 1 *Cor.* 7. 14.

Non de iis qui adhuc conjuncti non ſunt, ſed de conjunctis agitur. Siquidem non dicit ſi quis vult accipere infidelem, ſed ſi quis habet infidelem. Chryſoſt. in 1 *Cor.* 7. *hom.* 19. *Lege Tertul. ad uxor. lib.* 2.

[f] *Deut.* 7. 4.
[g] 1 *King.* 11. 4.
[h] *Iudg.* 16. 16.

[1] 2 *King.*8. 18. *Sampſon* the ſtrongeſt, of [1] *Iehoram* and others.

Obiect. If I mary one of a contrary religion, I may convert a ſinner from going aſtray, and ſave a ſoule from death.

Anſw. It is but *a meere may*, thou haſt no warrant to make that venture, but art forbid to avoid the contrary danger. There is great cauſe of feare that in an unequall yoake the worſe will prevaile over the better. We are naturally prone to yeeld to error, falſhood, and all manner of evill. Truth, vertue and grace, are againſt the current of nature. It is like to fall out in this unequall yoake, as if two oxen ſhould in one yoake draw contrary waies one againſt the other on the ſide of an hill; that oxe which draweth downe-hill, though it be a poore, leane, weake one, will draw downe the other, though it ſhould be an able, luſty, ſtrong one. All evill is downe hill: all goodneſſe is up hill: and by reaſon of the fleſh which remaineth in all, ſo long as they remaine on earth, they who have ſome goodneſſe in them are prone and ready to fall away: but they which are evill, eſpecially idolaters are very obſtinate and even inflexible therein. They will both keepe their owne ground, and alſo do what they can to drawe others, ſuch eſpecially as they are neerely linked unto, to their owne profeſſion and diſpoſition. And as they endeavour it, ſo * God may be provoked to give over ſuch diſſolute profeſſors of his truth to be ſeduced by ſtrong deluſions. Yea evill alſo is of a more ſpreading and infecting nature. A little ſowre leaven will ſoone make a great batch of dough ſowre: but a great deale of ſweet dough will not ſweeten a little leven. It is therefore an unwarrantable pretext for any to marie one of a contrary religion or diſpoſition, on hope to convert them. It is not in mans power to convert another. It is a divine Work. Without Gods bleſſing it cannot be done. Little ground there is to expect a bleſſing from God in that courſe which is directly againſt his owne ordinance. A curſe may rather be feared. And wofull experience of all ages hath ſhewed how God hath curſed ſuch mariages. Inſtance in particular *Iehorams* match with *Athaliah*. It proved to be the ruine of *Iehoſaphats* houſe, and had almoſt extinguiſhed the light of *Davids* ſeed.

* 2 *Theſ.*2. 11.

2 *Chron.*21. & 22.

[1] 1 *Pet.*3.1. *Obiect.* Saint [1] *Peter* exhorteth wives ſo to cary themſelves,

ſelves, as their husbands, *which obey not the Word*, may by that meanes *be won without the Word*, and [m] Saint *Paul* ſaith to ſuch as were unequally matched, *what knoweſt thou, ô wife, whether thou ſhalt ſave thy husband? or how knoweſt thou, ô man, whether thou ſhalt ſave thy wife?* It appeareth therefore that an evill husband may be converted by a good wife: and an eviſſ wife by a good husband.

[m] 1 Cor. 7. 16.

Anſw. Theſe directions are noted onely as a remedy to redreſſe ſuch irrevocable miſchiefes as are fallen out, and not to give liberty of ruſhing wittingly into them (as was before noted.) When an ill event is fallen out, neceſſity lieth on a man; ſo as all meanes is to be uſed to redreſſe the ſame. But thereupon to inferre that a man may ſafely enter into that courſe which draweth a man to thoſe miſchiefes, what is it but to thruſt himſelfe into the fire, and to caſt himſelfe into temptation, [n] which he is taught to pray againſt? beſides, the forenamed directions are not grounded on any expreſſe promiſes, but upon meere ſuppoſitions.

[n] Matth. 6. 13.

3. Many other miſchiefes are like to follow upon this kind of unequall mariage, beſides danger of apoſtaſie (which yet is the greateſt) as

1. * *Iars and contentions betwixt man and wife.* For how can there be mutuall mariage-concord betwixt thoſe that are of different mindes? And what can be more grievous then perpetuall diſcord betwixt ſuch as are ſo neerely linked together as man and wife.

* *Nihil grave-us quam copulari alienigenæ, ubi diſcordiæ incentiva conflantur. Ambr. Epiſt. 70.*

2. *Diſturbance of the family:* one part holding with the man, another with the woman: which is like to be the ruine of a family.

3. *Waſting of goods:* the husband ſpending what he can on ſuch as are of his profeſſion: and the wife what ſhe can, on them that are of hers. So as this is a ready way to overthrow a faire eſtate.

4. *Hinderance of all holy duties* in the houſe: the party that is of the contrary profeſſion not enduring that there ſhould be any. Seeing prayer ought to be a common duty, how can there be common and mutuall love of wedlocke betwixt thoſe that in piety and devotion are of ſo contrary mindes?

Cùm oratio communis eſſe debeat, quomodo inter diſpares devotione poteſt eſſe conjugij communis charitas? Ibid.

5. *Prophaneſſe and Atheiſme in children.* For commonly when parents are of divers religions, children are either of the worſt, or of none: [o] inſtance that curſed blaſphemer, whoſe mother was an Iſraelite, but his father an Egyptian. The Scripture noteth ſuch children to bee [p] monſters, and [q] mongrels.

[o] *Lev.* 24. 10. 11

[p] *Gen.* 6. 4.

[q] *Neh.* 13. 24.

[r] *Mat.* 1. 5.

Object. *Salmon* maried [r] *Rahab*, and *Booz* maried *Ruth*, both which women were infidels.

Anſw. They had beene ſo, but were not ſo when they maried them. Faith and repentance, as they alter the diſpoſition, ſo alſo the condition of the worſt that can be. [s] *Rahabs* faith was manifeſted before ſhe was maried to *Salmon*: and [t] *Ruth* had forſaken her country gods, and choſen the God of Iſrael to be her God: and [u] *Booz* knew as much. The like is to be ſuppoſed of *Zipporah*, *Moſes* his wife: of *Pharaohs* daughter, *Salomons* wife: and of other approved patterns.

[s] *Ioſ.* 2. 9. *&c.* *Heb.* 11. 31.

[t] *Ruth* 1. 16.

[u] *Ruth* 2. 11, 12

Object. But no ſuch thing can be ſaid of the [x] daughter of the Philiſtims whom *Sampſon* maried: and yet his fact is not condemned.

[x] *Iudg.* 14. 1, *&c.*

Anſw. This was an extraordinary matter, and therefore not exemplary for all. That he did it by an extraordinary inſtinct is evident by this phraſe, *it was of the Lord.* That it is not exemplary is evident, becauſe * Gods law, the rule of example, forbids it. God moved him thereto to manifeſt his owne *power* and *wiſdome* thereby.

* *Deut.* 7. 3.

His *power*, in that he was able to worke by contraries: as to worke enmity by amity; utter deſtruction by neere conjunction: for God turned the heart of *Sampſon*, a chiefe man in Iſrael, to affect, and deſire in mariage, a daughter of the Philiſtims: and moved the parents of that maid to give her to *Sampſon* in mariage: here was amity and neere conjunction. Yet [y] the hiſtory ſheweth that by this meanes an occaſion was given to *Sampſon* to revenge himſelfe and the people of God on the Philiſtims.

[y] *Iudg.* 15.

His *wiſdome*, in that he turned that which had an apparent ſhew of great evill, into much good. For, that *Sampſon* a Nazarite of the Lord, a chiefe man in Iſrael, ſhould joyne in mariage with a daughter of idolaters, who alſo were ſpightfull enemies of the Lords

Lords people, caried a ſhew of evil to ſuch as knew not the ſpirit of *Sampſon*, nor the intent of the Lord: yet God by this meanes brought *Sampſon* to be a Iudge and deliverer of his people.

By ſuch a ſpirit as *Eliah* called for fire from heaven, did *Sampſon* mary an idolater. If any hence ſhall thinke of marying Idolaters, I may ſay to them as Chriſt to his Diſciples, *yee know not of what ſpirit yee are.* This example of *Sampſon* can be no more warrant to others to mary with idolaters, then his practiſe in pulling downe an houſe on his head, to ſelfe-murthers. The warrant of extraordinary matters is particular, proper and peculiar to them onely that doe them. But the warrant of exemplary matters muſt be the generall and knowne will of God in his Word.

2 *King.* 1. 10.

Luk 9. 55. *Iudg.* 16. 30.

Queſt. If ſuch mariages be made, may the profeſſor of the true religion depart from the Infidell or Idolater, 1 Cor. 7. 12, 13, 14.

Anſw. No, Saint *Paul* giveth a contrary advice (*Let him not forſake her. Let her not forſake him*) and that upon this ground, *The unbeleeving husband is ſanctified by the wife, and the unbeleeving wife is ſanctified by the husband.* Saint *Peter* therefore giveth unto Chriſtian wives a direction how to cary themſelves towards ſuch husbands as *obey not* (or beleeve not) *the Word.*

1 *Pet.* 3. 1. ἀπειθοῦσι τῷ λόγῳ. *Vet. tranſl.* Si qui non credunt verbo.

Object. The Iewes put away ſuch wives, Ezra 10. 11, 12. Neh. 13. 25. 30.

Anſw. The ſtop of partition wall betwixt Iew and Gentile was then ſtanding: and in that reſpect there was a farre greater oppoſition betwixt Iew and Gentile then is now betwixt Chriſtian and Infidell: ſo as their practiſe therein is no good warrant for Chriſtians to doe the like. Beſides this example is ſomewhat extraordinary, and therefore not exemplary.

§. 13. *Of that mutuall liking which muſt paſſe betwixt mariageable perſons before they be maried.*

Having ſhewed what *perſons* are fit to be joyned in mariage, it remaineth, to ſhew after what *manner* they are to bee joyned.

There are in Scripture three ſteps or degrees commended

nnto us by which mariageable parties are in order to proceed unto mariage.

1. A mutuall liking.
2. An actuall contract.
3. A publike solemnization of mariage.

1. The first liking is sometimes on the parents or other friends part, and then by them made knowne to the party to be maried, as the friends of *Rebeca*, liking the offer of *Isaak* which was made by *Abrahams* servant, made it knowne to *Rebeca* her selfe. Sometimes againe the first liking is on the parties part that is to be maried: and then if that party be under the government of parents, the matter must be moved to them, before there be any further proceeding therein, as *Sampson* who seeing and liking a daughter of the Philistims, told his father and his mother thereof. Yea though the party be not under the government of any, yet it is very meet that counsell bee taken of wise and understanding friends: that in a matter so weighty as mariage is, there may bee the advice of more heads then one, for the preventing of such mischiefes as through rashnesse might fall out.

Gen 24.58.

Iudg. 14.2.

After a liking is thus taken by one party of a meet mate, that liking must be moved to the other party so liked, to know whether there be a reciprocall affection of one towards another. Thus *Sampson* went and talked with that woman whom he liked to be his wife. If at first there be a good liking mutually and thorowly setled in both their hearts of one another, love is like to continue in them for ever, as things which are well glued, and setled before they be shaken up and downe, wil never be severed asunder: but if they bee joyned together without glue, or shaken while the glue is moist, they cannot remaine firme. Mutuall love and good liking of each other is as glue. Let the parties to be maried be herein well setled before they come to meet with trials through cohabitation, and that love will not easily be loosened by any trials.

Iudg. 14.7.

Too eager and hasty pursuing after mariage, a brutish thing

Contrary is the adulterous and brutish practise of such as so soone as they cast their eye on any whom they like, never advise or consult about a right and due proceeding unto mariage, but instantly with all the eagernesse and speed they can, like

like brute beaſts, ſeeke to have their deſire and luſt ſatisfied. Though to keepe themſelves free from the penalty of the lawes under which they live, they procure meanes to be maried, yet they declare a luſtfull and adulterous minde. And their practiſe is too like to the practiſe of the Benjamites, who catcht wives from among the daughters of *Shiloh* as they were dancing: or elſe to the practiſe of the old world, which ſo grieved the Spirit of God, that it repented him that he had made man, and thereupon he was moved to bring a generall deluge on the whole world. Their practiſe was this, that *they tooke them wives of all that they choſe*: that is, they raſhly and ſuddenly maried whomſoever they liked, without any conſideration of their condition.

Iudg.21.23.

Gen.6.2.

§. 14. *Of a contract what it is?*

II. When both parties have manifeſted a mutuall liking each to other, and upon mature deliberation and good advice do conceive one to be a fit match for another, it is requiſite that a joynt conſent and abſolute promiſe of marying one another before ſufficient witneſſes be made. This rightly made is a *contract*, which is the beginning of a mariage.

Vbi non eſt cõſenſus utriuſque, non poteſt eſſe matrimonium. Inſtit. jur.can.lib.2 de nup.tit.11.

The right making of a firme contract conſiſteth in two things:

1. In an actuall taking of each other for eſpouſed man and wife.

2. In a direct promiſe of marying each other within a convenient time. So as a forme of contract may be made to this purpoſe; Firſt the man taking the woman by the hand to ſay, *I A. take thee B. to my eſpouſed wife, and doe faithfully promiſe to marie thee in time meet and convenient.* And then the woman againe taking the man by the hand to ſay, *I B. take thee A. to bee my eſpouſed husband, and doe faithfully promiſe to yeeld to be maried to thee in time meet and convenient.* This mutuall and actuall taking of one another for eſpouſed man and wife in the time preſent, and a direct promiſe of marying one another afterwards, ſetleth ſuch a right and property of the one in the other, as cannot be alienated without licence had from the great Iudge of heaven, who hath by his divine ordinance ſetled that right.

§. 15. *Of the grounds of a contract.*

Mos ille veteribus erat ante multum tempus ſponſalia facere Chryſ. in Gen. Hom.43.

Queſt. Is a contract abſolutely neceſſary?

Anſw. Though it have beene an ancient cuſtome continued in all ages, yet I dare not pronounce it to be ſo abſolutely neceſſary, as the want thereof ſhould nullifie a mariage, and make it to be no lawfull mariage. But ſurely it is ſo meet and requiſite, as I would adviſe all Chriſtians that deſire a bleſſing and good ſucceſſe on their mariage, to be contracted before they are maried.

If there were no other ground for it but this, that God hath ſanctified it, and commended it unto us by his Word, it were enough to perſwade ſuch as feare God to uſe it.

For I demand, why doth God commend unto his Church any thing by his Word, but that his Church ſhould make conſcience of uſing it? Now that by Gods Word it is commended, is without contradiction moſt evident. For, not to inſiſt on that argument which, not without good probability, is alledged for the antiquity of a contract, and thus collected from Gods ordering of that firſt ancient mariage betwixt *Adam* and *Evah*, God brought *Evah* to *Adam* on the firſt day that they were created to ſee how he would like her, and upon the ſight of her, and notice which withall he had of her, by that wiſedome which God gave him, he then tooke her to himſelfe: which taking is ſuppoſed to be but a contract, becauſe [a] he did not know her till after his fall. If it be objected that *Adam* and *Evah*, are called [b] *man* and *wife* in the time of their innocency. It may be anſwered that thoſe titles * are in Scripture given to ſuch as are onely contracted, to ſhew the neere and firme conjunction betwixt parties eſpouſed.

Gen.2.22.

[a] *Gen.4.1.*
[b] *Gen.2.25.*
* *Deut.22.24. Gen 19.14. Conſuetudine Scripturarum ſponſi viri & ſponſæ vocantur uxores. Hier. in Mat.1.*

But not to inſiſt on that which is but probable, it is more then probable that *Lots* daughters were contracted: for it is ſaid [d] *Lot* had *ſonnes in law which maried* (or rather ſhould mary) *his daughters*: and withall it is ſaid, that *they had not knowne man*: now then it muſt needs follow that they were called *Lots* ſonnes in law becauſe his daughters were eſpouſed to them. But moſt evident for this purpoſe is that difference which the [e] law putteth betwixt a pure virgin,

[d] *Gen.19.14. Quia jam deſponſatio facta erat, ideo vocat eos generos. Chryſ. in hunc loc.*
[e] *Deut.22.23, &c.*

gin, an espoused maid, and a maried wife. So as contracted persons are in a middle degree betwixt single persons, and maried persons: they are neither simply single, nor actually maried. The proclamation that was to be made at going out to War (f *what man is there that hath betrothed a wife and hath not taken her? Let him returne, &c.*) importeth a difference betwixt a contract and mariage. For that phrase of *taking her*, in Canaans dialect, signifieth *marying her*. To shew that this custome of a contract before mariage continued in Gods Church among the Saints, it is expresly noted that g *Mary* the mother of the Lord Iesus (who lived many hundred yeares after that law) was contracted: and h three moneths after the contract maried.

f Deut. 20.7.

g Luk. 1.27.

h Compare Luk 1.40. with Matth. 1.20.

§. 16. *Of the reasons which shew how requisite a contract is.*

Many good and weighty reasons may bee alleaged to shew how requisite it is that a contract should goe before mariage. For,

1. It addeth much to the honour of mariage, that it should be deliberately and advisedly step after step, by one degree after another consummated and made up.

2. It putteth a difference betwixt such as intend mariage in the feare of the Lord, for such holy ends as are warranted in the Word, and such as intend it onely to satisfie their lust, or for other like carnall ends. For *these* can admit no delay, as was noted * before. But *they* that use this solemne preparation by a contract before mariage, shew that they desire to have all things fit for so sacred a matter duly performed; and therefore they are content to make some stay for the better effecting thereof.

* In the end of § 13.

3. It is a meanes of knitting the hearts of the two parties to be maried more firmely and inviolably together before they come to dwell together. For a contract being the beginning of mariage, it is an evident demonstration of Gods counsell concerning the parties contracted, that God hath prepared them each for other to be man and wife: so as after the contract is made, they may simply and absolutely pray each for other,

ther, that God would bleſſe them one to another; to live comfortably and happily together. Before a contract is made, they can but upon ſuppoſition (if God have appointed them to be man and wife) pray one for another. For oft it falleth out that after many great hopes and likelihoods of proceeding in ſuch or ſuch a match, by ſome occaſion or other it is cleane broken off: but a lawfull contract knitteth ſo firme a knot as cannot be broken: ſo as a man may conclude that being contracted to a woman ſhe ſhall be his wife: and ſo may a woman conclude of a man. The conſideration hereof will further move them more narrowly to obſerve what good qualities, or what other things, which may make them more lovely one to another, are in each other.

4. It is a meanes to make them before hand prepare themſelves to performe ſuch mariage duties as Gods Word requireth of man and wife. For a contract giveth them aſſurance of mariage if they live unto it: ſo as then they cannot but know that it is high time for them to thinke how they are to cary themſelves, when they come to live in houſe together: and withall to conſider, what croſſes ordinarily doe accompany the maried eſtate, that they may be before hand prepared wiſely to paſſe them over, or patiently to undergoe them.

5. It may be a meanes of diſcovering many hidden and cloſe inconveniencies, which otherwiſe would never come to light. For many friends fearing leaſt the diſcovering of ſome evils which are carried cloſely, ſhould make a breach betwixt themſelves and their friends, will not make them knowne till they ſee ſome urgent neceſſity to move them ſo to doe. Though the evill bee ſuch, as being knowne would hinder mariage, yet till they ſee ſome ſure evidence, that they ſhall indeed be maried (if no juſt exception bee put in) they will hope that ſome other occaſion may fall out to hinder the mariage, and in that reſpect to conceale their exception. But becauſe a contract is the beginning of mariage, after they have notice thereof, they will not forbeare to diſcloſe what they know; For this end is it, that the contract is three ſeverall times openly publiſhed in the Church, that if any doe know any juſt cauſe why ſuch perſons as are contracted may not fully proceed to mariage, they make knowne

knowne the ſame. A commendable cuſtome: And great pitty, that it is ſo much neglected as it is.

6. It may prevent many plots and practiſes of inveigling, or ſtealing away maids and widdowes. For it oft falleth out, that when parents or other friends have provided a good match for their daughter, or for ſome other under their government, and all things on all parts well concluded, the wedding day appointed, and all things fitted and prepared for the ſolemnizing of the wedding, ſome deſirous to forеſtall that mariage, by ſecret and cunning devices get the bride away a few daies before, if not on the very morning of the intended wedding day, and mary her out of hand to another. That which maketh men ſo bold is, that they know a clandeſtine mariage being conſummate ſhall ſtand firme in law. But a legall contract preventeth ſuch miſchiefes, becauſe it maketh ſuch a furtive mariage utterly void. None therfore knowing that a contract is lawfully made before hand, will be ſo bold, or rather ſo mad, as to offer to fruſtrate a mariage after any ſuch manner.

7. It is a meanes to ſtirre up the parties which are to be maried, more carefully and diligently to provide all things fit for their dwelling together, and well ordering their houſhold before hand; that they be not to ſeeke for neceſſaries when they ſhould uſe them. For being contracted, they know that it cannot be long ere they muſt come to dwell together.

§. 17. *Of abuſing, or neglecting a contract.*

There are two extremes contrary to the forenamed doctrine of a contract.

One of attributing too much to it.

Another of derogating too much from it.

Many make it a very mariage, and thereupon have a greater ſolemnity at their contract, then at their mariage: yea many take liberty after a contract to know their ſpouſe, as if they were maried: an unwarrantable and diſhoneſt practiſe. *Lots* daughters were *contracted to husbands, and yet they are ſaid *to have known no man*. The law ſtileth her that is contracted [a] *a maid*, to ſhew that ſhe ought to keepe her ſelfe a virgin till the mariage be conſummate. Therefore *Mary* is thus deſcribed, [b] *a virgin eſpouſed*. But

Nonnullis ſponſis tam impotēs eſt ardor libidinis, ut corpuſculo puellari vim adferant. Eraſ. in Inſt. Matr.

* See §. 15.

[a] *Deut.* 22. 24.

[b] *Luk.* 1. 27.

But it is the common courſe of moſt to make light account of this warrantable and honourable proceeding to mariage by a contract. Few there be in compariſon of the multitudes that are maried, who make any conſcience thereof. They thinke it needleſſe, and utterly neglect it. No marvell that they meet with many miſchiefes and inconveniencies, when the meanes of preventing the ſame are not uſed. Let ſuch duly weigh the reaſons rendred in the former ſection.

§. 18. *Of the diſtance of time betwixt the contract and mariage.*

Quæſt. What diſtance of time muſt paſſe betwixt the making of a contract, and conſummating of mariage?

Anſw. This muſt be left to the wiſe conſideration of the parties contracted, and of their friends, for the ſame time cannot preciſely be preſcribed to all. Occaſions may fall out either of haſtening, or putting off the mariage. Only extremes on both ſides muſt be avoided. Neither ought the mariage be too ſuddenly ſolemnized upon the contract: (then the ends and reaſons of a contract, before mentioned, are made void) nor yet too long put off (then may Satan take occaſion to tempt them for their incontinency.) The laudable cuſtome of our and other Churches ſheweth, that at leaſt three weekes muſt paſſe betwixt contract and mariage. For the contract is to be three times publiſhed; and that but once a weeke before the wedding be celebrated. And we read that the Virgin *Mary* was at leaſt three moneths contracted before *Joſeph* tooke her to wife. For when the Angell firſt came to her, ſhe was eſpouſed: after that ſhe went to her coſen *Elizabeth*, with whom ſhe abode three moneths: and then being returned home, *Joſeph* was warned by an Angell to take her to wife. I note not this as a rule for every one preciſely to follow. For the Virgin *Mary* had a juſt occaſion to tarry three moneths with her old coſin *Elizabeth*: and ſo may others have occaſions to put of their mariages: which may be lawfull, ſo the mariage be not put off too long, and that there be a mutuall and joynt conſent of both parties. For after the contract is made, neither the man nor the woman have the power of their owne body.

Rubr. before the forme of ſolemnizing of matrimony. *Luk.* 1.27.56.

Mat. 1.20.

Con-

Contrary is that unwarrantable course which many take, to be affianced and made sure to a wife, and then to travell beyond sea, or to any other place, and be absent from their spouse a yeere, or two, or three, or it may be more yeeres. If a man might not goe to warre, nor be charged with any businesse that should draw him from his wife the first yeere of his mariage, much lesse may he absent himselfe for any long time after he is contracted but not maried. This may be a meanes to alienate the heart of his spouse from him for ever.

Vnlawfull for parties contracted long to absent themselves each from other. *Deut.* 24. 5.

§. 19. *Of a religious consecrating of mariage.*

III. The last degree of consummating a mariage is the open and publike *solemnization* thereof: which consisteth

1. In a religious *consecration* } thereof.
2. In a civill *celebration* }

A religious *consecration* of mariage is performed by the blessing of a publike Minister of the Word, in the open face of the Church, in the day time. This of old hath beene used of Christians, and still is continued among us. Though we have neither expresse precept, nor particular patterne in Gods Word for this manner of solemnizing a mariage (for there is no particular forme thereof set downe in the Scripture) yet it being agreeable to the generall rules thereof, we ought in conscience to subject our selves thereto.

The generall rules are these, *Let all things bee done decently, and in order. The Churches of God have such a custome. Submit your selves to every ordinance of man for the Lords sake*, with the like. But the foresaid manner of consecrating mariage, is very decent and in good order, a laudable custome of the Churches, and an ordinance of those governours under whom we live. Therefore warrantable, and to be observed. Neither is this order, custome, and ordinance appointed without just and weighty reasons. For

1 *Cor.* 14. 40. 1 *Cor.* 11. 16. 1 *Pet.* 2. 13.

1. Mariage is a kinde of publike action: the well or ill ordering thereof much tendeth to the good or hurt of family, Church, and common-wealth. For by mariage families are erected, and Church and Common-wealth increased and continued.

2. [d] *Ma-*

[d] *Heb.* 13 4.
[e] *Treat.*1.§.80 18,82 &c.
[f] *Pro.*2.17.

2. [d] *Mariage is honourable.* [e] The moſt ſacred and inviolable bond that knitteth any two perſons together.

3. Mariage is [f] Gods Covenant, wherein he himſelfe hath a maine and principall ſtroke. For God is the chiefeſt agent in joyning man and woman in mariage.

On theſe grounds it hath beene thought very requiſite that mariage ſhould be ſolemnized in the day time (as a worke of light that need not be covertly and cloſely done) and that in a publike place, whither any, that will, may have free acceſſe, either to except againſt it, and hinder it (if there be juſt cauſe) or to be a witneſſe thereof, and to add his bleſſing thereto. And among publike places the Church is thought the fitteſt, becauſe it is the houſe of prayer, where perſons and actions are moſt ſolemnly bleſſed. And of all perſons a publike Miniſter is thought to be the meeteſt to celebrate mariage, and to joyne the parties to be maried together, becauſe he ſtands in Gods roome, and in and by his miniſtery God joyneth them together, and bleſſeth them: ſo as after the miniſter hath rightly joyned man and wife together in matrimony, it may be well ſaid, ***Thoſe whom God hath joyned together, let no man put aſunder.*** The forme of conſecrating mariage, which is preſcribed in our liturgy or common-prayer-booke, doth ſo diſtinctly, perſpicuouſly, and fully ſet downe whatſoever is to bee obſerved and done by the parties to bee maried, their parents, or other governours, and the Miniſter that joyneth them together, that I can add nothing thereunto. There are declared the grounds, ends, and uſes of mariage. There open proclamation is made whether any can except againſt the intended mariage. There each party is ſolemnly charged, that if either of them doe know any impediment, why they may not lawfully be maried, to diſcloſe it. There alſo each party is openly demanded if freely and willingly they will take one another for man and wife. There the duties of maried perſons are declared, and they ſeverally asked whether they will ſubject themſelves thereto or no. All which being openly profeſſed, the parent or ſome in his ſtead is called forth to give the Bride to the Bridegroome. Then they two actually taking each other to be man and wife, and teſtifying the ſame by expreſſe words, and by mutuall pledges,

Conjugium benedictione ſacerdotali ſanctificari oportet. Amb. epiſt. 70.

pledges, the Minister in Gods name joyneth them together, pronounceth them to be lawfull husband and wife, and by prayer craveth Gods blessing upon the action, and upon their persons. Thus is the mariage consecrated, and they two made one flesh, that is, lawfully joyned together by the inviolable bond of mariage.

§. 20. *Of clandestine mariages.*

Contrary are clandestine mariages, such as are made in private houses, or other secret places, or in Churches without a sufficient number of witnesses, or in the night time, or without a lawfull Minister of the Word, with the like. As such seeking of secrecy taketh much from the honour and dignity of mariage, so it implieth some evill cleaving thereto: *For every man that evill doth hateth the light.* There is little hope that such mariages should have any good successe. For where such meanes as are sanctified for obtaining a blessing on mariage are neglected, what blessing can thereupon be expected?

Ioh. 3. 20.

§. 21. *Of a civill celebrating of mariage.*

Though upon the forenamed consecrating of mariage, it be in regard of the substance thereof fully consummate, yet for the greater solemnity of so honourable a thing, it is very requisite that further there be added a *civill celebration* of it: under which I comprise all those lawfull customes that are used for the setting forth of the outward solemnity thereof, as meeting of friends, accompanying the Bridegroome and Bride both to and from the Church, putting on best apparell, feasting, with other tokens of rejoycing: for which we have expresse warrant out of Gods Word.

Magnifico convivio nuptiæ celebrantur: lætamonia, munera sponsalia, &c. Greg. Naz. al Vital. vide plura ibid. de conjugii solennitate.

For the generall, that the mariage time is a time of rejoycing, some gather from the notation of the word, as if it were stiled *mariage* of *merry age.* But to let that passe, The Scripture useth to set forth a time of rejoycing by the [a] *joy of the Bride groome over his Bride,* and stileth [b] *the voice of a Bridegroome and a Bride, the voice of joy and gladnesse.* And on the contrary counteth it a judgement, when [c] joy is taken away from the Bridegroome and the Bride.

Mariage a time of rejoycing.

[a] *Isa. 62. 5.*
[b] *Ier. 33. 11.*
[c] *Ier. 7. 34. Ioel 2. 16.*

For

For meeting of friends at the time of mariage, it is noted that [d] *Laban gathered together all the men of the place,* when his daughter was maried. And when *Sampſon* was maried, [e] *they brought thirty companions to him.* And when a friend of the Virgin *Mary* was maried, [f] Ieſus and his Diſciples, beſides many other, were invited thereto. And in the parable of the mariage of the Kings ſonne, it is noted that [g] *many gueſts were bidden to the wedding.* In all which hiſtories it is further noted, that feaſts were made at the ſolemnizing of thoſe mariages. And the phraſes which the Prophet uſeth of [h] *a Bridegroome decking himſelfe with ornaments, and a Brides adorning her ſelfe with Iewels,* give warrant for putting on the beſt apparell at that time.

[d] *Gen.* 29 22.
[e] *Iudg.* 14.11.
[f] *Ioh.* 2.2.
[g] *Matth.* 22.3.
[h] *Iſa.* 61.10. *Ier.* 2.32.

Here by the way let good heed be taken, that the things which may lawfully be uſed, be not unlawfully abuſed, as commonly mariage-feſtivitie, and that eſpecially in feaſtings, are.

§. 22. *Of ill or well ordering of mariage feaſts.*

Abuſe of mariage feaſts.

Mariage feaſts are abuſed,

Iſa. 22.12,13.

1. When they are made at an unſeaſonable time: as on the Lords day, or in a time of mourning.

Luk. 15.13.

2. When they exceed the abilitie of him that maketh the feaſts.

Luk. 21.34.

3. When the abundance prepared, is immoderately taken, even to gluttony and drunkenneſſe. The lewd practiſe of drinking healths to the Bridegroome and Bride, oft cauſeth much exceſſe in drunkenneſſe.

Iſa. 5 11.

4. When too much time is ſpent therein.

Iſa. 5.12.

5. When God is cleane forgotten therein, and the company poyſoned with corrupt communication, unchaſte ſongs, and the like.

Am. 6.6.

6. When the needy and diſtreſſed are not remembred therein.

Direction for mariage feaſts

For preventing of theſe abuſes, a ſeaſonable time for celebrating mariage muſt be choſen out: and moderation uſed both by him that maketh the feaſt, and alſo by them that partake thereof: moderation I ſay in the meaſure of eating and drinking, and in the time ſpent therein: which time muſt be ſanctified with ſuch

ſuch *communication as is good to the uſe of ediſying, that it may miniſter grace unto the hearers.* And for the more cheerefulneſſe therein, witty queſtions and doubtfull riddles may be propounded (as *Sampſon* did) to exerciſe the wit and Iudgement of the gueſts: there may be alſo *ſinging Pſalmes and hymnes and ſpirituall ſongs, making melody in their hearts to the Lord.* Yea further, that the mariage meeting, mirth, and feaſting may be the better ſanctified, good choice is to be made of the gueſts that are invited thereto. Hereof we have a worthy patterne in thoſe who were maried in Cana of Galile, and invited to their feaſt, Ieſus, his mother, and his Diſciples. Such as Ieſus, will miniſter occaſion of ſavory and ſanctified communication whereby all the gueſts may be much edified. Such as the Virgin *Mary* will be a good example of modeſty, ſobriety, and other like Chriſtian graces. Such as the Diſciples, will be farre from ſcorning and deriding wholſome and good inſtructions, but rather give all diligent heed thereunto, and lay them up in their hearts.

Iudg. 14.12. *Eph.* 5.19. *Ioh.* 2.1,2.

Above all, that the mirth and joy of mariage be not dampt, as *Belſhazzars* was, let them that are maried, and all that come to rejoyce with them, be ſure that they have true aſſurance of their ſpirituall mariage with Chriſt, and of a good right in him to the creatures which they uſe. Otherwiſe their ſinnes will be as that hand-writing which appeared to *Belſhazzar* on the wall.

Dan. 5.5.

Finally, in regard of that liberty which God giveth with plenty and abundance to eate of the fat, and drinke of the ſweet, let the poore that ſcarce have ſufficiency be remembred.

Neh. 8.10.

Thus by a right celebrating of mariage, is it much honoured: and man and wife with much honour are brought together.

§. 23. *Of the honour of mariage in regard of the firſt inſtitution thereof.*

Great reaſon there is why mariage ſhould with ſuch honour be ſolemnized. For it is a moſt honourable thing. Honourable in the inſtitution, ends, priviledges, and myſtery thereof. No ordinance was more honourable in the firſt inſtitution,

as is evident by the *Author* that first instituted it, the *Place* where it was instituted, the *Time* when it was instituted, the *Persons* who were first maried, and the *Manner* of joyning them together.

Gen.2.18.21. 22.

1. The *Author* and first Institutor of mariage was the Lord God. Could there have beene a greater, or any way a more excellent Author?

2. The *Place* was Paradise; the most faire, glorious, pleasant, honourable, commodious, and every way most excellent place that ever was in this world. Place, though it be but a circumstance, addeth much to the honour of a thing. Solemne ordinances are made in honourable places. Thus with us mariages are solemnized in Churches, not in private houses.

3. The *Time* was the most pure and perfect time that ever was in the world, when no sin or pollution of man had stained it, even the time of mans innocencie. Purity addeth much to the honour of a thing.

4. The *Persons* were the most honourable that ever were, even the first father and mother of all mankinde, they who had an absolute power and dominion over all creatures, and to whom all were subject. None but they ever had a true monarchy over the whole world.

Gen.2.18. Cui hoc dicitur? non creatæ alicui potentiæ, sed ei qui ex se natus est, Consiliario admirabili, &c. Chrysost in Gen. hom.14.

5. The *Manner* was with as great deliberation as ever was used in instituting any ordinance. For first the three glorious persons in the Trinity do meet to advise about it. For *The Lord God said*, and to whom should he speake? not to any created power, but to him that was begotten of himselfe, that *Wonderfull, Counseller, &c.* In this consultation this ordinance is found to be very needfull (*It is not good for man to be alone*) thereupon a determination is set downe, to *make an helpe meet for man.* For the better effecting hereof, the Lord proceedeth thereto very deliberately, by sundry steps and degrees.

1. All the creatures that lived on the earth, or breathed in the aire, are brought before man, to see if an helpe meet for him might be found among them.

2. Every of them being thorowly viewed, and found unfit, another creature is made and that out of mans substance and side, and after his image.

3. This

3. This excellent creature thus made, is by the maker thereof presented to man, to see how he would like it.

4. Man manifesting a good liking to her, she is given to him to be his wife.

5. The inviolable law of the neere and firme union of man and wife together is enacted.

Let all the forenamed branches concerning the first institution of mariage expresly recorded by the Holy Ghost be well weighed, and we shall easily see that there is no ordinance now in force among the sons of men so honourable in the institution thereof, as this.

§. 24. *Of the ends of Mariage.*

2. The *Ends* for which mariage was ordained, add much to the honour thereof. They are especially three.

1. That the world might be increased: and not simply increased, but with a legitimate brood, and distinct families, which are the seminaries of cities and common-wealths. Yea also that in the world the Church by an holy seed might be preserved, and propagated, Mal. 2. 15.

Prima societas in ipso conjugio est, &c. Id autem est principium urbis, & quasi seminarium reip. Cic. Offic. lib. 1.

2. That men might avoid fornication (1 Cor. 7. 2.) and possesse their vessels in holinesse and honour. In regard of that proneneſse which is in mans corrupt nature to lust, this end addeth much to the honour of mariage. It sheweth that mariage is as an haven to such as are in jeopardy of their salvation through the gusts of temptations to lust. No sin is more hereditary; none whereof more children of *Adam* do partake, then this. Well might Christ say, *all men receive not this saying.* Of all the children of *Adam* that ever were, not one to a million of those that have come to ripenesse of yeeres have beene true *Eunuches* all their life time. Against this hereditary disease no remedy is so soveraigne as this. Yea for those that have not the gift of continencie, this is the onely warranted, and sanctified remedy.

Qui tentationum procellas cum difficultate salutis tolerant, conjugij portum petant. Greg. in Past. part. 3. admon. 28. Matth. 19. 11.

3. That man and wife might be a mutuall helpe one to another, (Gen. 2. 18.) An helpe as for bringing forth, so for bringing up children; and as for erecting, so for well governing their family. An helpe also for well ordering prosperity, and

Ad adjumentū mulier data est viro. Amb. Offic. l. 1. c. 28. Ut non solum honestè, sed & commodè vivat. Chrys. in Gen. 2 hom. 14.

and well bearing adverſitie. An helpe in health and ſickneſſe. An helpe while both live together, and when one is by death taken from the other. In this reſpect it is ſaid (Pro.18.22.) *who ſo findeth a wife, findeth a good thing*, which by the rule of relation is true alſo, of an husband.

Licet adjuvent hominem laboribus ſuis multa irrationabilia, nullum tamen par eſt rationali mulieri Chryſ. ibid.

No ſuch helpe can man have from any other creature as from a wife; or a woman, as from an husband.

§. 25. *Of the Priviledges of mariage.*

III. If (* as once of circumciſion) it be demanded what is the priviledge, advantage, and profit of mariage, I anſwer, *Much every way.*

* *Rom.3.1.*

1. By it men and women are made *Husbands* and *Wives.*

2. It is the onely lawfull meanes to make them *Fathers* and *Mothers.*

3. It is the ordinary meanes to make them *Maſters* and *Miſtreſſes*. All theſe are great dignities, wherein the image and glory of God conſiſteth.

Unuſquiſq; in liberis ſuis quodammodo renaſcitur. &c. Plato de Leg. lib.4.

4. It is the moſt effectuall meanes of continuing a mans name and memory in this world, that can be. Children are living monuments, and lively repreſentations of their parents.

5. Many priviledges have of old beene granted to ſuch as were maried. [y] In pleading cauſes, or giving ſentence, they had the firſt place; and in choice of offices they were preferred. [z] In meetings they had the upper hand. * And if they had many children they were exempted from watchings, and other like burthenſome functions. Among us, if the younger ſiſter be maried before the elder, the preheminency and precedency is given to the younger.

[y] *Appian. lib.2. de bel. ciu.*
[z] *Sueton. in Aug.*
* *Ariſt. Polit. li.2. cap.7. & Codic. lib.10. tit.63.*

The priviledges and honours which are given to maried perſons, were queſtionleſſe the ground of that cuſtome which *Laban* mentioneth of his country; that the younger was not to be maried before the elder.

Gen.29.26.

§. 26. *Of the myſtery of Mariage.*

IIII. Great is that myſtery which is ſet forth by mariage, namely the ſacred, ſpirituall, reall, and inviolable union betwixt Chriſt and his Church: which is excellently deciphered

red in *Salomons Song*, and in Pſal. 45. and expreſly noted, Epheſ. 5. 32.

Hereby man and wife who intirely, as they ought love one another, have an evident demonſtration of Chriſts love to them. For as parents by that affection which they beare to their children, may better diſcerne the mind and meaning of God towards them, then ſuch as never had child, ſo may maried perſons better know the diſpoſition of Ieſus Chriſt, who is the ſpouſe of every faithfull ſoule, then ſingle perſons.

§. 27. *Of Mariage and ſingle life, compared together.*

Let now the admirers and praiſers of a ſingle eſtate bring forth all their reaſons, and put them in the other ſcrole againſt mariage. If theſe two be duely poiſed, and rightly weyed, wee ſhall find ſingle life too light to be compared with honeſt mariage. All that can be ſaid for the ſingle eſtate, is grounded upon accidentall occaſions. Saint *Paul*, who of all the penmen of holy Scripture hath ſpoken moſt for it, draweth all his commendations to the head of *Expediency*, and reſtraineth all unto [a] *preſent neceſſity*.

[a] 1 Cor. 7. 26. διὰτὴν ἐνεστῶσαν ἀνάγκην.

Object. He uſeth theſe words ([b] *good*, and [c] *better*.)

[b] Verſ. 1.

[c] Verſ. 38.

Anſw. Thoſe words have relation not to vertue, but to expediency: neither are they ſpoken in oppoſition to vice and ſin; for then would it follow, that to mary (which is Gods ordinance, and honourable in all) were evill and ſinfull: which is to revive [d] that ancient hereſie, that *mariage is of the Divell*. [e] Of old they who have called lawfull mariage a defilement, have beene ſaid to have the Apoſtate dragon dwelling in them. But the Apoſtle ſtileth that *good*, which is commodious, and that *better* which is more expedient: and yet not ſimply more expedient, but to ſome perſons at ſome times. For if any have not the gift of continency, it is not onely commodious or more expedient that they mary, but alſo abſolutely neceſſary. They are commanded ſo to doe (1 Cor. 9. 7.) Yet on the other ſide, if any have the gift of continency, they are not ſimply bound from mariage; there be other occaſions, beſide avoiding fornication, to move them to mary. It is therfore truly ſaid that *Virginity is not commanded, but advi-*

[d] *Saturniliani de quibus Epiph. her. 23.*

[e] *Si quis coinquinationem vocet legitimã commixtionem, habet inhabitatorem draconem Apoſtatam. Ignat. Epiſt. ad Philad.*

Virginitas non eſt juſſa ſed admonita. Bernard. de modo bene viuſcr.21 De virginitate præceptum non habemus: voluntatis poteſtati id relinquimus. Conſtit. Apoſt. li.4.c.14.

1 Cor.7. 32,33, 34.

S. Eccleſia & virginitatem glorificat, & nuptias pudicas honorat. Epiph. hær.48.

ſed unto. We have no precept for it, but leave it to the power of them that have that power. So far forth as men and women ſee juſt occaſion of abſtaining from mariage (being at leaſt able ſo to doe) they are by the Apoſtle perſwaded to uſe their liberty and keepe themſelves free. But all the occaſions which move them to remaine ſingle, ariſe from the weakneſſe and wickedneſſe of men. *Their* wickedneſſe who raiſe troubles againſt others; *Their* weakneſſe who ſuffer themſelves to be diſquieted and too much diſtracted with affaires of the family, care for wife, children, and the like. Were it not for the wickedneſſe of ſome, and weakneſſe of others, *to pleaſe an husband or a wife*, would be no hinderance *to pleaſing of the Lord.* If therefore man had ſtood in his entire and innocent eſtate, no ſuch wickedneſſe or weakneſſe had ſeized upon him: and then in no reſpect could the ſingle eſtate have been preferred before the maried. But ſince the fall, Virginity (where it is given) may be of good uſe: and therfore the Church doth give due honour both to virginity and mariage.

§. 28. *Of celebrating mariage with ſorow.*

Contrary to the forenamed joyfull celebrating of mariage, are all thoſe indirect courſes which bring much griefe, trouble and vexation thereunto: as forced, ſtolne, unequall, or any other way unlawfull mariages: mariages without parents, or other governours and friends conſent: or hudled up to avoid the danger of law for former uncleanneſſe committed, with the like. Many by their prepoſterous and undue performing of ſo weighty a matter, do not only cauſe great trouble and diſquietneſſe on the mariage day, but alſo much ſorrow all the daies of their life. If ſuch find no joy, comfort, or helpe in mariage, but rather the contrary, let them not blame Gods ordinance, but their owne folly and perverſeneſſe.

The

The ſecond Treatiſe.

PART. II.

Of common-mutuall duties betwixt Man and Wife.

§. 1. *Of the heads of thoſe common-mutuall duties.*

IN the firſt part of this Treatiſe concerning *Man* and *Wife*, hath been declared, who are ſo to be accounted: In this ſecond part, their *common mutuall duties* are to be laid forth. Theſe are either [x] *abſolutely neceſſary* for the *being* and *abiding* of mariage: or [y] needfull and requiſite for the *well being* and *well abiding* of it, that is, for the good eſtate of mariage, and for a commendable, and comfortable living together.

[x] *De neceſſitate ad eſſe.*
[y] *De honeſtate adbenè eſſe.*

There are two kinds of the former { 1. *Matrimoniall Vnity.* 2. *Matrimoniall Chaſtity.*

The latter alſo may be drawne to two heads: for they are either ſuch as the maried couple are *mutually* to performe *each to other*: or ſuch as both of them are *joyntly* to performe to *others*.

Thoſe mutuall duties are { 1. *A loving affection of one to another.* 2. *A provident care of one for another.*

Vnder that *provident care* I compriſe both the *Meanes* wherby it may be the better effected (which is *Cohabitation*) and the *Matter* wherein it conſiſteth:

And this reſpecteth { 1. The *Soule*, 2. The *Body*, 3. The *Good-name*, 4. The *Goods* } of each other.

The *joynt* duties which are to bee performed *to others*, reſpect { 1. Thoſe who are *in the houſe.* 2. Thoſe who are *out of the houſe.*

They who are in the houſe are { 1. *Members* of the family. 2. *Gueſts* which come to the family.

Many more particulars are compriſed under theſe generall

heads, which I purpose distinctly to deliver, as I come to them in their severall proper places.

§. 2. *Matrimoniall unity.*

The first, highest, chiefest, and most absolutely necessary common-mutuall duty betwixt Man and wife, is *Matrimoniall unity*, whereby husband and wife do account one another to be *one flesh*, and accordingly preserve the inviolable union whereby they are knit together. This is that duty which the Apostle injoyneth to husbands and wives, in these words, *Let not the wife depart from her husband: Let not the husband put away his wife.* He there speaketh of renouncing each other, and making the matrimoniall bond frustrate, and of no effect: which bond he would have to be kept firme and inviolable, and they *two* who are thereby made *one*, constantly to remaine *one*, and not to make themselves *two* againe. This *matrimoniall unity* is so necessary, as it may not be dis-united or dissolved, though one be a Christian, the other a Pagan. *If any brother* (saith the Apostle) *hath a wife that beleeveth not, let him not put her away. And the woman which hath an husband that beleeveth not, let her not leave him.*

1 Cor.7.10,11

1 Cor.7.12,13.

The reasons of this inviolable union are especially two: One taken from the *Author* of mariage: the other from the *Nature* thereof.

Gen.2.18,23. 24.

1. The *Author* of mariage is God. It is his ordinance: and he it is that by his ordinance hath made of *two*, *one flesh*. Now marke the consequence which Christ as a ruled case, and undeniable principle inferreth thereon, *What God hath joyned together, let no man put asunder*: If *no man*, then nor wife, nor husband himselfe.

Matth.19.6.

2. Such is the *Nature* of the matrimoniall bond as it maketh of *two one*, and * more firmely bindeth them two together, then any other bond can bind any other two together: how then should they be *two* againe?

* See Treat.1. §.79,80.

§. 3. *Of Desertion.*

The vice contrary to matrimoniall unity is *Desertion*, when one of the maried couple through indignation of the true religion,

ligion, and utter deteſtation thereof, or ſome other like cauſe, ſhall apparently renounce all matrimoniall unity, and withdraw him or her ſelfe from all ſociety with the other, and live among Infidels, Idolaters, heretiques, or other ſuch perſecutors, as a faithfull Chriſtian with ſafety of life, or a good conſcience, cannot abide among; and though all good meanes that can bee thought of be uſed to reclaime the party ſo departed, yet nothing will prevaile, but obſtinatly perſiſteth in renouncing all matrimoniall fellowſhip.

This *Deſertion* is in the caſe of mariage ſo capitall, as it freeth the innocent party from any further ſeeking after the other. In which reſpect the Apoſtle ſaith, *If the unbeleeving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes*, 1 Cor. 7. 15. By bondage he meaneth matrimoniall ſubjection (by reaſon whereof in either of the maried perſons have power of their owne body, but one of the others.) Now they that are not under this bondage, are not bound to ſeeke after it. That *Deſertion* therefore on the delinquents part is ſuch a diſſolution of mariage, as freeth the innocent party from the bondage thereof.

In many reformed Churches beyond the ſeas *Deſertion* is accounted ſo farre to diſſolve the very bond of mariage, as liberty is given to the party forſaken to mary another: and it is alſo applied to other caſes then that which is above mentioned: as when an Infidel, Idolater, or Heretique ſhall depart from one of the true religion for other cauſes then hatred of religion: or when both man and wife having lived as Idolaters among Idolaters, one of them being converted to the true faith, leaveth his abode among Idolaters, and goeth to the profeſſors of the true faith, but can by no meanes get the other party to remove: or when one of the true religion ſhall depart from another of the ſame profeſſion, and will by no meanes be brought to live with the party ſo left, but openly manifeſteth peremptory obſtinacy, the matter being heard and adjudged by the Magiſtrate, the mariage bond may be broken; and liberty given to the party forſaken to mary another. But becauſe our Church hath no ſuch cuſtome, nor our law determined ſuch caſes, I leave them to the cuſtome of other Churches.

Infidelis diſcedens in matrimonium peccare dignoſcitur: itaq; non eſt ei fines ſervanda conjugij. Ambr. in 1 Cor. 7.

τὴν λύσιν ἐπίτροπον ποιεῖ.
Phot. in 1 Cor. 7
Luth. de matri.
Calv. epiſt. 227
Beza in lib. de Divort.
P. Martyr, in 1 Cor. 7. 13.
Melanct. in loc. de Conjug.
Zanchius de Oper. Dei lib. cap. 1.

§. 4. *Of*

§. 4. *Of matrimoniall Chaſtity.*

The ſecond neceſſary common-mutuall mariage-duty is *Matrimoniall chaſtity*. *Chaſtity* in a large extent is taken for all manner of purity in ſoule or body: in which reſpect the Apoſtle calleth the Church of God *a chaſte virgin*. But in the ſenſe wherein we here uſe it, it eſpecially appertaineth to the body: which is that vertue whereby *we poſſeſſe our veſſels* (to uſe the Apoſtles phraſe) *in holineſſe and honour*: or more plainely to our purpoſe, whereby we keepe our bodies undefiled.

2 Cor.11.2.

1 Theſſ.4.4.

Chaſtity thus reſtrained to the body is of { *Single life*, *Wedlocke*.

That of ſingle life is oppoſed to fornication: and it is either of ſuch as never were maried, (Such an one was Saint *Paul*, in which reſpect he wiſheth that all were as he, 1 Cor.7.7.) Or of ſuch as are lawfully freed from the bond of mariage. Such an one the Apoſtle calleth **a widow indeed*. Chaſtity of wedlocke is that vertue whereby parties maried, obſerving the lawfull and honeſt uſe of mariage, keep their bodies from being defiled with ſtrange fleſh: thus the Apoſtle commandeth *wives* to be *chaſte*, Tit.2.5. So as [a] they that keep the lawes of wedlock are as chaſte as they that containe.

* ὄντως χήρα. 1 Tim.5.5.

[a] *Paphnutius congreſſum cum legitima uxore caſtitatem eſſe dicebat Socr. hiſt. Eccl.1. cap.11.*

[a] *Qui leges conjugij ſervat homini continenti par ſit. Greg. Naz. Cygn. Carm.*

Here by the way note the dotage of our adverſaries, who think there is no chaſtity, but of ſingle perſons: whereupon in their ſpeeches and writings [b] they oppoſe chaſtity and matrimony one to another, as two contraries.

[b] *Clerici caſtitatem profeſſi matrimonium contrahere non poſſunt. Concil. Trid §.24. Can.9. Siricius & Innocentius 3 Gratian. Decr. diſtinct.31.32. 1 Cor.7.5.*

Some of their holy Fathers and Popes, and thoſe not the leaſt learned, nor of worſt note among them, have inferred by their arguments againſt Prieſts mariage, that *Mariage is a living in the fleſh, a ſowing to the fleſh, a pollution of the fleſh*. To that purpoſe Saint *Pauls* advice to man and wife to abſtaine, that they may give themſelves to faſting and prayer, is urged: but directly contrary to the intent of the Apoſtle. For,

[a] σχολάζητε. *Non dixit ſimpliciter ut oretis, ſed ut vacetis orationi: ac ſi rem impeditam, non coinquinet. Chryſ. in 1 Cor.7. hom.19*

1. He ſpeaketh there of extraordinary humiliation. 2. He interpoſeth this limitation, *for a time*. 3. He ſaith not ſimply, *that ye may pray*, but *that yee may give your ſelves* (or have * leaſure) *to prayer*: as if it did onely hinder, but not pollute prayer.

But

But how can the forenamed ſpots and blots of mariage ſtand with that beauty and glory wherewith the Apoſtle ſetteth it forth in theſe words, *Mariage is honourable in all*, Heb.13.4. If mariage were as Papiſts ſet it forth to be, the *mariage-bed* were very unfitly called *a bed undefiled.*

Behold how contrary the ſpirits of Saint *Paul* and of their Popes were, I wot well, farre more contrary then chaſtity and matrimony.

But to returne to our matter, cleare it is, that maried perſons may be chaſte, and accordingly they ought to be chaſte. To which purpoſe the Apoſtle counſelling men and women, for avoiding fornication, to have wives and husbands, inferreth this particle OVVNE (*Let every man have his* OVVNE *wife, and every woman have her* OVVNE *husband*) whereby he implieth, that they ſhould not have to do with any other. That which * *Salomon* expreſſeth of an husband, by the rule of relation muſt be applied to a wife. As the man muſt be ſatisfied at all times in his wife, and even raviſht with her love; ſo muſt the woman be ſatisfied at all times in her husband, and even raviſht with his love. By the like rule the precept given to wives, *to be chaſte*, muſt husbands take as directed to themſelves alſo, and be *chaſte*. This duty did *Iſaak*, and *Rebekah* faithfully and mutually performe each to other.

1 *Cor.*7.2 ἰδιον. ἰδιον.

* *Prou* 5.19. See more of this Text in Treat.4. §.11.

*Tit.*2.5.

1. It was one maine end, why mariage (eſpecially ſince the fall of man) was ordained, to live *chaſtely*. This the Apoſtle implieth, where he ſaith, *to avoid fornication*, let every man have his own wife, and let every woman have her own husband. And againe, *If they cannot containe, let them marry.*

Reaſons for mariage-chaſtity.
1 Chaſtity one end of mariage.
1 *Cor.*7.2.
*Ibid verſ.*9.

2. By chaſtity is a godly ſeed preſerved on earth. By this reaſon doth the Prophet *Malachy* inforce this duty. For after he had ſaid, that the Lord *made one*, meaning of two one fleſh by mariage, hee inferreth this exhortation, *Therefore take heed to your ſpirit, and let none deale unfaithfully againſt the wife of his youth.*

2 By chaſtity a godly ſeed preſerved.
*Mal.*2.16.

3. An eſpeciall part of the honour of mariage conſiſteth in chaſtity: whereupon the Apoſtle having given this high commendation of mariage, that it is *honourable in all*, addeth this clauſe (*and the bed undefiled*) to ſhew the reaſon of that honour.

3 Chaſtity the honour of mariage.
*Heb.*13.4.

As

As if he had ſaid, Becauſe the mariage-bed is in it ſelfe a bed undefiled, mariage is therefore in it ſelfe honourable, and doth ſo far remaine honourable, as the bed remaineth undefiled.

§. 5. *Of Adultery.*

The vice contrary to matrimoniall chaſtity is *Adultery*, one of the moſt capitall vices in that eſtate: a vice whereby way is made for *Divorce*: as is cleare and evident by the determination of Chriſt himſelfe, concerning that point, firſt [a] propounded in his Sermon on the mount, and againe [b] repeated in his conference with the Phariſies, where condemning unjuſt divorces, he excepteth the divorce made for adultery.

And great reaſon there is thereof. For [c] the adulterer maketh himſelfe one fleſh with his harlot. Why then ſhould hee remaine to be one fleſh with his wife? *Two* (ſaith the law) *ſhall be one fleſh*: not three. The like may be ſaid of a wife committing adultery.

[a] *Mat 5 32.*
[b] *Mat. 19. 9.*
Chriſtus abadultera viro ſeparari permittit. Greg. Naz. Orat. 36.
Vir poſt fornication. in non eſt vir. Chryſ. hom. 19. in 1. Cor 7.
[c] *1 Cor 6. 16.*

§. 6. *Of pardoning adultery upon repentance.*

Queſt. Seeing by adultery juſt cauſe of divorce is given, may this fault upon the repentance of the delinquent perſon be ſo forgiven, as no divorce be ſought by the innocent perſon, but both continue to live together in wedlock as before?

Anſw. Though it be not meet in this caſe, to impoſe it as an inviolable law upon the innocent party, to retaine the delinquent, becauſe of repentance (for we have no direct and ſtrict warrant for it) yet I doubt not but they may ſo doe, if they will, and that without juſt exception to the contrary, they ought ſo to doe. For the law of divorce did not neceſſarily enjoyne any to ſue out the bill, but onely afforded them liberty to uſe that puniſhment if they ſaw cauſe. I doubt not but for warrant of this liberty, we may take Gods patterne, in retaining Churches and people after they have committed ſpirituall adultery: and Chriſts forgiving the woman that had committed adultery. For, [d] *Seeing Chriſt ſaid to an adultereſſe, I condemne thee not, goe and ſinne no more, who cannot conceive that an husband ought to forgive that which he ſeeth the Lord both of husband and wife hath forgiven: and that he ought not to account her an adultereſſe, whoſe*

[d] *Poſt quam Chriſtus ait adulteræ, nec ego te damnabo: vade, deinceps noli peccare, quis non intelligat, debere maritum ignoſcere quod videt ignoviſſe Dominum amborum: nec jam ſe debere adulteram dicere cujus pœnitentis crimen divina credit miſeratione deletam? Aug de adult. Conjug. lib 2 cap. 6.*

whose fault he beleeveth to be blotted out, by the mercy of God, upon her repentance?

§. 7. *Of the difference of adultery in a man, and in a wife.*

Quest. Is the bond of mariage as much violated on the mans part when he committeth adultery, as on the womans when she doth so?

Adultery as great a sin in a man as in his wife.

Lex Iul. de Adu't. l. 1. Orif. Codic. in l. Illust. Greg Sayr. Clau. reg. l. 9. c. 16.

More inconveniencies of a womans adultery, then a mans.

Answ. Though the ancient Romans and Canonists have aggravated the womans fault in this kinde farre above the mans, and given the man more priviledges then the woman, yet I see not how that difference in the sinne can stand with the tenour of Gods Word. I deny not but that more inconveniences may follow upon the womans default then upon the mans: as, greater infamy before men, worse disturbance of the family, more mistaking of legitimate, or illegitimate children, with the like. The man cannot so well know which be his owne children, as the woman; he may take base children to be his owne, and so cast the inheritance upon them; and suspect his owne to be basely borne, and so deprive them of their patrimony. But the woman is freed from all such mistakings. Yet in regard of the breach of wedlocke, and transgression against God, the sinne of either party is alike. Gods Word maketh no disparity betwixt them. At the beginning God said of them both, [a] *they two shall be one flesh*: not the woman onely with the man, but the man also with the woman is made *one flesh*. [b] Their power also over one another in this respect is alike. If on just occasion they abstaine, [c] it must be with mutuall consent. If the husband leave his wife, [d] she is as free, as he should be, if she left him. Accordingly the punishment which by Gods law was to be inflicted on Adulterers is the same, whether the man or the woman bee the delinquent, (Deut. 22. 22.) If difference be made, it is meet that adulterous husbands be so much the more severely punished by how much the more it appertaineth to them to excell in vertue, and to governe their wives by example.

[a] *Mat.* 19. 5.

[b] 1 *Cor.* 7. 3, 4.

[c] *Vers.* 5.

[d] *Vers.* 15.

Tanto gravius viros puniri oportet, quanto magis ad eos pertinet & virtute vincere, & exemplo regere fœminas. Aug. de adult. Conjug. l. 2. c. 8.

§. 8. *Of*

§. 8. *Of the hainousnesse of Adultery.*

But to returne to the discovery of the hainousnesse of Adultery, I finde no sin thorowout the whole Scripture so notoriously in the severall colours thereof set forth, as it is. For besides that it is [a] by name forbidden in the Decalogue, it is further expressly branded to be committed,

1. Against *each person in the holy Trinity*: the *Father* (whose [b] covenant is broken) the *Sonne* (whose [c] members are made the members of an harlot) and the *Holy Ghost* (whose [d] Temple is polluted.)

2. Against ones *neighbour*, as [e] the party with whom the sinne is committed (for this sinne cannot be committed singly by one alone) the *husband* and *wife* of each party ([f] who cannot rest contented with any satisfaction) the [g] *children* borne in adultery (whom they brand with an indelible character of infamy, and deprive of many priviledges that otherwise they might enjoy) the [h] *alliance* and *friends* of each party (to whom the griefe and disgrace of this foule sinne reacheth) the *whole family* appertaining to either of them (for [i] this is as a fire in an house) the *towne, citie*, and *nation* where such uncleane birds roost (for [k] all they lie open to the vengeance of God for this sin) and the very *Church of God* (the [l] holy seed whereof is by this sinne hindred.)

3. Against the *parties* themselves that commit this sinne, and that against their [m] soules, [n] bodies, [o] name, [p] goods, and all that appertaineth to them.

As this sinne is in it selfe a sinfull sinne, so by the bitter and cursed fruits which proceed from it, it is made out of measure sinfull. For

1. By it husbands and wives affection (which of all other ought to be the most inviolable) is so alienated, as seldome it is reconciled againe.

2. By it the goods of the family are much wasted: the adulterous husband spending that wherewith he should provide for his family, on his harlot: and the adulterous wife purloining what she can from her husband.

3. By it husbands and wives are stirred up to wish, and long

[a] 7. Commandement.

[b] *Pro.*2.17.
[c] 1 *Cor.*6-15.
[d] 1 *Cor.*6.19.

[e] *Gen.*34.31.

[f] *Prov.*6.35.

[g] *Gen.*38.10. *Iudg.*11.2. *Deut.*23.2.
[h] *Levit.*21.9. *Gen.*34.27. 2 *Sam.*13.28.
[i] *Iob* 31.12.
[k] 2 *Sam.*12.10. *Gen* 34.27. *Iudg.*20.10. *Hos.*4.3.
[l] *Mal.*2.15.
[m] *Pro.*6.32.
[n] 1 *Cor.*6.18.
[o] *Pro.*6.33.
[p] *Pro.*6.26.

The bitter fruits of Adultery.

long after one anothers death: and not onely inwardly in heart to wiſh it, but outwardly alſo in deed to practiſe it.

4. If from this ſinne there ariſe not a gauling and terrifying conſcience (as oft there doth) then (which is worſe) a ſeared conſcience, an hard heart, a reprobate ſenſe, and an impudent face.

Wherefore God accordingly deales with ſuch ſinners. In his ſoule [q] he *hateth them*: by his word he hath denounced many fearefull judgements againſt them, both in [r] this world, and in [s] the world to come (againſt no ſinne more.) This ſinne is reckoned to bee one of the moſt principall cauſes of the greateſt judgements that ever were inflicted in the world: as of the [t] generall deluge: of that [u] fire and brimſtone which deſtroyed *Sodome* and *Gomorrah*: of * Canaans ſpuing out her Inhabitants: of that [x] plague which deſtroyed in one day 24000. and of the [y] Iſraelites captivity, with the like: By all which we ſee that fearefull doome verified, [z] *Whoremongers and adulterers God will judge.* Now conſider what * *a fearefull thing it is to fall into the hands of the living God.*

Gods judgements againſt adultery.
[q] *Pro.22.14.*
[r] *Hoſ.4.2,3.*
[s] *Rev.21.8.*
[t] *Gen.6.2. &c.*
[u] *Ezek.16.50.*
* *Leuit.18.28.*
[x] *Num.25.9.*
[y] *Ier.5.7,8,9.*
[z] *Heb.13.4.*
* *Heb.10.31.*

§. 9. *Of remedies againſt Adultery, and in particular of* due benevolence, *and defect or of exceſſe therein.*

For preventing this hainous ſinne, (to omit many other remedies which Gods Word hath preſcribed, as [a] a diligent keeping of the *heart* (that luſtfull thoughts proceed not from thence) of the [b] *eyes* (that they wander not on the beauty or properneſſe of any ones perſon, or on laſcivious pictures, or any other like allurements) of the [c] *eares* (that they hearken not to any inticements of others) of the [d] *tongue* (that it utter no unchaſte and corrupt communication) of the [e] *lips* (that they delight not in wanton kiſſes) of the [f] *hands* (that they uſe no wanton dalliance) of the [g] *feet* (that they carry thee not too neere to the place where adultery may bee committed) of thy [h] *company* (that thou be not defiled with others wantonneſſe and uncleanneſſe) of thy [i] *diet* (that it be not immoderate) of thine [k] *apparell* (that it be not gariſh and laſcivious) of thy * *time* (that it be not vainly and idly ſpent) to omit, I ſay, theſe and other like remedies, One of the beſt remedies that can be preſcribed to maried perſons (next to an [l] awfull feare

[a] *Pro.6.25.*
[b] *Iob 31.1.*
[c] *Pro.7.21.*
[d] *Epheſ.5.3,4.*
[e] *Pro.7.13.*
[f] *Pro.6.29.*
[g] *Pro 7.25.*
[h] *Epheſ.5.7.*
[i] *Gen.19 33.*
[k] *Ezek.23.6, 15.40.*
* *2 Sam.11.2.*
[l] *Gen : 9. 9. Pro.2.16.*

feare of God, and a continuall ſetting of him before them, wher ſoever they are) is, that husband and wife mutually delight each in other, and maintaine a pure and fervent love betwixt themſelves, yeelding that [m] *due benevolence* one to another which is warranted and ſanctified by Gods Word, and ordained of God for this particular end. This *due benevolence* (as the Apoſtle ſtileth it) is one of the moſt proper and eſſentiall acts of mariage: and neceſſary for the maine and principall ends thereof: as for preſervation of chaſtity in ſuch as have not the gift of continency, for increaſing the world with a legitimate brood, and for linking the affections of the maried couple more firmely together. Theſe ends of mariage, at leaſt the two former, are made void without this duty be performed.

[m] 1 Cor. 7. 2, 3, 5, 9.

As it is called * *benevolence*, becauſe it muſt bee performed with good will and delight, willingly, readily and cheerefully; ſo it is ſaid to be * *due* becauſe it is a debt which the wife oweth to her husband, and he to her. [n] *For the wife hath not the power of her owne body, but the husband; and likewiſe alſo the husband hath not the power of his owne body but the wife.*

* ὑποσκελιζει.

[n] 1 Cor. 7. 4.

I have my warrant from the Apoſtle to preſcribe this duty as a remedy againſt adultery. For [o] *to avoid fornication*, he adviſeth man and wife to *render due benevolence* one to another. If then this queſtion be moved (*How will mariage keepe men and women from adultery?*) this anſwer out of the Apoſtles words may be given (*by rendring due benevolence*:) which he further inculcateth by declaring the miſchiefe that may follow upon the neglect of this duty, namely [p] *a caſting of themſelves into the ſnares of Satan.* Well might he preſſe this duty to that end, becauſe no other meanes is of like force: not faſting, nor watching, nor hard lodging, nor long travell, nor much labour, nor cold, nor ſolitarineſſe, nor any thing elſe. * Some that have by theſe meanes endeavoured much to beat downe their bodies, and ſubdue luſt (but neglected the forenamed remedy) have notwithſtanding felt luſt boiling in them.

[o] 1 Cor. 7. 2, 3.

[p] Verſe 5.

* *Dum ſolitudinis me deſerta vallarent, ardorem naturæ ferre non poteram: quem cum crebris jejunijs frangerē, mens cogitationibus æſtuabat.* Hier. ad Ruſt. Mon. Lege eundem ad Euſtoc. de cuſtod. virgin.

There are two extreames contrary to this duty. One in the *defect*: another in the *exceſſe*.

Defect therein is, when in caſe of need it is not required, or being required by the one, it is not yeelded by the other. Modeſty

destly is pretended by some for not requiring it: but in a duty so warrantable and needfull, pretence of modestly is (to speake the least) a signe of great infirmity, and a cause of much iniquity. To deny this duty being justly required, is to deny a due debt, and to give Satan great advantage. The punishment inflicted on *Onan*, (*Gen.* 38.9,10.) sheweth how great a wrong this is. From that punishment * the Hebrews gather that this sinne is a kind of murther. It is so much the more hainous when hatred, stoutnesse, niceness, feare of having too many children, or any other like respects, are the cause thereof.

Excesse is either in the *measure*, or in the *time*.

In the measure, when Husband or Wife is insatiable; provoking, rather then asswaging lust, and weakening their naturall vigor more then suppressing their unnaturall humor. Many husbands and wives are much oppressed by their bed-fellowes unsatiableness in this kind.

In the time, when it is against *Piety*, *Mercy*, or *Modesty*.

1. *Against Piety*, when no day, nor duty of Religion, no not extraordinary daies, and duties of humiliation, will make them forbeare. ¶ The Prophets bidding *the Bridegroom and bride go out of their chamber in the day of a Fast*, and † the Apostles *excepting of Praier and Fasting*, where he enjoyneth this duty of due benevolence, shew that in the time of a Fast it must bee forborne.

2. *Against Mercy*, when one of the maried couple being weake by sickness, paine, labour, travell, or any other like meanes, and through that weakenesse not well able to performe this duty, the other notwithstanding will have it performed. *I will have mercy and not sacrifice*, saith the Lord. Shall Gods Sacrifice give place to mercy, and shall not mans or womans lust? for so I may well terme this unseasonable desire.

Quest. What if an husband or wife continue so long sick, or otherwise weake, as the other cannot containe?

Answ. In such cases of necessity the body must be beaten down, and earnest praier made for the gift of continency: for assuredly the Lord who hath brought thee to that necessity, will give thee grace sufficient.

* *Hebræi inquiunt perinde ut homicidam reum esse qui temere semen profundit. Mer. in Gen. 38.9.*

¶ *Ioel* 2. 16.

† 1 *Cor.* 7. 5.

Hos. 6. 6.

3. *Against Modesty*, [f] when husbands require this duty in that time, which under the Law was called *the time of a Wives separation for her disease* (*Lev.* 15. 19. &c.) For what can be expected from such polluted copulation, but a leprous and loathsome generation? This kind of intemperancy is expressly forbidden (*Levit.* 18. 19.) and a capitall punishment inflicted on such as offended therein (*Levit.* 20. 18.) Abstinence in this time is set in the catalogue of those notes which declare a man to be righteous (*Ezek.* 18. 6.) and the contrary intemperancy is put in the roll of such abominations as provoked God to spue out the Canaanits (*Lev.* 18. 28.) & to forsake his own inheritance.

To this kind of intemperancy * some refer a mans knowing of his wife after she hath conceived with child. But I find no such matter condemned in Gods Word: neither dare I make that a sin which is not there condemned. [t] Certaine Sectaries among the Iewes are branded for this error.

1. *Object.* No other creature will so do: so as it may seeme to be against nature.

Answ. 1. I deny the argument: though some forbeare, yet all doe not.

2. I deny the consequence: for other creatures are not so tied one male to one female, as an husband to his owne wife. * Besides, that which beasts by nature are tied unto, must be left to mans discretion.

2. *Object.* After a woman hath once conceived, no more conceptions can be expected, till she be delivered.

Answ. Conception is not the only end of this duty: for it is to be rendred to such as are barren and after wives have left bearing.

Quest. What if the wife give suck to her child, ought not her husband then to forbeare?

Ans. Because giving suck is a mothers duty, & hindred by breeding and bearing another child, man ought to do what he can to containe for that time: yet dare I not make this as an inviolable law for man & wife to deny due benevolence each to other, all the time that the wife giveth suck.

§. 10. *Of mutuall love betwixt man and wife.*

Hitherto of those common-mutuall duties which tend to the per-

[f] *Quo tempore si vir coierit cum muliere, dicuntur concepti fœtus vitium seminis trahere: ita ut leprosi & elephantiaci ex hac conceptione nascantur. Hie. in Lam. 1. Ezek. 22. 10.*

* *Aug. de bon. conjug. c. 6. Ambros 1 Cor. 7.*

[t] *Nemo Essenorum cum pregnante concubit. Ioseph de bel. Iud. l. 2. c. 7.*

* *Quod in bestiis ipsa naturæ jure præscriptū est, ut pregnantes ad partum usq; non coeant, hoc in hominibus scilt arbitrio relictū. Hier. in Eph. 5. Sanchez de Matr. l. 9 disp. 21, 22. agit de petendo & reddendo debito quando mēstruū est: & tempore pregnationis & dum infans lactatur.*

preſervation of the very *being* of mariage, and are in that reſpect abſolutely neceſſary. The other common-mutuall duties (though they be not of ſo abſolute neceſſity as the former) are in their kind neceſſary for the good eſtate of mariage, and for the better preſerving of that knot: ſo as, if they be not performed, the end & right uſe of mariage will be perverted, and that eſtate made uncomfortable, and very burdenſome. The firſt of theſe is *Love*. A loving mutuall affection muſt paſſe betwixt husband and wife, or elſe no duty will be well performed. This is the ground of all the reſt. In ſome reſpects *Love* is proper and peculiar to an husband, as * I purpoſe to ſhew when I come to ſpeake of an husbands particular duties. But *Love* is alſo required of wives, and they are commanded to be *lovers of their husbands*, as well as husbands *to love their wives*: ſo as it is a common-mutuall dury belonging to husband and wife too: and that is true wedlock, when man & wife are linked together by the bond of love. Vnder *love* all other duties are compriſed: for without it no duty can be well performed. [a] *Love is the fulfilling of the Law*, that is, the very life of all thoſe duties which the law requireth. It is the [b] *bond of perfection*, which bindeth together all thoſe duties that paſſe betwixt party and party. Where *Love* aboundeth, there all duties will readily and cheerefully be performed. Where *love* is wanting, there every duty will either be altogether neglected, or ſo careleſſy performed, that as good not to be performed at all: in which reſpect the Apoſtle willeth, that *all things be done in love: Love*, as it provoketh the party in whom it ruleth to do all the good it can; ſo it ſtirreth up the party loved to repay good for good. It is like fire, which is not only hot in it ſelfe, but alſo conveieth heat into that which is neere it: whence ariſeth a reflection of heat from one to another. Note how admirably this is ſet forth betwixt Chriſt and his Spouſe in the *Song of Salomon*: and it is further manifeſted in the examples of all good husbands and wives noted in the Scripture: they did mutually beare a very loving affection one to another.

Though *Love* be a generall duty which every one oweth to another, even to his enemy, yet the neerer that God hath linked any together, the more are they bound to this duty: and the more muſt they abound therein. But of all others are * man and

* Treat. 4. §. 2.

Ambroſius. Tit. 2. 4. Col. 3 19. Hoc verum eſt conjugii, quando vinculo charitatis ſunt concatenati Chryſ. hom. 45 in Gen.

[a] *Rom. 13. 10.*

[b] *Col. 3. 14.*

1 Cor. 16. 14.

Mat. 5. 44.

* Treat. 1. §. 79, 80.

and wife moſt neerely and firmly linked together. Of all others therefore are they moſt bound hereunto, and that in the higheſt degree that may be, even like to *Ionathans* love, who *loved David as his owne ſoule*. *Salomon* ſaith, *He that findeth a wife findeth a good thing, and obtaineth favour of the Lord*: which by the rule of relation is alſo true of an husband, *She that findeth an husband findeth a good thing, and obtaineth favour of the Lord.* Man and wife therefore are each to other an eſpeciall pledge of Gods favour, and in this reſpect above all others under God to be loved. If this be the ground (as it ought to bee) of their mutuall love, their love will be fervent and conſtant. Neither will the want, or withering of any outward allurements, as beauty, perſonage, parentage, friends, riches, honours, or the like, withhold, or with-draw, extinguiſh or extenuate their love: neither will any excellencies of Nature or Grace in other husbands and wives draw their hearts from their own to thoſe other: nor yet will the love of a former yoke-fellow dead and gone, any whit leſſen the love of the living mate.

1 *Sam.* 18. 1. *Pro.* 18. 22.

That which in Treat. 4. §. 2. 9. 11. *is ſpoken of an Husbands love and intire affection, may alſo be applied in ſome reſpects to a Wife: and ſo ſerve to amplifie this common mutuall duty of love.*

This inſtance I have the rather mentioned, becauſe in many, who are farre from ſetting their affection on ſtrange fleſh, their love of a former husband or wife departed is ſo faſt fixed in their heart, as they can never againe ſo intirely love any other. They who are ſo minded are not fit to be joyned with another yoke-fellow after they are looſed from one. If they mary againe, and manifeſt ſuch a mind, they plainly ſhew that they reſpect this or that perſon more then Gods ordinance. By Gods ordinance man and wife are no longer bound one to another then they live together. Death is an abſolute diremption, and maketh an utter diſſolution of the mariage-bond. *If the Man be dead, the Wife is delivered from the Law of the man, ſo as ſhee may take another man.* Which liberty is alſo given to the man. Being now free, if they mary another (that other being now a true Husband or Wife) their love muſt be as intire to that other

Love of after venters to be as intire as of former.

Ille meos primus qui me ſibi junxit, amores Abſtulit: ille habeat ſecum ſervetq; ſepulchro. Virgil. Aeneid. 4

Rom. 7. 2. 3.

other, as it was to the former; yea, and more intire, if there were any defect in the former. For as Children maried out of their Parents House, must not retaine such a love of their Parents as shall swallow up their love of the party to whom they are maried, but must according to the Law, leave Father and Mother, and cleave to their yoke-fellow: so neither must the love of a former Husband or Wife bee predominant when they are maried to another. This other must be as close cleaved unto, as if they had never beene joyned to a former. The living Husband or Wife is the present pledge of Gods favour. He is now thine *owne* Husband: and she is now thine *owne* Wife: and not the party that is dead. I deny not but the memory of a vertuous Husband or Wife, ought to be precious to the surviving party: for *the memoriall of the just is blessed*: But as the vertue of a person deceased, may not be buried with the dead corpes: so neither may the person be kept above ground with the memory of his or her vertue: which after a sort is done, when love of the party deceased, either taketh away, or extenuateth the love of the living. This is to give dominion to the dead over the living: which is more then the Law enjoyneth. Prv.10.7.

§. 11. *Of Husbands and wives mutuall hatred, contrary to love.*

There is a generation of so crabbed and crooked a disposition, as they cannot love, but rather hate one another, because they are Man and Wife: for many Husbands having Wives, and Wives Husbands every way worthy to be loved, will notwithstanding say to the astonishment of the hearers, *I have indeed a good Husband*, or *I have a good Wife*: *but I cannot love him*, or *I cannot love her*: and being demanded a reason, sticke not openly and impudently to reply, *I thinke I could love him if hee were not mine Husband*, or *I thinke I could love her if shee were not my Wife*. O more then monstrous impudency! is not this directly to oppose against Gods ordinance, and against that order which hee hath set betwixt Man and Woman? Is it not to trample under foot Gods favour? Though there were nothing else to move love but this, that *See Treat.3. §.1. & Treat. 4. § 10.

such an one is thine Husband, or *such a name is thy Wife*, yet this should be motive enough, and shall this be the ground of thine hatred? Assuredly such a spirit is a plaine diabolicall spirit, contrary to that spirit which is from above; and if it be not cast out, it will cast those whom it possesseth into the fire of Hell.

§. 12. *Of mutuall peace betwixt Man and Wife.*

Among other meanes of maintaining an inward loving affection betwixt Man and Wife; *outward mutuall peace*, concord, and agreement, is one of the principall. Whereupon the Apostle exhorteth to *keepe the unity of the Spirit in the bond of peace.* For peace is a bond that tieth one to another, and maketh them to be as one, even one in spirit: as on the contrary side, outward discord disunites mens spirits. We are enjoyned to *follow peace with all men*: how much more of all persons ought Husbands to have peace with their Wives, and Wives with their Husbands? they are neerer then Brothers and Sisters. Behold then how good and pleasant a thing it is for them to dwell together in unity. * Dwell together they must: but without peace there is no dwelling together: *It is better to dwell in a corner of the house-top, then with a contentious woman in a wide house.* Persons at variance were farre better be out of sight and place, then present together. Out of sight and place Man and Wife must not be, at peace therefore they must be. Mutuall peace betwixt them is a great refreshing to their mindes, being beaten with the discords of others. It is said that a Wife is in this respect as an Haven to Man (how much more Man to his Wife?) If the Haven be calme, and free from stormes and tempests, what a refreshing will it be to the Mariner that hath beene tossed in the sea with windes and waves?

Ephes. 4. 3.

Heb. 12. 14.

*§. 14.

Pro. 21. 9.

Portus est mulier, & maximum securitatis remedium. Si ventis & fluctibus portus liberaveris ex foro reversus trãquille vives Chrys. hom. 26. in 1 Cor. 11.

Directions for maintaining peace betwixt Man & Wife.

For maintaining peace,

1. All offences so much as possibly may be must be avoided. The Husband must be watchfull over himselfe that he give no offence to his Wife: and so the Wife on the other side. Offences cause contentions.

1. Avoid offence.

2. When an offence is given by the one party, it must not be taken by the other; but rather passed by; and then will not peace be broken. The second blow makes the fray. When one is first angry

2. Take not offence.

angry, the other must beare with that infirmity, that the like may be done to that other in a like case.

3. If both be incensed together, the fire is like to be the greater: with the greater speed therefore must they both labour to put it out. Wrath must not lie in bed with two such bed-fellowes: neither may they part beds for wrath sake. That this fire may be the sooner quenched, they must both strive first to offer reconciliation. Theirs is the glory who do first begin, for they are most properly the *blessed peace-makers*. Not to accept peace when it is offered, is more then heathenish: but when Wrath is incensed, to seeke atonement, is the duty of a Christian, and a grace that commeth from above.

Iram fratris tunc portabis cum tu adversus eum non irascaris, ut tur sum tempore quo ex ira praeoccupaverit ille te lenitate & tranquillitate supportet. Aug. de Verb. Apost. Serm. 21

3. Offer reconciliation. Eph. 4. 26. Mat. 5. 9.

4. Children, servants, nor any other in the family must bee bolstred up by the one against the other. The mans partaking with any of the house against his wife, or the wives against her Husband, is an usuall cause of contention betwixt Man and Wife.

4. Take no part with others.

5. They must forbeare to twit one another in the teeth with the Husbands or Wives of other persons: or with their owne former husbands or wives (in case they have had any before.) Comparisons in this kind are very odious. They stir up much passion, and cause great contentions.

5. Make not comparisons.

6. Above all, they must take heed of rash and unjust jealousie, which is the bane of marriage, and greatest cause of discontent that can be given betwixt man and wife. Iealous persons are ready to picke quarrels, and to seeke occasions of discord: they will take every word, looke, action, and motion, in the worse part, and so take offence where none is given: When jealousie is once kindled, it is as a flaming fire that can hardly be put out. It maketh the party whom it possesseth implacable.

6. Be not jealous. Pro. 6. 34. 35.

7. In all things that may stand with a good conscience they must endeavour to please one another: and either of them suffer their owne will to be crossed, rather then discontent to be given to the other. Saint *Paul* noteth this as a common-mutuall duty belonging to them both, and expresseth their care thereof under a word that signifieth more then ordinary care, and implieth a *dividing of the mind* into divers thoughts, casting this way, and that way, and every way how to give best content.

7. Please one another. 1 Cor. 7. 33, 34

μεμερισται και ἡ γυνὴ καὶ ἡ παρθένος.

§.13. *Of contentions betwixt Man and Wife.*

Contrary to mutuall peace, are *contentions* betwixt Man and Wife: which are too frequent in moſt families, and by which the common good is much hindered. Diſcord betwixt Man and Wife in a houſe, is as contention betwixt the Maſter and Pilot in a ſhip: may not great danger, and much miſchiefe be thence juſtly feared? We heard before that Man to his Wife, and ſhe to him, is as an haven. Now by experience we find, that if the haven be tempeſtuous it is much more troubleſome and dangerous to the Mariner then the wide Sea. Wherefore let Man and Wife be of the ſame mind one to another as *Abraham* was to *Lot*, and when occaſions of diſcord are offered, ſay, *Let there bee no ſtrife betwixt thee and me, for we are Man and Wife: no more two, but one fleſh.*

Cum vir & uxor domi diſſentiunt, nihilo melius navi jactata domus illa diſponitur, cum gubernator adverſus prorę directorem diſſentiat. Chryſ. loc. citat.

Gen.13 8.

§.14 *Of Husbands and Wives dwelling together.*

From a mutuall affection of *love* proceedeth *a mutuall provident care* in Husband and Wife one for another. In handling whereof we will firſt note the *meanes* whereby their mutuall providence may be the better effected and manifeſted, and then the *matter* whereabout it muſt bee converſant. The meanes in one word is *cohabitation*. For a duty it is that Man and Wife dwell together. The phraſe uſed in ſetting out the Womans creation (he *built* a woman, whereby the erecting of a familie is intimated) imp'ieth as much: ſo doth the Law of mariage whereby man is enjoyned to *leave Father and Mother, and to cleave unto his Wife*, that is, to goe out of his Fathers houſe, and to dwell with his Wife: and ſo doth this phraſe (*forget thy Fathers Houſe*) taken from the duty of a Wife and Myſtically applyed to the Church. Saint *Peter* expreſly chargeth Husbands to *dwell with their Wives*: and Saint *Paul* layeth it to the charge both of Husbands and Wives not to leave one another, but to dwell together, yea though the one be an infidell. Surely it was conſcience of this duty which made the [e] Levite to goe after his wife, that went away from him, to bring her home againe: and which made [f] *Iacobs* wives to leave their fathers houſe, and goe with their husband. *The word under which Saint

Vide Muſc. in Gen 2.22.
See Treat.1. §.79.
Gen.2.24.

Pſal.45.10.

1 Pet.3.7.
1 Cor.7.12,13.

[e] *Iudg 19.3.*

[f] *Gen.31.14.*
* ενπαρρησια.

Saint *Peter* comprifeth this duty is a title appropriated to an husband: and an anſwerable title is appropriated to a wife: from which the notation of our two uſuall Engliſh words (*husband*, *housewife*) doth not much differ.

1 *Pet.* 3.7. συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμήν.

The power which the one hath of the others body, and the advantage which by living aſunder, they give unto *Satan*, (both of which are expreſly noted, 1 *Cor.* 7.4,5.) doe ſhew the neceſſity of this duty: and the many benefits ariſing from thence doe further preſſe the equity of it. By Husbands and Wives dwelling together all mariage duties are better performed: mutuall love is better bred, preſerved, and increaſed: the good gifts of either of them are better obſerved by the other: better helpe and ſuccour is mutually by each afforded to the other: and in fine, they are made more capable of doing good one to another, and of receiving good one from another. Why then ſhould they have any mind of living aſunder, unleſſe they bee forced by extraordinary occaſions, as captivity, cloſe impriſonment, contagious ſicknes, and ſuch like, which are no faults of theirs, but croſſes to be borne with griefe, and inſtant prayer, together with al other good meanes to be uſed to bring them together againe? Yea if the impriſonment, baniſhment, or other like kind of abſence, bee ſuch as one may, if they will, come at the other, the party that is free ought to come to the other, if at leaſt that other require it.

Reaſons for cohabitation.

Benefits of cohabitation.

D. *Fulke* againſt *Rhem.* on 1. *Cor.* 7. § 6.

§. 15. *Of the reſpects for which Man and Wife may for a time live aſunder.*

Queſt. May there be any juſt cauſes for man and wife willingly to live aſunder?

Anſw. There can nor ought to be any cauſe of utter relinquiſhing one another, which is a kind of * *deſertion*: but for living aſunder for a time there may be juſt cauſe, as

* § 3.

1. *Weighty and urgent affaires* which concerne the good of the Church, or Common-wealth: as when a man is ſent forth to Warre, or on an Ambaſſage (in which caſe though he may take his Wife with him, yet is he not neceſſarily bound thereto, eſpecially if the place whither he is ſent be farre off, the paſſage

passage thereto difficult and dangerous, and his abode there not long.) When [b] *Reuben, Gad,* and halfe the tribe of *Manasseh* passed over Iordan to helpe their brethren in their battels against the Canaanites, they left their wives behind them in their families: [c] when *Vriah* went to warre, he left his wife at home: and [d] when *Moses* was to bring Israel out of Egypt, his wife remained at her fathers house.

[b] *Numb.32.26, 27.*
[c] *2 Sam.11.3,6*
[d] *Exod.18.2.*

2. *Maine duties of their particular calling*: as of *Mariners*, who are oft to be on the sea: *Merchants* who trade in other countries: *Lawyers* who attend publike places of justice: *Courtiers* who in their months, or quarters, attend their Prince: *Keepers* of women in child-bed, and sicke persons: and other *Nurses*.

Provided alwaies that in these, and other like cases, there be a joynt and mutuall consent of both parties; for if man and wife may not defraud one another for a time to give themselves to fasting and prayer, *without consent*: much lesse may they for lighter occasions live any time asunder without consent.

Absence, 1. not without consent.
1 *Cor.7.5.*
2. Nor with delight.
Si vir ad peregrina contenderit, nullalonginquitas, nulla absentia complacitã minuat charitatem.
Amb.Hexam. l.3.c.7.
Si quis dixerit Ecclesiã errare cum ob multas causas separationem inter conjuges quoad thorum, seu cohabitationem ad certum, incertumve tempus fieri posse decernit, Anathema sit.
Concil.Trid. §.24.can.8.
* *Bellarm. de Matrim.l.1.c. 14.*

Provided also that they take no delight to live asunder, but rather be grieved that they are forced so to doe: and in testimony therof to take all occasions that they can to manifest their longing desire one after another by letters, messages, tokens, and other like kindnesses: and to returne with all the speed they can. No distance, or absence ought any whit to diminish their mutuall love.

§.16. *Of the errour of Papists about man and wifes separation.*

Contrary to the duty of *Cohabitation* is the doctrine of Papists, whereby they teach, that

Separation may bee made betwixt man and wife for many causes from bed, or cohabitation, for a certaine or uncertaine time. The Councell of Trent is bold to denounce *Anathema* against such as say, *the Church erreth therein.* If the many causes which they alledge, besides adultery, be well weighed, we shall find them without all warrant of Gods Word. * They draw them to two heads, 1. *Mutuall consent.* 2. *Demerit.*

By consent (say they) *of both parties maried, to attaine a greater & perfecter estate, mariage consummate may be loosed from bed and cohabitation.*

Answ.

Answ. 1. In mariage there is *a Covenant of God*, (*Prov.* 2. 17) as well as of the two parties: the consent therefore of parties is not sufficient to breake it.

2. No estate in this world can be greater or perfecter then is meet for maried persons. *Adam* and *Eve* in their best estate were maried: and now is *mariage honorable in all.* *Heb.* 13. 4.

3. The estates which they count more perfect, are either such as are not in mans power *(as perpetuall continency)* or such as may beas well performed by maried persons as by single persons, (as *Ecclesiasticall functions)* if at least they be such as are warranted by Gods Word. High Priests, and other Priests, all sorts of Levites, extraordinary Prophets and Apostles were maried. What greater functions then these?

The causes which for *demerit* they say make a separation, are 1. *Adultery.* 2. *Departing from the Catholike faith.* 3. *Soliciting or impelling unto sinne.*

Concerning * *Adultery*, we deny not, but that it giveth just cause of divorce: but withall we say (as [a] we have good warrant from Christs words) that it is the only cause of just divorce. For to make a separation for *departing from the Catholike faith*, is directly contrary to S. *Pauls* and Saint *Peters* doctrine, 1 *Cor.* 7. 12, 13, 14. 1 *Pet.* 3. 1. *Fidei gratia uxorem ne ejicias. Chrys. hom. 19. in 1 Cor 7.*

As for *soliciting and impelling unto sin*, though it may be cause to move an husband or a wife to walke more warily and wisely, and in extremity to avoid society for a time, or to complaine to the Magistrate for relefe, who may see it meet to lay the delinquent person in prison, or else otherwise keepe them asunder till that delinquent be reclaimed and brought to a better mind: yet is it not sufficient cause finally to dissolve mariage in regard of bed and cohabitation. *Si ferus moribus sit conjux, perferat illum uxor, nec ullam ob causam societatem, vinculumq; dissolvere patiatur. Basil. Hexam. hom. 7.*

They urge that *if the right eye cause to offend, it must be plucked out.* *Mat.* 5. 29.

Answ. 1. That is but a metaphor, and may sundry other wayes be applyed.

2. The words are not simply, but by way of comparison to bee taken, *rather plucke it out, then to bee made to stumble thereby.*

3. *Plucking out*, applied to the point in hand, may be by many other

* See §. 5.

[a] *Mat.* 5. 32.

other wayes, then by diſſolving mariage.

Mat.5.32. 4. That generall inhibition (*whoſoever ſhall put away his wife, cauſeth her to commit adultery*) reſtrained only with the exception of fornication, admitteth neither this, nor any other ſuch cauſe of diſſolving mariage.

§. 17. *Of Husbands and Wives unlawfull abſenting themſelves one from another.*

Contrary alſo to the forenamed duty of *cohabitation*, is the practiſe of many men, who living themſelves in one place (ſuppoſe at *London*) ſend their wives unto ſome country houſe, and there even mew them up, as Hawkes, never caring to come at them, but are then moſt merry, when their wives are fartheſt off. If their wives live at home, they will be abroad, mealing and lodging where their wives ſhall not know: their owne houſe is a priſon to them: they are not well, but when they are out of it. Of the like lewd conceit and practiſe are many wives, who on no other occaſion then meere lightneſſe, being eager in purſuing their pleaſures, and ſatisfying their luſts, gad out of their owne houſes in the day, lye out of them in the night, and remaine in other company dayes and nights: or at leaſt are glad when their husbands have occaſion to be from home; not unlike to the light huſwife which *Salomon* deſcribeth, *Pro.7.10.* &c. I ſpeake of matters too famous, or rather infamous. I would there were no juſt cauſe to taxe this lightneſſe. But let ſuch as deſire to approve themſelves to God or man, take heed of theſe hainous and more then heatheniſh vices. *Though Iſrael play the harlot, yet let not Iudah offend.* *Hoſ.4.15.*

Man and wives fault in parting roomes and beds in the ſame houſe.

Too neere to the forenamed kind of unlawfull ſeparation doe they come, who though they live both in one houſe, yet make that houſe by their eſtranging themſelves one from another as two houſes: the man abiding in one end therof, his wife in another; and ſo have their ſeverall roomes, ſeverall tables, ſeverall ſervants, all ſeverall. Or if the ſtraitneſſe of their houſe will not ſuffer them ſo to part other roomes, yet they will have ſeverall bed-chambers, or at leaſt ſeverall beds: ſo as they that ſhall call them bed-fellowes, ſhall but nicke-name them. Thus they rob each other of that due benevolence which they mutually

owe

owe one to another, they expoſe themſelves to the Divels ſnares, they more and more eſtrange their hearts one from another, and deprive themſelves of ſuch mutuall comforts and helpes, as by matrimoniall ſociety they might affoord to, and receive from one another.

§. 18. *Of Husbands and Wives mutuall Prayers.*

The *matter* whereabout Husbands and Wives mutuall providence ought to be converſant, is in generall the *good* of one another; that each of them doe that for the other, which *Salomon* in particular applieth to a wife, viz. *good and not evill all the daies of their life.* Now the good of man extendeth to his *ſoule, body, good name and goods.* *Pro.* 31. 12.

A generall duty tending to the good of all theſe is *Prayer*. S. *Peter* requireth ſuch a cariage of man and wife one towards another, as *their praiers be not hindred*: whereby he taketh it for grant: that praier is a mutuall duty which one oweth to the other: which duty *Iſaak* performed for his wife. Herein may man and wife be helpefull each to other in all things needfull to either of them: for it is the meanes which God in wiſedome hath ſanctified for the obtaining of every needfull bleſſing for our ſelves or others. By many it is counted but a ſlight duty and of ſmall uſe; but the truth is, that to performe it aright, in truth and faith, is both difficult in the deed, and powerfull in the effect. It is the beſt duty that one can performe for another, and the leaſt to be neglected. We heard before, that *Iſaak* praied for his wife; and to ſhew the good he did to her thereby, it is noted, that *the Lord was intreated of him*: ſo as ſhe being *barren* before, by that meanes *conceived*. All the phyſick in the world could not have done her ſo much good. [a] *Alwaies* therefore, [b] *without ceaſing* is this duty to be performed. Whenſoever man and wife make any praier, therein they muſt be mindfull of one another: yea and oft muſt they of purpoſe take occaſion to make praiers in ſpeciall one for another: and that both in abſence, and alſo in preſence of one another.

Prayer a mutuall duty. 1 *Pet.* 3. 7.

Gen. 25. 21.

Mat. 7. 7. *Iam.* 5. 16.

Gen. 25. 21.

[a] πάντοτε. *Luk.* 18. 1.
[b] ἀδιαλείπτως. 1 *Theſ.* 5. 17.

This latter doth eſpecially concerne the husband, who is as a Prieſt unto his wife, and ought to be her mouth to God when they two are together: yet I doubt not, but that the wife may pray

pray in the husbands presence when they two are alone, either for *triall* (that he may have knowledge of her ability and gift in that kind, or for *helpe* (if the wife be much better able to performe that duty then the man is, as many wives are.) Not without cause therefore have I reckoned this among common-mutuall duties.

§. 19. *Of the things for which Husbands and Wives are to pray alone.*

There are sundry needfull blessings which husbands and wives are to pray for that appertaine only to themselves, and are most meete to be mentioned in private prayer betwixt themselves, as

1. That as they two are *one flesh*, so they may be also *one spirit*; that their hearts may be as one, knit together by a true, spirituall, matrimoniall love: alwaies delighting one in another, ever helpfull one to another, and ready with all willingnesse and cheerefulnesse to performe all those duties which they owe one to another.

2. That their mariage-bed may be sanctified: and as it is by Gods ordinance, so it may remaine to them by their well using it, *a bed undefiled*. There is no other thing, for which mutuall prayer in private betwixt man and wife is more needfull: and that so much the rather, because of the naturall heat of lust which is in most: which if it be not by prayer (the best meanes for that purpose) asswaged, it may prove a defilemẽt of the undefiled bed, and man and wife become adulterers one to another. As other things, so this also is *sanctified by the Word and Prayer*. The *Word* giveth a warrant and direction for the use of it: *praier* both seasoneth it, and procureth a blessing upon it.

Intemperans in conjugio quid aliud nisi quidã adulter uxoris est? Aug. ex Ambr. contr. Iulian. l. 2.

3. That they may have children, and those such as may be heires of salvation, and live in this world to their owne and others good: that they may be comely and well proportioned children: nor ideots in understanding, nor monsters in bodily shape, nor yet lewd and infamous in their lives: which could not but be a griefe to their parents, and might also open the mouths of the wicked against them.

4 That

4. That God would give them competency of this Worlds goods, and other good meanes well to nourish, nurture, and place forth their children: and a sufficiency for the maintenance of their family, and of that estate wherein God setteth them.

5. That such needfull gifts and graces as are wanting in either of them may be wrought: and such vices and infirmities as they are subject unto may be redressed.

These and many other like things give occasion to man and wife in speciall manner to pray one for another, and one with another.

§. 20. *Of Husbands and Wives hatefull imprecations and wishes one against another.*

Contrary to that holy and heavenly duty of praier are those direfull and hellish imprecations and execrations, which ordinarily do passe out of the mouths of many husbands and wives against one another (and that many times for very light occasions) cursing the day that ever they knew one another, & wishing that one of them had beene under the ground before they came together. Most odious are these and such like execrations in any mans mouth, but more then most odious in the mouth of man & wife against one another.

Many who for outward shame forbeare to belch forth such rotten stinking speech, make small conscience of wishing the like in their hearts. If an husband be any whit harsh, and a wife shrewish: or if thorow sickness, or any other like occasion they seeme burdensome each to other: or if any dislike of one arise in the heart of the other: or if their hearts be set upon others: or if the survivor be to carry away the goods and lands, their hearts will be filled with a thousand wishes of one anothers death. Yea, many times such as have very good husbands or wives, without any shew of reason (only thorow an inward corruption of their heart, and malicious instigation of Satan, not taking notice of their own good) are ready to wish they were in heaven: making thereby a pretence of their eternall blisse to whom they so wish, whereas indeed their onely desire is to be loosed and freed from them. God oft meetes with such wicked wishers (wherby he sheweth how hateful such wishes are to him) for

for ſomtimes according to their wiſh he taketh away good huſbands and wives from thoſe that are evill: and when they are gone he maketh their loſſe to be ſo ſenſibly felt, as thoſe ungodly wiſhers do, (as we ſpeake) in every veine of their heart repent them of their raſh wiſhes. Yea, to aggravate their wretchedneſſe the more, he giveth them ſuch crabbed and perverſe husbands, and wives in the roome and ſtead of thoſe good ones (for ſeldom comes a better) as they are forced with many deepe ſighs and groanes to wiſh (but all in vaine) their former wives and huſbands alive againe, and ſo to verify the proverbe, *A good thing is not ſo well diſcerned by enjoying, as by wanting it.* Sometimes againe God in anger croſſeth their wiſhes, and firſt taketh away the wiſhers of others death: or elſe prolongeth the life of both to their greater vexation.

Quàm chara ſint carendo intelligunt. Cic. in Orator.
Amicitiæ quid haberent voluptatis carendo magis intellexi quàm fruendo. Idem in oration. poſt red.

§. 21. *Of Husbands and Wives neglect of mutuall praier.*

The very neglect of mutuall prayer in husbands and wives for each other, is alſo a ſin contrary to the forenamed duty of praier: whereof if all that are guilty were as well knowne to man as to God, how many unkind husbands and wives careleſſe of one anothers good would be noted, more then are? Rare are thoſe huſbands and wives, that have their ſeaſons to pray alone together one with another, if ever they pray one for another. Though in outward complements they may ſeem very kind, and in the outward things of this world, very provident, yet if they pray not one for another, they are neither kind, nor provident. Hearty, fervent, frequent praier is the greateſt token of kindneſſe, and beſt part of providence that can be.

§. 22. *Of Husbands and Wives mutuall care for one anothers ſalvation.*

Admonendi ſũt conjuges ut exhortantes invicem ſalvent. Greg. in Paſt. part. 3. Ad. 28.

From the generall duty of *Prayer* which is profitable to all things, I come to the peculiar branches of Man and Wives mutuall provident care: and will firſt begin with that which is firſt to be ſought, *the good of one anothers ſoule*: which the Apoſtle intimateth to be a thing to be ſought after, where he ſaith,

*What

[a] *What knoweſt thou, ô wife, whether thou ſhalt* SAVE *thine husband, or what knoweſt thou, ô man, whether thou ſhalt* SAVE *thy wife?* [b] S. *Peter* enjoyneth wives to doe their endeavour to *win* their husbands: and [c] S. *Paul* ſetteth before husbands the patterne of Chriſts love, which had eſpeciall reſpect to the ſoule and the ſalvation thereof: ſo as this is a mutuall duty appertaining to them both, which S. *Peter* further implieth where he ſtileth them *cobeires of the grace of life.*

It is the greateſt good that one can poſſibly do for another, to be a meanes of helping forward his ſalvation. And there is nothing that can more ſoundly and firmely knit the heart of one to another, then to be a meanes thereof.

[a] 1 *Cor.* 7. 16.

[b] 1 *Pet.* 3. 1.

[c] *Epheſ.* 5. 25. Of the particular duty of husbands in this reſpect, See Treat. 4. §. 47.

1 *Pet.* 3. 7. συγκληρονόμοις χάριτος ζωῆς.

§. 23. *Of husbands and wives care to win one the other, when one of them is not called.*

That the ſalvation of the ſoule may be the better effected, reſpect muſt be had to the preſent and particular eſtate of husband or wife. If one be a *beleever* the other not, the beleever muſt uſe all the meanes that may be, to draw on the other alſo to beleeve. If both be beleevers, their mutuall care muſt be to edifie one another in their moſt holy faith.

For the firſt, it is the maine drift of Saint *Peters* exhortation to beleeving wives, about their converſation, to draw on their unbeleeving husbands to the true faith. His phraſe (*that they may be wonne* or gained) is in generall it hath reſpect to their ſoules ſalvation, ſo in particular to their firſt converſion. Now if this duty appertaine to a wife, much more to an husband, who is appointed an *head* to his wife, and a *Saviour*. To this end doth Saint *Paul* adviſe beleeving husbands and wives that are maried to unbeleevers, to dwell with them.

1 *Pet.* 3. 1.

ἵνα καὶ οἱ ἀπειθοῦντες

Epheſ. 5. 23. 1 *Cor* 7. 12, 13.

For what a wofull thing is it, that two which in this world are ſo neerely linked together as to make *one fleſh*, ſhould in the world to come be ſo farre ſeparated one from another, as heaven is from hell. This indeed ſhall ſo fall out in many: for Chriſt hath expreſly foretold it, that of *two* that were *in one* bed together (who are more fitly ſet forth under this phraſe then man and wife, who moſt uſually are ſtiled bed-fellowes?) *one ſhall be taken* (to mercy and glory) *the other ſhall bee forſaken*

A woful thing that *one fleſh* ſhould be in heaven and hell. *Luk.* 17. 34.

(or left to endleſſe and eaſeleſſe torture and torment.) But though it be foretold that thus it ſhall fall out with many a couple, yet our care muſt be, and that with our uttermoſt power, to prevent it, as in our ſelves, ſo in our bedfellow.

Meanes of converſion the beſt cauſe of love.

If it pleaſe the Lord to give ſuch a bleſſing to the endevour of an husband or wife, as to be a meanes of the converſion of their bedfellow, then will the party converted both intirely love the the other, and alſo heartily bleſſe God (as there is juſt cauſe) that ever they were ſo neerely linked together.

This duty of winning one another, is to be applied to ſuch as are maried not onely to plaine infidels, but alſo to Papiſts or other like Idolaters, to Atheiſts, or any other profane perſons, to heretiques, ſeparatiſts, ſchiſmatiques, or any that beleeve not aright.

§. 24. *Of husbands and wives edifying one another.*

[b] 1 Theſſ. 5. 11.

The ſecond duty tending to the *ſoules ſalvation* is, that two beleevers being maried together, they endeavour mutually to build up one another more and more. [b] One Chriſtian oweth this duty to another: much more man and wife. [c] *Take heed* (ſaith the Apoſtle) *that no man fall away from the grace of God.* If no man, then nor wife nor husband.

[c] Heb. 12. 15.

Spirituall edification a maine end of matrimoniall conjunction.

A ſpirituall edifying of one another is the beſt vſe which wee can make (and ought to make) of thoſe [d] *joynts* and *bonds* whereby we are knit one to another. By vertue of them [e] *the body* (namely the myſticall body of Chriſt) *receiveth increaſe to the edifying of it ſelfe*, and [d] *increaſeth with the increaſe of God.* Now the bond of mariage being of all other the firmeſt, and that whereby we are neereſt knit together, by vertue of what bond ſhould we edifie one another, if not by vertue of the *mariage bond?*

[d] Col. 2. 19.
[e] Epheſ. 4. 16.

§. 25. *Of husbands and wives hindering ſin one in another.*

Two things are requiſite unto ſpirituall edification.
One reſpecteth the *hinderances* of growth in grace.
The other the *helpes* thereof.

The *hinderances* of grace are all manner of ſinnes. Sinne to grace is as water to fire: it ſlaketh the heat of it, and if without hoe

hoe it be powred on it, it will cleane put it out. In regard hereof there ought to be a mutuall care in husbands and wives, both to *prevent* ſinne before it be committed, and alſo to make what *redreſſe* they can after it is committed.

Man and wife to prevent ſin in one another

That it is a mutuall duty for husbands and wives ſo much as they can, to prevent ſinne one in another is evident, by that reaſon which the Apoſtle uſeth, to keepe them from defrauding one another, in theſe words, *that Satan tempt you not.* For out of the ſcope and matter of thoſe words, this generall doctrine may be gathered, *Husbands and wives ought to be carefull to keepe one another from the temptations of Satan*, that is, from ſinne, whereunto all his temptations tend. [g] *Rebekah* performed the duty of a good wife in keeping *Iſaak* from bleſſing *Eſau*: which if he had done, he had ſinned againſt [h] Gods expreſſe Word. Though ſhe failed in the manner of doing it, yet her end was good.

1 *Cor.* 7. 5.

[g] *Gen.* 27. 6. *&c.*

[h] *Gen.* 25. 23.

By preventing ſinne in each other, they keepe judgements from themſelves.

As that love they owe one to another, ſo that care which they ought to have of themſelves requireth as much. For ſinne provoketh Gods wrath, his wrath ſendeth downe vengeance, that vengeance which falleth on the husband, can hardly miſſe the wife, or that the husband, which falleth on the wife; and that by reaſon of their neere union: though it fall not on both their pates, yet it cannot but much affect, and even afflict the party that eſcapeth. The wives of thoſe rebels who were ſwallowed up quicke in the wilderneſſe, periſhed in like manner with their husbands. For they who are ſo neere as husbands and wives, and doe not what they can to prevent one anothers ſins, make themſelves acceſſary thereto.

Num. 16. 27. 32

Direction for preventing ſin

For the better effecting of this duty, husbands and wives muſt be watchfull over one another, and obſerve what ſinnes either of them are given unto, or what occaſions are offered to draw either of them into ſinne. If either of them be cholericke or prone to be angry on a ſudden, the other muſt endevour to take away all occaſions of offence: and if both ſhould be teſty and haſty to wrath, when the one ſeeth the other firſt moved, the party whoſe paſſion is not yet ſtirred, ought the rather to be ſetled and compoſed to all meekneſſe and patience, leſt, if both together be provoked, the whole houſhold

be ſet on fire. If either of them be given to drunkenneſſe, covetouſneſſe, or any other ſinne, the other ought by wiſe and gentle perſwaſions to kee pe them (as much as they can) from thoſe ſins. Yea they may alſo get others, that are diſcreet and able, to diſſwade them: or uſe what other good meanes they can to that purpoſe.

§. 26. *Of husbands and wives redreſſing ſinne in one another.*

When either husband or wife is fallen into any ſinne, a mutuall duty it is for the other, to uſe what redreſſe may be of that ſinne: as if one of them were wounded, the other muſt take care for the healing of that wound. *Abigail* performed her duty in this kind, when, after ſhee had heard what churliſh entertainement her husband gave to *Davids* ſervants, ſhe haſtened to carry ſtore of proviſion to *David*, and humbled her ſelfe before him, and ſo moved *David* to aſſwage his wrath: yea ſhee tooke a ſeaſonable time alſo to tell her husband his fault, and the danger whereinto he brought himſelfe thereby.

1 Sam.25.

More directly, and with better ſucceſſe did *Iaakob* redreſſe the ſuperſtition, or rather Idolatry of his wife *Rachel*, as may be gathered by comparing {Gen.31.19,34. / Gen.35.2.4.}

Lev.19.17.

A brother at large muſt not ſuffer ſin to lie on his brother: much leſſe may husband or wife the one upon the other.

It is a branch of hatred to ſuffer ſin to lie on any.

Thou ſhalt not hate thy brother (ſaith the law) *and ſuffer ſinne to lie on him.* To do this then is a token and fruit of hatred. If an husband ſhould ſee his wife, or a wife her husband lying in the fire, or water, ready to be burnt or drowned, and not afford their beſt helpe to pull them out, might they not juſtly be thought to hate them? But ſin is as fire and water, which will burne and drowne men in perdition.

Matth.18.16.

This duty may be performed by meeke inſtructions, pithy perſwaſions, gentle reproofes: yea, and by the helpe of ſome good Miniſter, or other diſcreet and faithfull friend.

§. 27. *Of*

§. 27. *Of husbands and wives helping forward the growth of grace in each other.*

Hitherto of preventing, and redreſſing hinderances of grace. Herqunto muſt be added an helping forward of the growth thereof: which man and wife muſt mutually endeavour to effect one in another. The care which *Elkanah* had to carry his wives along with himſelfe unto the Tabernacle of the Lord yeere by yeere, ſheweth that his deſire was to uphold them in the feare of God: yea the gifts and portions, which at that time he uſed to beſtow on them, imply the care that he had to encourage them to hold on in ſerving the Lord. It was without queſtion the maine end which the Shunemite aimed at in providing lodging for the Prophet, that both ſhe and her husband might bee built up in grace. 1 *Sam.* 1.4, &c. 2 *King.* 4.10.

This duty may be the better effected by theſe meanes following. How growth in grace may be helped forward.

1. By taking notice of the beginning, and leaſt meaſure of Grace: and approving the ſame.

2. By frequent conference about ſuch things as concerne the ſame: mutually propounding queſtions one to another thereabouts, and anſwering the ſame.

3. By their mutuall practiſe and example: making themſelves each to other a patterne of piety.

4. By performing exerciſes of religion, as praying, ſinging pſalmes, reading the word, and the like, together.

5. By maintaining holy and religious exerciſes in the family. Though this duty eſpecially appertaine to the husband, yet the wife muſt put her husband in minde thereof, if he forget it, and ſtirre him up if he be backward: Thus did the good Shunemite, 2 King. 4.9, 10. No mans perſwaſion in this kinde, can ſo much prevaile with a man as his wives. *Nemo magiſter ita perſuadere poterit quemadmodum uxor.* Chryſ. hom. 19. in 1 Cor. 7. *Maritum eo adducito ut ſanctorum dierum rationem habeat.* Greg. Naz. ad Olymp.

6. By ſtirring up one another to goe to the houſe of God, to heare the Word, partake of the Sacrament, and conſcionably performe all the parts of Gods publike worſhip.

Great need there is, that husbands and wives ſhould endevour to helpe forward the growth of grace in each other, becauſe we are all ſo prone to fall away and wax cold, even as water if 1 Great need thereof.

2 Husbands and wives may be very helpfull one to another herein.

if the fire go out, and more fewell be not put under. And of all other, husbands and wives may be most helpefull herein, because they can sooneſt eſpie the beginning of decay by reaſon of their neere, and continuall familiarity together.

§. 28. *Of the ſinnes of husbands and wives, contrary to a mutuall care of one anothers ſalvation.*

The vices contrary to that generall mutuall dutie of husbands and wives in procuring the *Salvation* of one another, and to the particular branches comprited under it, are many: As

1 Care onely for temporall things.

1. *A careleſſe neglect thereof*: when as husbands and wives ſo minde earthly things, as they thinke it enough if they be provident one for another in the things of this life. Hereof moſt that live in this earth are guilty: and among others, even many of them who have the name of very good and kinde husbands and wives. But whatſoever the opinion of others be of them, the truth is, that if they faile in this point, they go no further then the very heathen have done, and their kindneſſe may be as the apes kindneſſe, which cauſeth death.

2 Vnworthy walking.

2. *The unworthy walking, and unchriſtian cariage of a beleever that is maried to one that beleeveth not*: hereby the unbeleever is kept off from embracing the Goſpell, and made the more to diſlike and deteſt it. If a popiſh or profane husband be maried to a wife that maketh profeſſion of the truth of the Goſpell, and ſhe beſtout, proud, wanton, waſpiſh, waſtefull, or giuen to any other like vices, will he not be ready thereupon to inveigh againſt the religion ſhe profeſſeth, and utterly proteſt againſt it? So alſo a popiſh or profane wife, if ſhe be maried to ſuch an husband.

3 Negligence in preventing ſinne.

1 *Sam.*3.13.

*Matth.*27.19.

3. *Negligence in obſerving one anothers diſpoſition or converſation*: whereby it commeth to paſſe that they keepe not backe, nor reſtraine one another from running into any ſinne: but prove ſuch husbands and wives one to another, as *Eli* proved a father to his ſonnes: whence it fell out, that Gods ſevere vengeance fell upon the necke of the one, and of the other. *Pilats* wife, though an heatheniſh woman, ſhall riſe up in judgement againſt many ſuch wives, for ſhe did what ſhe could to keepe her husband from ſhedding innocent bloud.

4. *A*

4. *A complementall soothing of one anothers humour*, and seeking mutually to please one another in all things, without respect of good or evill. Such as these the Scripture termeth *menpleasers*. Hence it commeth to passe that husbands and wives are so farre from drawing one another from sinne, that the better rather yeelds unto the worse, and both runne into evill, as *Adam* was perswaded by his wife to transgresse against Gods expresse charge: and wise *Salomon* was drawne by his wives unto Idolatry, 1 King. 11.4. and *Sapphira* consented to the sacriledge of *Ananias* her husband, Act. 5.2.

4 Man-pleasing.

Ephes. 6.6. ἀνθρωπάρεσκοι.

Diabolus sæpe sollicitus est subvertere viros per os conjugum. Orig. in Iob. lib. 2.

5. *An undue feare of offending one another* by Christian instruction, admonition, reproofe, and the like. Many who are oft moved in conscience to make knowne to their husbands and wives the sinnes wherein they live, and the danger wherein they lie by reason thereof, doe notwithstanding through carelesse and causelesse feare, refraine and forbeare to do so.

5 Vndue feare of offence.

6. *An impious, and envious disposition*, whereby many husbands and wives are moved to mocke, and scoffe at that holy zeale, and forwardnesse which they observe in their bedfellowes: as *Michal* who resembled *David* to a foole, or vainefellow, because he manifested his zeale by dancing before the Arke. Thus doe many nip the worke of the spirit in the very bud, and cause grace soone to wither. But cursed be that husband, or wife, that thus perverteth the maine end of their neere conjunction.

6 Scoffing at the signes of grace.

2 *Sam. 6.20.*

§. 29. *Of husbands and wives mutuall care over one anothers body.*

After the good of the soule, followeth the good of the body, wherein husband and wife must shew their provident care each over other: and doe what lieth in them to procure the welfare of one anothers person, and to nourish and cherish one anothers body. This duty the Apostle layeth downe under the comparison of a body which he calleth *flesh*, saying, [a] *No man hateth his owne flesh, but nourisheth and cherisheth it*: now man and wife are [b] *one flesh*. This duty the Apostle in particular applieth to husbands. At the first institution of mariage it was in particular applied to the wife, whom God

[a] *Ephes. 5.29.*

[b] *Ephes. 5.31.*

made to be [c] *an helpe meet for man*: so as it is a mutuall duty appertaining to both. It seemeth that [d] *Rebecha* was so carefull of *Isaak* in this respect, that she could readily make *savory meat* for him, *such as he loved*.

[c] *Gen.2.18.*
[d] *Gen.27.14.*

This duty extendeth it selfe to all estates both of prosperitie and adversity, of health and sickneſſe: for so much do they mutually covenant and promise when they are first joyned together in mariage, *I take thee* (saith each other) *for better for worse, for richer for poorer, in sickneſſe and in health, to love and to cherish*. Wherefore they ought mutually both to rejoyce in the welfare of one another, and also in all distresse to succour and comfort each other, putting their shoulders under one anothers burthen, and helping to ease one another as much as they can. That which *Salomon* said of a friend and a brother, may fitly be applied in this case to husband and wife, *a friend loveth at all times, and a brother is borne for adversity*, that is, a trusty and faithfull friend is constant in his good-will, and ready to performe all duties of kindneſſe at any time, whether it be prosperity or adversity: the change of outward estate maketh no alteration in his loving affection and friendly cariage: yea he seemeth to be as it were borne and brought forth against the time of trouble and affliction, because then is his provident care and tender affection most manifested. Of all friends none ought to be more carefull, none more faithfull one to another then man and wife. How then ought they to love at all times, and if any triall come to either of them, the other so to carry himselfe, as it may be truly said, they were joyned together for adversity?

Pro.17.17.

Thus shall they verifie the truth of that whereby God was moved to create of mankinde male, and female, namely that *it is not good for man to be alone*, but that it was rather *good*, that is, needfull, profitable, and comfortable for man and woman to be together. In which respect the wiseman saith, *he that findeth a wife findeth a good thing*; and by the rule of relation wee may inferre, *she that findeth an husband findeth a good thing*.

Gen.2.18.

Pro.18.22.

§. 30. *Of husbands and wives backwardneſſe to helpe one another in time of need.*

Contrary to this duty is a certaine unnaturall affection in ſundry husbands and wives, who much grudge to provide the things that are needfull for one another. The man commonly thinkes the charge too great, the woman thinkes the paines too much: they are affected one to another as if they were meere ſtrangers: nay, many ſtrangers will be more ready to performe, and more cheerefull in performing needfull duties (as occaſion is offered) then ſuch unnaturall husbands and wives. If a little ſickneſſe, or other like croſſe fall on one of them, the other thinkes, *never any had ſuch a burden*; and by their diſcontent make the burden much more heavy then other wiſe it would be: even as when two Oxen are in one yoke, and the one holdeth backe, draught is made much harder to the other. Thus do they pervert one of the principall ends of mariage, which is to be a continuall comfort and * *helpe* each to other, and to eaſe the burdens of one another: in which reſpect they are made yoke-fellowes. *Iobs* wife by her unnaturall cariage towards him in his affliction, did much aggravate his miſery: when he ſtood in moſt need of her helpe, ſhe afforded leaſt unto him: it appeares by *Iobs* complaint of her, in theſe words, *My breath is ſtrange to my wife*, that ſhe altogether neglected him in his miſery. The common ſpeech of many, after their husband or wife having long lyen ſicke, is departed, bewrayeth their unnaturall affection: their ſpeech is this, *If my husband* (or wife) *had died ſo much ſooner, I had ſaved ſo much money.* What doth this intimate, but that they could have beene contented their husband (or wife) ſhould have died ſooner, that they might have ſpared the more?

* *Gen.2.18.*

Iob 2.9.

Iob 19.17.

§. 31. *Of Husbands and Wives mutuall reſpect of one anothers good name.*

The provident care of husbands and wives ought further to extend it ſelfe to the credit and good name of one another. As deare ought the good name of the wife be unto the husband, and of the husband to the wife, as their owne. [a] The great

[a] *Matth.1.19.*

great regard that *Ioseph* had of the credit of *Mary* his espoused wife, made him thinke of putting her away privily, when he observed her to be with childe, and knew not of whom: for he was not willing [b] *to make her a publike example.* That respect also among other reasons, moved [c] *Bathsheba* to send secretly to *David*, and tell him that she was with childe. The commendation which the good husband ([d] noted by *Salomon*) giveth of his wife, being approved by the Holy Ghost, sheweth how man and wife ought in that respect to honour each other: and that on good grounds. For

b μεγματισαι αὐτὴν.
c 2 *Sam.*11.5.
d *Pro.*31.28.

1 A good name is precious.
e *Eccle.*7.3.
f *Pro.*22.1.
2 The good name of the one is the honour of the other.

1. A good name is a most precious thing: e *better then precious ointment*, which giveth a sweet savour, and f to be chosen *above great riches.*

2. So neerely are husbands and wives joyned together, as the good name of the one cannot but tend to the honour and credit of the other; so that herein they seeke their owne honour also.

§. 32. *Of Husbands and Wives preventing each others discredit.*

Directions concerning a good name.

For direction herein, consider we how this duty may be *performed*, and how it may be *manifested.*

For the better performing of it, care must be had both to *prevent* and *redresse an ill name*, and also to *procure* and *preserve a good name.*

I. Prevent an ill name, and that

To *prevent an ill name*, respect must bee had of these three things following,

1. What one relateth of another, and how.
2. What eare they give to things related by others.
3. What censure they give of one another.

1 By concealing things of ill report.
g *Mat.*1.19.
h 1 *Pet.*4.8.

For the *first*, husbands and wives may in no case delight to discover unto others, and spread abroad the infirmities, and imperfections of one another, or any thing that may tend to the discredit of either of them: but rather cover and conceale them as much as they may with a good conscience. It is expressed that g *Ioseph being a just man*, laboured to conceale that blemish which he imagined to be in his wife, so as this may stand with *justice:* yea, also it is a part of *love*, for h *love covereth a multitude of sins.*

For

For the *second*, husbands and wives must not have their eares wide opened to heare every tale and report that shall bee brought to one against the other, but rather shew themselves displeased and offended with them that are ready to relate things of evill report. If an husband or wife manifest a willingnesse to hearken after tales and reports of one another, the Divell will stirre up instruments enow to fill their heads with tales, and those for the most part both frivolous and forged: not onely strangers, but children, servants, and they which are of the same Family, will ever be telling some tale or other, to curry favour, as we speake. But an utter dislike of such flattering tale-bearers, will take away occasion from them of telling untrue, or slight reports.

a By closing eares against ill reports.

For the *third*, the judgement and censure which husbands and wives give one of another, must either bee very charitable, or very sparing. If one heare reported any notorious crime of the other, they may not be over-heady or hasty to judge and condemne, no, though they thinke they see some evidence thereof, but rather suspend their judgement. This seemeth to be the mind of *Joseph*: though he observed *Mary* to bee with childe, yet would he not presently judge her to be a notorious adulteres, or condemne her for an hypocrite, unworthy to live, and therefore would not make her a publike example.

3 By forbearing to censure rashly.

Matth.1.19.

In briefe, that husbands and wives may be the more sparing in censuring one another, they must not rashly beleeve any evill report of one another, but rather suppresse all light suspitions as much as they can.

That the judgement which they give one of another, may be charitable, in judging they must well observe the properties of love, which are

1. To interpret doubtfull things in the better part.

2. To mitigate, so farre as truth and justice will suffer, the faults which are evident. *Michal* offended against the first in an high degree, and was cursed, *Abigail* observed the latter, and was blessed.

2 *Sam.6.20.*
1 *Sam.25.25.*

§. 33. *Of*

§. 33. *Of the wisdome of Husbands and Wives, in redressing one anothers ill name.*

2. Redresse an ill name.

To *redresse an ill name*, husbands and wives must first give one another notice of the report that goeth of them, and endevour to worke in them both a sight, and also a sense of those evils which are in the mouthes of others. After notice given, they must labour to bring them to repentance of those sins, for which they are ill reported of, and to a manifestation of repentance, by doing things meet for repentance, which is by a zealous and conscionable practise of such vertues as are cleane contrary to the vices for which they were evill spoken of. It may with good probability be gathered out of the History of the Levite, whose wife plaid the whore, that thus he dealt with her. And thus *Abigail* endevoured to deale with her husband.

*Iudg.*19.1,2. &c.
1 *Sam.*25.37.

§. 34. *Of Husbands and Wives care in procuring one anothers good name.*

3. Procure a good report.

To *procure a good report*, husbands and wives must

1 *Pro.*31.28,29

First, take notice of the good qualities which are in one another, and as one hath occasion to speake of the other, make those good qualities the subject of their speech: as we heard it before commended in the husband of that wife which is described by *Salomon*.

Secondly, they must lend a willing and joyfull eare to such as shall (so farre as they can conceive) truly and unfainedly, without flattery or hypocrisie, speake any thing in commendation of the one or of the other: not thinking themselves dispraised (which is the conceit of many) when their bedfellow is praised: but rather having their hearts the more enlarged to praise God, for bestowing on them such an excellent token and pledge of his favour.

Thirdly, they must imitate those good things which they behold, or heare to be in one another, and so imitate them as they which have beforetime knowne both husband and wife, may say, this she learned of him, or this he learned of her.

§. 35. *Of*

§. 35. *Of husbands and wives wisdome, in preserving each others good name.*

To *preserve a good name*, it will be meet for an husband or wife, wisely and seasonably to give one another notice of that good fame which is raised of them, thereby to provoke them both to give glory to God for the same ([m] as the Apostle thanketh God for that report which was spred abroad of the faith and love of the Colossians) and also to walke worthy of that good report (as the Apostle who had given a great testimony of the bounty of the Corinthians, earnestly exhorteth them to finish their benevolence, *lest* (saith he) *I should be ashamed in this my constant boasting.*) For if they of whom there is once a good report raised, decay, wax cold, grow backward, or fall into notorious and scandalous sinnes, they will cleane extinguish and put out their good name among men, and turne it into an evill report, according to that which *Salomon* saith, *Dead flies cause the ointment of the Apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdome and honour.*

4. Preserve a good name.

[m] *Col.1.3,4.*

a *Cor.9.4.*

Eccles.10.1.

§. 36. *Of Husbands and Wives like affection towards one anothers credit.*

In the last place, to manifest a mutuall provident care of one anothers good name, husbands and wives must be so affected with the report that goeth of either of them, as if the report were of their owne selves. If the report be good, to be glad thereof, and to rejoyce thereat; if it be evill, to be grieved, and after an holy manner vexed at it: thus shall they shew a true sympathy and fellow-feeling of one anothers credit, according to that generall rule of the Apostle, [n] *Rejoyce with them that rejoyce, and weepe with them that weepe.*

5. Manifest a care of one anothers good name.

[n] *Rom.12.15.*

§. 37. *Of the vices contrary to that mutuall care, which man and wife should have of one anothers credit.*

Vices contrary to these duties concerning the good name of an husband and wife, are in generall two.

Contrary vices.

One is a readinesse to disgrace and discredit one another,

1. To discredit each other,

o like and that

o 2 *Sam.6.20.* o like *Michal* the wife of *David*, of whom we heard before. A hatefull and deteſtable vice this is, which cannot ſtand with true matrimoniall love, but rather argueth an utter diſlike, and a plaine hatred of one another.

Husbands and wives diſcredit one another, either by procuring an ill name, or hindering a good name.

An ill name is procured by theſe meanes following.

1. By blazing one anothers infirmities abroad.

1. By blazing abroad one anothers infirmities: as when tatling Goſſips meet, their uſuall prate is about their husbands, complaining of ſome vice or other in them: *My husband*, ſaith one, *is covetous: I cannot get of him any thing almoſt: he maketh me goe as no body goeth. And my husband*, replieth another, *is ſo furious as none can tell how to ſpeake to him*: ſo one after another goeth on in this tracke, ſome diſcovering ſuch infirmities as ſhould be concealed; others (which is worſe) plainely belying their husbands. In like manner alſo husbands when they meet with their boone companions, make their wives the common ſubject of all their talke: one accuſing his wife of one vice; another his, of another. There are two reſpects for which this vice (moſt deteſtable in it ſelfe) is made more odious in an husband or a wife. 1. Becauſe they know more then any other of one anothers infirmities: ſo as if they be ſo evilly minded, they may much more diſcredit one another, then any other can. 2. Becauſe in regard of their neere union they are moſt bound to conceale and cover each others imperfections. P *Cam* was curſed for revealing his fathers nakednes: but a more horrible curſe do husbands and wives deſerve, that ſo do.

P *Gen.9.22.25.*

2. By hearing and beleeving others ill reports.

2. By opening their eares, and giving credit to every light report that any ſhall raiſe. More ſecret heart-burning of one againſt the other, and more open quarrels and contentions betwixt them, ordinarily ariſe from hence then from any other thing.

3. By turning every thing to the worſt.

3. By perverting and miſ-interpreting one anothers actions, words, yea and thoughts alſo: taking every thing in the worſt part.

4. By concealing evill rumors.

4. By concealing from one another the common evill rumors

mors which are raiſed of them, and are in every mans mouth. Of all other, bedfellowes are moſt fit to diſcloſe ſuch things one to another: and moſt bound to do it. Moſt fit, becauſe of their mutuall familiarity; moſt bound, becauſe of their neere union.

Many husbands and wives doe hinder one anothers good name by envying one at the good report that is made of the other, and gainſaying the ſame: as if the credit of the one muſt needs turne to the diſcredit of the other. Thus as water quencheth hot iron, ſo this envious diſpoſition is a meanes to extinguiſh the heat of fame, and to put out the glorious light of a good name. Whereby as they impaire the credit and honour of one another, ſo they monſtrouſly diſcredit and diſhonour themſelves. 5. By envying and gainesaying good reports.

The other generall vice in this kinde, is a careleſſe regard, or plaine neglect of one anothers fame: when the husband is no way affected with any report that goeth of his wife, nor the wife with any of the husband: but as if they were meere ſtrangers one to another, they paſſe by all reports made of one another. What mutuall love can there be in ſuch? howſoever their hands have beene joyned together, ſurely their hearts were never united, ſo as it had been better they had never knowne one another, unleſſe the Lord do afterwards knit their hearts, and unite their affections more neerely and firmely together. 2. Neglect of each others fame.

§.38. *Of Husbands and Wives mutuall providence about the goods of the Family.*

Yet there remaineth one thing more, whereabout Husbands and Wives ought to manifeſt a mutuall provident care each over other: and that is about the goods of this world. * Howſoever the husband, while he liveth with his wife, hath the trueſt property in them, and the greateſt title unto them, yet I referre this to thoſe mutuall duties which man and wife owe each to other, in three reſpects. * Treatiſe 3. §.29.

Firſt, becauſe in conſcience they appertaine to the uſe of the wife, as well as of the husband.

Secondly, becauſe the wife is by Gods providence appointed

ted a joynt governour with the husband of the Family, and in that reſpect ought to be an helpe in providing ſuch a ſufficiency of the goods of this world, as are needfull for that eſtate wherein God hath ſet them, and for that charge which God hath committed to them.

Thirdly, becauſe the wife, if ſhe ſurvive the husband, ought to have ſuch a portion of thoſe goods, as are meet for her place and charge.

In theſe reſpects we ſee it requiſite, yea, a bounden dutie, that husband and wife, even in a mutuall regard one of another, be as provident as they can be with a good conſcience in getting, keeping, and diſpoſing competent goods and riches for the mutuall good one of another. Concerning the husbands dutie in this reſpect no queſtion is made: the practiſe of all good husbands mentioned in Scripture, the care of providing for their [a] *owne* enjoyned to them, their place and office to be their wives *head*, with many other like arguments, whereof we ſhall more diſtinctly ſpeake, * when we come to declare the particular duties of husbands, doe prove as much. The greateſt queſtion is concerning the wife, whether ſhe be bound to take any care about the goods. But if the Scripture be thorowly ſearched, we ſhall finde proofe enough to ſhew that even ſhe alſo is bound hereunto. For firſt, the generall end which God aimed at in making the woman (namely to be [b] *an helpe* to man) implieth as much: for herein may ſhe be a very great helpe, as we ſhall ſee by and by in ſundry particulars. 2. That generall property attributed to a wife to be [c] *a good thing*, confirmeth as much: for that which is profitable is called good: and it is one reſpect wherein a wife is termed *a good thing*, that ſhe may by her providence and diligence bring much profit to her husband: and therefore in this, among other reſpects, the good wife which *Salomon* deſcribeth, is ſaid [d] to *doe good* to her husband all the daies of her life: for by her induſtry and providence ſhee did ſo preſerve and increaſe his goods, as [e] *the heart of her husband truſted in her, and he had no need of ſpoile.* If the particular actions whereby that good wife is deſcribed be well noted, we may eaſily obſerve that ſhe was an eſpeciall helpe unto her husband, even in his outward eſtate.

[a] 1 Tim. 5. 8.

* See Treat. 4. §. 46.

[b] Gen. 2. 18.

[c] Pro. 18. 22.

[d] Pro. 31. 12.

[e] Verſe 11.

From

From all which, we may infer theſe two points. Firſt, that this provident care about outward temporall goods is lawfull, not unbeſeeming a Chriſtian man or woman. Secondly, that it is a mutuall duty appertaining both to husband and wife.

For the firſt, how needfull the goods of this world are for preſervation of life and health, eſtate of the family, good of Church and Common-wealth, releeſe of the poore, with the like uſes, no man can be ignorant. God hath given them as bleſſings to his Children, and that oftentimes in great abundance; and his children have accordingly been thankfull for them: ſo as a provident care about them is not unlawfull, but very expedient and needfull.

For the ſecond, If there ſhould not be a joint care herein, the care and paines of the one might be altogether in vaine. For ſuppoſe an husband be induſtrious, as [f] *Iaakob* was, and get much abroad, if the wife either by her unthriftineſſe, idleneſſe, negligence, or the like vices, ſuffer that which is brought home to be embeaſeled and waſted; or by her prodigality, bravery, or love of vaine company, conſume it her ſelfe, where will be the profit of the husbands paines? Or on the other ſide, if a wife ſhould be as painefull and proſperous in getting, as [g] the good huſwife before mentioned was, and the husband by carding, dicing, drinking, revelling, or other like meanes ſhould waſte all away, what fruit would remaine of the wives providence? In this mutuall provident care of husband and wife, each of them muſt have an eye to their owne place. Affaires abroad do moſt appertaine to the man, and are eſpecially to be ordered by him. That which the wife is eſpecially to care for, is the buſineſſe of the houſe: for the Apoſtle laieth it down as a rule for wives (as we ſhall hereafter more particularly declare) that they [h] *keep at home*, and [i] *governe the houſe*: By this meanes may they be very profitable each to other.

[f] *Gen.* 31.40.

[g] *Pro.* 31.10, *&c.*

Externa negotia viro permitte. Greg. Naz. ad Olymp.

[h] *Tit.* 2.5. οἰκουρούς.

[i] 1 *Tim.* 5.14. οἰκοδεσποτεῖν.

§. 39. *Of the vices contrary to the good providence of husband and wife, about the goods of the family.*

Contrary to that duty, are theſe vices following.

Contrary vices.

1. *Covetouſneſſe*, and overmuch care for themſelves: as when an husband ſo raketh, and ſcrapeth, and hoordeth up for himſelfe,

1 Covetouſnes.

ſelfe, as he neither affordeth unto his Wife ſo much as is meet for her place while he liveth with her, nor thinketh of providing ſufficient maintenance for her, if ſhe over-live him, but rather thinketh how to defraud her of that which the law caſteth upon her. Or when a Wife ſecretly hoordeth up whatſoever ſhe can get, either by her own induſtry, or elſe by purloining from her Husband: ſometimes felling corne, wares, houſhold-ſtuffe, or other like commodities, ſo privily as the Husband ſhall never know it: ſometimes taking money out of his counter, box, bagge, cheſt, or the like, ſo as either it ſhall not be miſſed, or if it be, it ſhall not be knowne who had it. Many there be who in miſtruſt of their Husbands providence, or in diſlike of them, or on ſome other by-reſpects, commit whatſoever they can get, to the truſt and cuſtody of others, whereby it oft commeth to paſſe, that they themſelves, meeting with deceitfull friends, are utterly defeated, even becauſe they dare not make their fraud knowne. As Covetouſneſſe is in it ſelfe an odious ſinne; ſo it is made much more heinous by defrauding Husband or Wife, who ought to be as deare each to other as themſelves.

2 Prodigality.

2. ***Prodigality***, and too laviſh ſpending upon themſelves, and thoſe things which are moſt agreeable to their own corrupt humor. As when Husbands without any meane or meaſure, ſpend their goods abroad in hunting, hauking, carding, dicing, eating, drinking, or the like, and ſuffer their Wives to want at home, and yet tooke their Wives to maintaine them, and therefore had their portion. Or when Wives bring their Husbands into debt, and weaken, if not cleane overthrow their eſtate, by gorgeous decking and adorning their houſes, by brave and coſtly apparel, by dainty fare, by goſſipping abroad, with the like. Many Wives are ſo violent herein, that if their deſire and humour be not ſatisfied, their Husbands ſhall have no reſt (forſooth they brought a portion, and maintained they muſt and will be; it skilleth not whether their Husbands eſtate can beare it or no) inſomuch as many are forced wittingly, for quietneſſe ſake, to ſuffer their eſtate to ſinke. O fooliſh and wretched Wives! how little do they conſider that they were maried to doe their Husbands good, and not evill all the daies of their life? is this to bee an helpe to Man? or rather is it not cleane to thwart Gods counſell

and

and pervert his purpose? can we thinke that God will forbeare, and not be avenged of them? yet much more will God be avenged of the forenamed Husbands, because of that image of himselfe which he hath placed in them, and because of that place and authority wherein he hath set them. The Apostle expressly saith of them, that *they are worse then Infidels*, which being so, they must looke for the greater judgement. 1 Tim.5.8.

3. *Idlenesse*, and a careleſse neglect of their estate. Many men spend day after day, like a bird that flieth up and downe, as it falleth out, from tree to tree, from twigge to twigge: they go from place to place, but know not for what end: as they meet with any company, so they abide as long as the company tarieth, and then seeke after other company, and are ready to go with any to Ale-house, Taverne, Play-house, Bowling-ally, or other like places. Many Women also spend all the forenoone in lying a bed and tyring themselves, and the afternoone as occasion is offered in sitting idly at home, or walking forth to little purpose, but onely to weare out time, little regarding their Husbands estate, whether it increase, or diminish. Thus by the Idlenesse and careleſnesse of Husband and Wife, faire estates many times fall to ruine, and both of them are brought to penury and beggery. 3 Idlenesse.

§. 40. *Of Husbands and Wives joint care in governing the family.*

Hitherto I have delivered such common duties as mutually respect the Husband and wife, and are to be performed of each to other. There are other common duties which they are both joyntly bound to performe to other persons: and those either *members* of the family, or *strangers* comming to the family.

Concerning the *members* of the family, though there be some peculiar duties belonging to the master, and some to the mistresse, some to the father, and some to the mother, of which we shall speake in their due place; yet in generall the government of the family, and of the severall members therof belongeth to the husband and Wife both (if at least they have a family) and a joint common duty it is to be helpfull one to another therein.

Object. Seeing it is not necessarily required, that a husband and wife should have a family to governe; for two may be maried and have neither children nor servants (as many are) and yet be true husband and wife; why is this care of a family ranked among the duties of husband and wife?

Answ. 1. Because ordinarily when two are maried they gather a family, and are the governours thereof: so as though it faile in some particulars, yet for the most part it holdeth.

2. Because the joint government whereof I speake in this place is by vertue of the mariage-bond: for if a man and a woman that are not maried should live together in an house, and by mutuall consent have a joint authority and government, this would be very offensive to all that should know it, or heare of it: neither were they by any ordinance of God bound to be so helpfull one to another as husband and wife: nor the members of a family so bound to subject themselves to both.

3. The duty whereof I speake, though it be about the government of a family, yet hath it respect to an husband as he is an husband, and to a wife as she is a wife; namely, that by vertue of their mariage-bond, and neere union, they bee helpefull one to another in well ordering the things of the family.

Whether the man ought to looke to the good government of his house is a question without all question. He is the highest in the family, and hath both authority over all, and the charge of all is committed to his charge: he is as a king in his owne house: as a King is to see that land well governed where he is King, so he that is the chiefe ruler in an house. The duty which the Apostle applieth in particular to Bishops and Deacons in general appertaineth to all Husbands, [a] that they *rule their owne house honestly*: and againe, [b] that they be *such as conrule their children well, and their owne households*. The care of many husbands is in this respect commended in Scripture, as of [a] *Abraham*, of [d] *Iaakob*, of [e] *Iosuah*, of [f] *David*, of the [g] Ruler at Galile, and of many other. That the wife also ought to be an helpe to him therein, is very evident: for the Apostle layeth it expresly to their charge, [h] that they *governe the house*. Would the Wise man have so highly commended a wife [i] for well governing her husbands house if

a *Tim.*3.4.
b *verse* 12.
c *Gen.*18.19.
d *&* 35.2, *&c.*
e *Ios.*24.15.
f *Psal.*101.2, *&* 4.
g *Iob.*4.53.
h 1 *Tim.*5.14,
i *Pro.*31.11. *&c.*

if it had not appertained to her? It is very likely that wife *Abigail* had a great hand in governing *Nabals* house, because the servants made complaint to her of *Nabals* churlishnesse, and because she had the servants at command, readily to do what she would have them; yea also because she could so readily prepare such store of provision for *David* and his men, as she did. Hence is it that the Wife is called [k] *Mistresse of the house*, as well as the Husband [l] *Master of the house.*

Object.[m] *A woman is not to teach, nor to usurpe authority over the man.*

Answ. 1. That branch of *teaching*, hath respect to publike assemblies, and Churches, in which she may not *teach*: but not to private families, in which she may, and ought to *teach*: for [n] *Barthsheba* taught *Salomon.* When [o] *Apollos* was brought to the house of *Aquila*, *Priscilla* the wife of *Aquila* did help to expound to *Apollos* the way of God more perfectly.

2. The other branch concerning *authority*, hath not reference to the inferiour members in the family, over which the Wife of an houshold governor hath authority, but onely to the Husband, over whom if she take any *authority*, she usurpeth it. Therefore neither this place of Scripture, nor any other doth exclude the Wife, being jointly considered with the Husband, to rule and governe those in the family which are under them both.

2. *Object.* This joint government of the Wife doth much impaire the dignity and authority of the Husband.

Answ. Nothing lesse: for she is subordinate to her Husband, and must so rule others as she be subject to her Husband, and not command any thing against his command, (provided that his command be not against the Lord, and his word.) We see that in all Estates the King or highest governour hath other Magistrates under him, who have a command over the subjects, and yet thereby the Kings supreme authority is no whit impaired, but rather the better established, and he the more honoured. So is it in a family.

Let therefore Husbands and Wives herein assist one another, for so they may be very helpfull one to another, and bring, by their mutuall helpe in governing, much good to the family. The Husband by his helpe aiding his Wife, addeth much authority

[k] *Mater familias.*
[l] *Pater familias.*
[m] 1 *Tim* 2.12.
[n] *Pro.* 31.1.
[o] *Acts* 18.26.

1. *Reason.* Husbands and wives by their mutuall assistance, bring great help one to another.

unto her, and ſo cauſeth that ſhe is not deſpiſed, nor lightly eſteemed. The Wife by her helpe cauſeth many things to be eſpied, and ſo redreſſed, which otherwiſe might never have been found out: for two eyes ſee more then one, eſpecially when one of thoſe is more at hand, and in preſence, as the Wife is in the Houſe.

Plus vident oculi quam oculus. Ariſt. Poli. l.3.c.7.

2. Reaſon. Many things in a family more fit for the one to meddle with, then for the other.

Beſides, there are many things in well governing a family more fit for one to meddle withall then for the other: as for the Husband to meddle with the great and weighty affaires of the family (as performing Gods worſhip, appointing and ſetling good orders, providing convenient houſe-room, and other neceſſaries for the family: keeping children when they grow great, or wax ſtubborne, in awe: ruling men-ſervants, with the like.) And for the wife to meddle with ſome leſſe, but very needfull matters, as nouriſhing and inſtructing children when they are young, adorning the houſe, ordering the proviſion brought into the houſe, ruling maid-ſervants, with the like. Yea further, as the man eſpecially is to performe the very actions of praier, reading the word, catechizing, and other like duties in the family, ſo the wife may be a great helpe in putting her husband in mind both of the duty it ſelfe, and of the time of performing it, and incouraging him to doe it, in gathering the family together, and exhorting them to be forward, in making her ſelfe an example to the reſt, by her diligent and reverent attention, in oft urging and preſſing to her children and ſervants ſuch points of inſtruction as her husband hath taught; yea, in praying, reading, teaching, and performing like exerciſes her ſelfe, ſo far as ſhe is able, when her Husband is abſent, or negligent and careleſſe, and will not himſelfe do them; or it may be is not able to doe them: or if ſhe perform them not her ſelfe, in getting ſome other to performe them.

Inſamilia diſpertita ſunt officia: ſuntq; alia viri, alia uxoris propria. Pro ſunt ergo uterq; alteri ſua in cõmune conferentes; ob eamque cauſam ſuavitas in hac tali amicitia ineſt, utilitaſq; maxima. Arſt. Eth. l. 8. c. 12.

§. 41. *Of the vices contrary to a joynt care of governing the Family.*

Vices contrary. The minde and practiſe of many, both Husbands and Wives, is contrary to this duty.

1 When husbands put off all governmẽt to their wives. Many a Husband becauſe the Wives office is eſpecially to abide at home, will put off all government to the Wife: leaving it to her not onely to order the things in the Houſe, but alſo to bring

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in all needfull things, to order, and governe the children both young and old; yea, even to provide for them alſo, to take in, to put out, to uſe all ſorts of ſervants as pleaſeth her: yea, if ſervants ſhall be ſtubborne and ſtout againſt her, he will take no notice of it, nor endure to be told of it, much leſſe affoord her his aſſiſtance, but ſuffer her to be diſgraced and deſpiſed. As for religious duties, he will no way meddle with them. Oh baſe minded men, unworthy to be Husbands and heads of Wives! ſhall your wives who were made to be an helpe to you, have no help from you, no, not in thoſe things which eſpecially belong to your charge? ſhall the weaker veſſels beare all the burden? Aſſuredly as the man carieth away the greateſt reputation and honor when a family is well governed (though it be by the joint care, and wiſedome of his wife) ſo lyeth he moſt open to the judgement of God, if the government thereof be neglected, and through the neglect thereof, children and ſervants grow impious: inſtance [a] *Elie*, and [b] *David*. For as in a Common-wealth, the greateſt honour of good government, victorious battels, happy peace, and proſperity, and the greateſt diſhonour and dammage of the contrary, redoundeth to the King, ſo to the Man who is chiefe governour in a Family: For it is preſuppoſed, that all which doe any good, are inſtruments of the higheſt governour: if any evill or miſchiefe fall out, that it is through his negligence.

[a] 2 *Sam.* 3.12, 13.
[b] 1 *Sam.* 15.

On the other ſide, becauſe the Husband is the moſt principall, many wives thinke that the government of the Family nothing at all appertaines to them, and thereupon are careleſſe of the good thereof, and will not ſtirre their leaſt finger to order any thing aright: but, if any thing be amiſſe, lay all the blame on their husbands. Doe not ſuch pervert that maine end for which God made them, even *to be an helpe?* Doe they not carry themſelves moſt unworthy of the place wherein God hath ſet them, namely, to be joynt-governours with their Husbands and partakers of their dignities? As by their negligence they make themſelves acceſſary to all the evill which falleth out in the family, ſo aſſuredly ſhall they have their part in thoſe judgements which are executed on the head thereof.

2 When wives refuſe to adde their aide.

Moſt contrary to the fore-named duty, is the practiſe of ſuch as

3. When Husbands or wives are hinderances each to other.

are hindrances one to another in governing the family: as when Wives are not onely negligent themselves in comming to religious exercises, but keepe back children and servants, and so are a great griefe unto their religious Husbands: or when they use any of the children or servants to be instruments of iniquity: or are themselves disquiet and troublesome in the house, like to her of whom *Salomon* speaketh in this proverbe, *It is better to dwell in the corner of the house-top, then with a contentious Woman in a wide house.*

Pro.21.9.

Husbands also are oft an hinderance to that good government which their Wives would helpe forward, when they scoffe and scorne at that good counsell which their Wives give them for that purpose, or when they will not suffer their Wives to meddle with any thing at all, nor endure that they should find any fault, much lesse take in hand to redresse any thing that is amisse. These, and such like perverse dispositions are in Husbands and Wives, whereby it commeth to passe that they who were joined together to be a mutuall helpe each to other, prove heavy, yea, intolerable burders.

§. 42. *Of Husbands and Wives mutuall helpe in hospitality.*

The next common duty of Husband and Wife respecteth such as come to their House, but are no particular members thereof, whether they be kindred, alliance, acquaintance, or strangers, especially if they be Saints, to whom [a] *hospitality*, that is, a kind and curteous entertainment is due. Herein therefore must Husbands and Wives be helpfull one to another: for as it is required of [b] Husbands, so also of [c] Wives, *to be harborous*, namely, while they are maried, together with their Husbands, and when they are widowes, of themselves. [d] *Abraham* and *Sarah* were herein an helpe one to another, when the three Angels in shapes of men came to their House: so were [e] the Shunemite and her husband when *Elisha* the Prophet came to their House.

[a] *Heb* 13.2. *Rom* 12.13.
[b] 1 *Tim* 3.2.
[c] *& 5.10.*
[d] *Gen.*18.6. *&c.*
[e] 2 *King.*4.8.

Reasons.
1 Hospitality, a commendable duty.

For hospitality, that it is a commendable duty belonging to such as are House-keepers, and able to give entertainment, is evident by the precepts and examples before specified, as also by the blessing which God thereupon hath brought to the Houses of them that were given thereunto, which the Apostle intima-

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teth in these words, [f] *thereby some have entertained Angels unawares.* Now therefore Husbands and Wives being (as we have heard) joint governours, as in other things, so in this they ought to lend an helping hand each to other, and that for these reasons.

[f] *Heb.* 13. 2.

1. Because in giving entertainment there are sundry things to be done, whereof some are proper to the husbands place, and some to the wives. To take order for the provision of things without doores, is more fit for the husband, [g] *Abraham* did it: to order the smaller things within dores is more fit for the wife; that was left to [h] *Sarah.*

2 The entertainment will be the better by a mutuall helpe.

[g] *Gen.* 18. 7.

[h] *Verse* 6.

2. Because it is meet that guests should know they are welcome both to the Husband and to Wife, that so they may be the more cheerefull.

3 Guests will be more cheerefull.

3. Because a mutuall consent, and cheerefull helpe herein will be an especiall meanes, as to manifest their mutuall affection, so to hold the hearts of Man and Wife firme and close together, and make them the better like and love one the other: especially if the Husband shall shew himselfe as ready and willing to entertaine his Wives Friends and Kindred as his owne, and so the Wife her Husbands (as they ought.) For as they themselves are made one flesh, so ought each of them to esteeme of the others friends as of their owne.

4 Mutuall love will be more firm.

4. Because thus they shew a mutuall desire of bringing Gods blessing upon each other, and upon their whole family.

5 A desire of one anothers good manifested.

§. 43. *Of vices contrary to mutuall helpe in hospitality.*

Contrary to this duty is for the most part covetousnesse in the Husband, and lasinesse in the Wife. The Man, because the charge of the family lieth on him, distrustfully feareth lest he should want for his owne.

I deny not but that a provident care for our own, and namely for them of the family, is needfull and commendable, [i] *He that provideth not for them, is worse then an Infidell*: so as a man may be overlavish in giving entertainment, if he goe beyond his meanes, impoverish his estate, and disable himselfe to provide for his owne, as many doe: yet when a man hath sufficient, yea, and

[i] 1 *Tim.* 5. 8.

and abundance, when there is no juſt cauſe, but meerely upon an undue feare, too carkingly and diſtruſtfully to pinch, and grudge to give entertainment to any, is unbeſeeming a Chriſtian, yea, it is to be worſe then an Infidell; not worthy to have an Houſe, or any thing fit for entertainment; no, nor worthy of common ſociety.

The woman on the other ſide grudgeth at the paines ſhe muſt take, and trouble ſhe muſt undergo about entertaining gueſts, and therupon is loth that any at any time ſhould come to their houſe.

Concerning a Wife, I deny not but that an Husband may be in this kind ouer-burthenſome to her, by being too joviall, as they ſpeake, and bringing gueſts too often into the Houſe, eſpecially if they be gueſts of no good name; and by that meanes make her even weary of her life: but yet for a wife to refuſe all paines in that kind, and to be diſcontented when her Husband invites any friends; or when any come (as the three Angels did to *Abraham*) unawares, argueth not a loving affection, nor a wive-like ſubjection unto her Husband.

Theſe faults are ſo much the greater, when the Huſband, or Wife, are free and forward in entertaining their owne kindred and friends: but are backward, and grudge at the entertainment of each others friends and kindred. Hence commonly ariſeth much heart-burning of one againſt the other: yea, much jarre and contention betwixt them: and from diſlike of the practiſe of one another in this kind, oft followetha diſlike of one anothers perſon: ſo that as the fault is bad in it ſelfe, it proves to be much worſe in the miſchiefes that follow upon it.

§. 44. *Of Husbands and Wives mutuall helpe in releeving the poore.*

The laſt common and joint duty wherein Husband and Wife ought to bee helpefull each to other, reſpecteth thoſe that are without the Houſe, namely, the *poore*, and ſuch as ſtand in need of their helpe, who are to be *releeved and ſuccoured*. Becauſe Man and Wife uſually meale together, and are joynt partakers of Gods good creatures, they muſt put one another in minde of that precept of Charity which

which was given to the Iewes when they were at their meales, [a] *Send part unto them for whom none is provided.* The good Wife which is set forth by the Holy Ghost for a patterne and example unto others to follow, together with her Husband, are noted to be helpefull one to another in this duty: for she is said [b] *to stretch out her hand to the poore, and to the needy*: and he is said [c] *to praise her*, thereby encouraging her to hold on in doing those good things which she did. What liberty the Wife hath, or how farre forth she may be restrained, in case her Husband utterly refuse to give consent, we shall * hereafter declare in the particular duties of Wives: the point here noted is, that both the Husband himselfe must according to his ability be bountifull to the poore, and suffer his Wife, yea, provoke her so to be, and withall allow her wherewithall to be bountifull: and that the Wife also must stirre up her Husband to liberality, in this respect, and her selfe open her hand to the poore in the things which lawfully she may give.

a *Neh.* 8.10.

b *Pro.* 31.20.
c *Ver.* 28.

*Treat. 3. § 23 33.

There is nothing whereby a Man or Wife can bring more profit to the house, then by giving to the poore: that which is given to the poore is [d] *lent to the Lord, & he will repay it with great increase*: it is as [e] *seed*, which being *liberally sowen*, will bring forth a *plentifull* harvest: yea, it is a meanes to make us [f] *friends*, to speake a good word for us at the barre of Christs judgement seate: & it bringeth not onely the [h] *blessing of Men*, but [i] *of God* also, even the greatest blessing of all, the [k] blessing of eternall life: for it is [l] *a sacrifice with which God is well pleased.* The Apostle noteth this to be one of Christs Oracles, which by word of mouth hee left unto his Disciples, [m] *it is more blessed to give, then to receive.*

d *Pro.* 19.17.
e 2 *Cor.* 9.6.
f *Luc.* 16.9.

h *Iob* 29.13. & 31.20.
i *Mat.* 5.7.
k *Mat.* 25.34.
l *Heb.* 13.16.
m *Act.* 20.35.

2 Husband & Wife in place, to give good direction one to another.

Besides, Husbands and Wives in distributing almes, may receive good direction one from another: the Husband by telling the Wife who are fit to be releeved (for commonly Husbands better know those which are abroad out of the family) the Wife by telling the Husband what things are fittest to be given away: for Wives commonly know of what things there is greatest store, and what may in the house be best spared.

§. 45. *Of*

§. 45. *Of Husbands and Wives unmercifulneſſe to the poore.*

Vices contrary. 1 Vnmercifulneſſe of the husband.

Contrary is the unmercifulneſſe of many Husbands, who are not onely hard-hearted themſelves (never giving any thing, unleſſe by the law of the land they be forced, and then they part with that which is given, ſo grudgingly, as it is nothing at all acceptable to God (for [n] *God loveth a cheereſull giver*) but alſo tie their Wives hands, and ſuffer them to give nothing. Wherein they bring both the cry of the poore, and alſo the groanes and griefe of a mercifull Wife who is thus reſtrained, upon their owne neckes, and aggravate their ſin in an high degree.

[n] 2 *Cor.* 9. 7.

2 Binding his wives hands.

3 Covetouſnes in wives.

On the other ſide, the unmercifullneſſe of many wives is alſo contrary to the fore-named duty: for there are many, who though they have liberty to give of the common goods, and alſo allowance of their owne out of which they may give, yet covetouſly hoord upall they can get, give not a pennies worth, but rather ſuffer victuals and other things to periſh in the houſe, and when they are naught to fling them away, then that any thing whilſt it is good ſhould be given out of the houſe. Shall not the creatures which are ſpoiled in an houſe, and the poore that have wanted, make a loud cry in the eares of the Lord againſt them? Yea further, many Wives are grieved at their Husbands bounty, and ſtill moving him to ſhut his hand, and give no more. Are they not inſtruments of the Divell herein, oppoſing againſt that which is good?

Read *Iam.* 5. 1. 2. *&c.*

The

The third Treatise.

Of Wives particular duties.

§. 1. *Of the generall heads of this Treatise.*

EPHES. 5. 22. *Wives, submit your selves unto your owne Husbands, as unto the Lord.*

Verse 23. *For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body.*

Verse 24. *Therefore as the Church is subject to Christ, so let wives bee subject to their husbands in every thing.*

IN the particular declaration of Wives duties, the Apostle noteth two points,

1. The *duty* required.
2. The reason to enforce it.

In setting forth the duty, he declareth

1. The *matter* wherein it consisteth.
2. The *manner* how it is to bee performed.

In the matter we may note,

1. The thing required, [a] *subjection*.
2. The person whom it respecteth, their [b] *owne* husbands.

The manner respecteth, 1. The *quality* 2. The *extent* of that subjection.

a *Subordination.*
b *Relation.*

To

To declare the quality of wives ſubjection to their husbands, two rules are ſet downe.

1. That it be ſuch a ſubjection, as [c] ſhould be performed to Chriſt.

2. That it be ſuch a ſubjection, as [d] the Church performeth unto Chriſt.

The extent of wives ſubjection doth ſtretch it ſelfe very farre, even to [e] *all things*.

The reaſon to enforce all theſe points, is taken from that place of eminency and authority, wherein the husband is ſet above his wife; which is,

1. Propounded under the metaphor of an head (*for the husband is the head of the wife.*)

2. Amplified by that reſemblance which therein he hath unto Chriſt.

In which reſemblance two points are noted.

1. That the husband by vertue of his place, carieth the very *Image* of Chriſt (*even as Chriſt is the head of the Church.*)

2. That the husband by vertue of his office, is a protector of his wife, (*and he is the Saviour of the body.*)

[c] As unto the Lord.
[d] As the Church is ſubject to Chriſt.
[e] In every thing.

5. *Of a wives* * *ſubjection in generall.*

*Treat. 4. § 1.

The firſt point to be handled in the Treatiſe of Wives particular duties, is the generall matter of all (*ſubjection*) under which all other particulars are compriſed, for it hath as large an extent as that *honour* which is required in the fifth Commandement, being applied to wives. When firſt the Lord declared unto woman her duty, he ſet it down under this phraſe, *Thy deſire ſhall be ſubject to thine husband, Gen. 3. 16.*

Obiect. That was a puniſhment inflicted on her for her tranſgreſſion.

Anſw. And a law too, for triall of her obedience, which if it be not obſerved, her nature will be more depraved, and her fault more increaſed. Beſides, we cannot but thinke that the woman was made before the fall, that the man might rule over her. Vpon this ground the Prophets and Apoſtles have oft urged the ſame. *Sarah* is commended for this, that ſhe was *ſubject* to her husband, (1 *Pet.* 3. 6.) Hereby the holy Ghoſt would teach wives, that

Maritũ habere Dominum meruit mulier is culpa, quod tamen niſi ſervetur, depravabitur amplius natura, & augebitur culpa. Aug. de Gen. ad lit. l. 11. c. 37.

Ante peccatum non aliter fas fuiſſet credere mulierem niſi ut vir ei dominaretur. Ibid.

that *ſubjection* ought to be as ſalt to ſeaſon every duty which they performe to their husband. Their very opinion, affection, ſpeech, action, and all that concerneth the husband, muſt ſavour of *ſubjection.*

Contrary is the diſpoſition of many wives, whom ambition hath tainted and corrupted within and without: they cannot endure to heare of *ſubjection*: they imagine that they are made ſlaves thereby. But I hope partly by that which hath beene before delivered concerning thoſe common duties which man and wife doe mutually owe each to other, and partly by the particulars which under this generall are comprized, but moſt eſpecially by the duties which the husband in particular oweth to his wife, it will evidently appeare, that this *ſubjection* is no ſervitude. But were it more then it is, ſeeing God requireth ſubjection of a wife to her husband, the wife is bound to yeeld it. And good reaſon it is that ſhe who firſt drew man into ſin, ſhould be now ſubject to him, leſt by the like womaniſh weakeneſſe ſhe fall againe.

Quem vocavit ad culpam mulier, juſtum eſt ut eum gubernatore aſſumat, ne iterum fœminea facilitate labatur. Ambr. Hexæmi. l. 5. c. 7.

§. 3. *Of an Husbands * ſuperiority over a Wife, to bee acknowledged by a wife.*

* Treat. 4 §. 6. 7

The ſubjection which is required of a wife to her husband, implieth two things.

1. That ſhe acknowledge her husband to bee her ſuperiour.
2. That ſhe reſpect him as her ſuperiour.

That acknowledgment of the husbands ſuperiority is twofold, { 1. Generall of any husband. 2. Particular of her owne husband.

The generall is the ground of the particular: for till a wife be informed that an husband, by vertue of his place, is his wifes ſuperiour, ſhe will not be perſwaded that her owne husband is above her, or hath any authority over her.

Proofes that the Husband is above the wife.

First therfore concerning the generall, I will lay downe ſome evident and undeniable prooſes, to ſhew that an Husband is his Wives ſuperiour, and hath authority over her. The prooſes are theſe following.

1. God of whom, [b] *the powers that be ordained, are*, hath power to place his Image in whom he will; and to whom God giveth ſuperi-

[b] *Rom.* 13. 1.

superiority and authority, the same ought to be acknowledged to be due unto them. But God said of the man to the woman, *He shall rule over thee*, (*Gen.* 3. 16.)

Mari & fœminæ à natura tributum est, ut hic præsit, illa obediat, cum mas præstantior sit. Arist. Pol. l. 1.

2. Nature hath placed an eminency in the male over the female: so as where they are linked together in one yoake, it is given by nature that he should governe, she obey. This did the heathen by light of nature observe.

[a] κύριος.
[d] אדון
[e] בעל
[f] κεφαλὴ.
[g] εἰκὼν καὶ δόξα θεοῦ

3. The titles and names, whereby an husband is set forth, doe imply a superiority and authority in him, as [c] *Lord*, (1 *Pet.* 3. 6.) [d] *Master*, (*Est.* 1. 17.) [e] *Guide*, (*Pro.* 2. 17.) [f] *Head*, (1 *Cor.* 11. 3.) [g] *Image and glory of God*, (1 *Cor.* 11. 7.)

4. The persons whom the husband by vertue of his place, and whom the wife by vertue of her place, represent, most evidently prove as much: for an *husband* representeth *Christ*, and a *wife* the *Church*, (*Eph.* 5. 23.)

5. The circumstances noted by the holy Ghost at the womans creation, imply no lesse, as that she was created *after man*, *for mans good*, *and out of mans side*, (*Gen.* 2. 18, *&c.*)

[h] *Si capilli pro velamine dati sunt, qua gratia aliud ad dendũ est velamen? Vt non tantum natura, sed etiã voluntate subjectam se esse confiteatur. Chrys. in 1 Cor. hom.* 26.

6. The very [h] attire which nature and custome of all times and places have taught women to put on, confirmeth the same: as *long haire*, *vailes*, and other coverings over the head: this and the former argument doth the Apostle himselfe use to this very purpose, (1 *Cor.* 11. 7, *&c.*

1 Wives must acknowledg a superiority in Husbands.

The point then being so cleere, wives ought in conscience to acknowledge as much: namely that an husband hath superiority and authority over a wife. The acknowledgement hereof is a maine and principall duty, and a ground of all other duties. Till a wife be fully instructed therein, and truly perswaded thereof, no duty can be performed by her as it ought: for subjection hath relation to superiority and authority. The very notation of the word implieth as much. How then can subjection be yeelded, if husbands be not acknowledged superiors? It may be forced, as one King conquered in battell by another, may be compelled to yeeld homage to the conquerour, but yet because he stil thinketh with himselfe, that he is no whit inferiour, he will hardly be brought willingly to yeeld a subjects duty to him, but rather expect a time when he may free himselfe, and take revenge of the conquerour.

§. 4. *Of a fond conceit, that Husband and Wife are equall.*

Contrary to the forenamed ſubjection, is the opinion of many wives, who thinke themſelves every way as good as their husbands, and no way inferiour to them.

Of all that are inferiours, the wife commeth neereſt to a parity.

The reaſon whereof ſeemeth to bee that ſmall inequality which is betwixt the husband and the wife: for of all degrees wherein there is any difference betwixt perſon and perſon, there is the leaſt diſparity betwixt man and wife. Though the man be as the head, yet is the woman as the heart, which is the moſt excellent part of the body next the head, farre more excellent then any other member under the head, and almoſt equall to the head in many reſpects, and as neceſſary as the head. As an evidence, that a wife is to man as the heart to the head, ſhe was at her [b] firſt creation taken out of the ſide of man where his heart lieth; and though the woman was at firſt [c] *of the man* created out of his ſide, yet *is the man alſo by the woman.* Ever ſince the firſt creation man hath beene borne and brought forth out of the womans wombe: ſo as *neither the man is without the woman, nor the woman without the man:* yea, *as* [d] *the wife hath not power of her owne body, but the husband, ſo the husband hath not power of his owne body but the wife.* They are alſo [e] *heires together of the grace of life.* Beſides, wives are *mothers* of the ſame children, whereof their husbands are fathers (for God ſaid to both, [f] *multiply and increaſe*) and *miſtreſſes* of the ſame ſervants whereof they are maſters, (for *Sarah* is called [g] *miſtreſſe*) and in many other reſpects there is a common equity betwixt husbands and wives; whence many wives gather, that in all things there ought to be a mutuall equalitie.

[b] *Gen.* 2. 21.

[c] 1 *Cor.* 11. 12.

[d] 1 *Cor.* 7. 4. *Cùm de pudicitia ſermonem habet, magnæ paritatis Chryſ. hom.* 19. *in* 1 *Cor.* 7.

[e] 1 *Per.* 3. 7. συγκληρονόμοις.

[f] *Gen.* 1. 28.

[g] & 16. 4. *Object.*

But from ſome particulars to inferre a generall, is a very weake argument.

Anſw.

1. Doth it follow, that becauſe in many things there is a common equity betwixt Iudges of Aſſiſe, Iuſtices of peace, and Conſtables of Townes, that therefore there is in all things an equality betwixt them?

2. In many things there is not a common equity: for the husband may command his wife, but not ſhe him.

3. Even in those things wherein there is a common equity, there is not an equality: for the husband hath ever even in all things a superiority: as if there be any difference even in the forenamed instances, the husband must have the stroke: as in giving the name of *Rachels* yongest child, where the wife would have one name, the husband another, that name which the husband gave, stood, Gen. 35. 18.

Though there seeme to be never so little disparity, yet God having so expresly appointed subjection, it ought to be acknowledged: and [h] though husband and wife may mutually serve one another through love: yet the Apostle suffereth not a woman to rule over the man.

[h] *Possint conjuges per charitatem servire invicem, sed mulieri non permittit Apostolus dominari in virum, Aug. de Gen ad lit. l. 11. c. 37.*

§. 5. *Of a Wives acknowledgement of her* * *owne husbands superiority.*

* *Treat. 4. §. 9.*

The truth and life of that generall acknowledgement of husbands *honour*, consisteth in the particular application thereof unto their *owne* proper husbands.

All wives must acknowledge their owne husbands worthy of honour.

The next duty therefore is, that wives acknowledge their *owne* husbands, even those to whom by Gods providence they are joyned in mariage, to be worthy of an husbands honour, and to be their superiour: thus much the Apostle intendeth by that particle of restraint ([b] *owne*) which he useth very often: so likewise doth [c] Saint *Peter*, exhorting wives to be in subjection to their *owne* husbands: and hereunto restraining the commendation of the ancient good wives, that they were in subjection to their *owne* husbands.

[b] *Vbi. Eph. 5. 22. 24. 1 Cor 7. 2.*

[c] *1 Pet. 3. 1. 5.*

Object. What if a man of meane place be maried to a woman of eminent place, or a servant be maried to his mistresse, or an aged woman to a youth, must such a wife acknowledge such an husband her superiour?

Wives inferiour to those over whom they were before mariage.

Answ. Yea verily: for in giving her selfe to be his wife, and taking him to be her husband, she advanceth him above her selfe, and subjecteth her selfe unto him. It booteth nothing what either of them were before mariage: by vertue of the matrimoniall bond, the husband is made the head of his wife, though the husband were before mariage a very begger, and of meane parentage, and the wife very wealthy and of a noble stock; or though he

he were her prentiſe, or bondſlave; which alſo holdeth in the caſe betwixt an aged woman and a youth: for the Scripture hath made no exception in any of thoſe caſes.

2. *Object.* But what if a man be of vile and beaſtly conditions, as a drunkard, a glutton, a profane ſwaggerer, an impious ſwearer, and blaſphemer, be married to a wiſe, ſober, religious Matron, muſt ſhe account him her ſuperiour, and worthy of an husbands honour? See §. 54. of this Treatiſe.

Anſw. Surely ſhee muſt. For the evill quality and diſpoſition of his heart and life, doth not deprive a man of that civill honour which God hath given unto him. Though an husband in regard of evill qualities may carry the Image of the divell, yet in regard of his place and office, he beareth the Image of God: ſo doe Magiſtrates in the Common-wealth, Miniſters in the Church, Parents and Maſters in the Family. Note for our preſent purpoſe, the exhortation of Saint *Peter* to Chriſtian wives which had infidell husbands, [d] *Be in ſubjection to them: let your converſation be in feare.* If Infidels carry not the divels image, and are not, ſo long as they are Infidels, vaſſals of Satan, who are? yet wives muſt bee ſubject to them, and feare them. Subjection due to Huſbands of evill qualities. [d] 1 *Pet.* 3. 1, 2.

§. 6. *Of Wives denying honour to their owne Husbands.*

Contrary thereunto is a very perverſe diſpoſition in ſome wives, who thinke they could better ſubject themſelves to any husband, then their owne. Though in generall they acknowledge that an Husband is his wives ſuperiour, yet when the application commeth to themſelves, they faile, and cannot be brought to yeeld that they are their husbands inferiours. This is a vice worſe then the former. For to acknowledge no husband to be ſuperiour over his wife, but to think man and wife in al things equall, may proceed from ignorance of mind, and error of judgement. But for a wife who knoweth and acknowledgeth the generall, *that an husband is above his wife*, to imagin that ſhe her ſelfe is not inferiour to her husband, ariſeth from monſtrous ſelfe-conceit, and intolerable arrogancy, as if ſhe her ſelfe were above her owne ſexe, and more then a woman. A perverſe opiniō to think other husbads worthy of honour, and not their owne.

Contrary alſo is the practiſe of ſuch * women, as purpoſely mary men of farre lower ranke then themſelves, for this very end, that they may rule over their own husbands: and of others who being * aged, for that end marry youths, if not very boyes. A mind and practiſe very unſeemely, and cleane thwarting Gods ordinance. But let them thinke of ruling what they liſt, the truth is, that they make themſelves ſubjects both by Gods law and mans: of which ſubjection ſuch wives doe oft feele the heaviest burden. *Salomon* noteth this to be one of the things for which the earth is diſquieted, ***when a ſervant reigneth.*** Now when can a ſervant more dominere, then when he hath maried his miſtreſſe? As for aged women who are married to youths, I may ſay (as in another caſe it was ſaid) ***Woe to thee ô wife whoſe husband is a child.*** Vnmeet it is that an aged man ſhould be married to a young maid, but much more unmeet for an aged woman to be maried to a youth.

* Treat. 2. part. 1. §. 10.

* See *Ibid.* §. 6. *Indecens eſt ut mulier magiſtra viri ſit. Orig. in Iſa. hom. 7.*

Pro. 30. 21, 22.

Eccle. 10. 16.

* Treat. 4 §. 11

§. 7. *Of a Wives * inward feare of her Husband.*

Hitherto of a wives acknowledgement of her husbands ſuperiority. It followeth to ſpeake of that anſwerable reſpect which ſhe ought to beare towards him.

A wive-like reſpect of her husband conſiſteth in two points: { 1. *Reverence.* 2. *Obedience.*

Wive-like feare.

The reverence which ſhe oweth to him, is { 1. Inward. 2. Outward.

Inward reverence is an awfull reſpect which a wife in her heart hath of her husband, eſteeming him worthy of all honour for his place and office ſake, becauſe he is her husband. Doubtleſſe *Sarah* had in her heart a reverend reſpect and honourable eſteeme of her husband, when [a] being alone, and thinking of him in her very thought, ſhee gave him this title, *Lord.* This inward reverence the Scripture compriſeth under this word *Feare*: as where our Apoſtle ſaith, [b] ***Let the wife ſee that ſhee feare her husband,*** and where [c] S. *Peter* exhorteth wives to have their converſation ***in Feare.*** It is no ſlaviſh feare of her husband which ought to poſſeſſe the heart of a wife, dreading blowes, frownes, ſpightfull words, or the like; but ſuch an awfull reſpect of him as maketh her (to uſe the Apoſtles word)

[a] *Gen.* 18. 12.

[b] *Epheſ.* 5. 33. *Colaſſ.*

[c] 1 *Pet.* 3. 2. *in fine.*

[d] *care*

[d] *care how she may please him.* This wive-like *Feare* is manifested by two effects: one is *ioy*, when she giveth contentment to her husband, and obserueth him to be pleased with that which shee doth: the other is *griefe*, when he is justly offended and grieved, especially with any thing that she her selfe hath done.

[d] 1 *Cor.* 7. 34.

Vnlesse this inward reverence and due respect of an husband be first placed in the heart of a wife, either no outward reverence and obedience will be performed at all, or if it be performed, it will be very unsound, onely in shew, hypocriticall and deceitfull: so that *as good never a whit, as never the better.* For according to ones inward affection and disposition will the outward action and conversation be framed. [e] *Michal* first despised *David in her heart*, and thence it followed that she [f] uttered most unreverend and vile speeches of him, even to his face. Wherefore after the judgement of a wife is rightly informed of an husbands superiority, and her will perswaded to account her owne husband her *head* and *guide*, it is very needfull that her heart and affection be accordingly seasoned with the salt of good respect, and high esteeme, which breedeth *feare*: and that thus her heart may be seasoned, she ought oft and seriously to meditate of his place and office, and of that honour which the Lord by vertue thereof hath planted in him. And if he have gifts worthy his place, as knowledge, wisdome, piety, temperance, love, and the like, she ought to take notice thereof, and to thinke him worthy of double honour.

True feare a ground of other duties.

[e] 2 *Sam.* 6. 16.

[f] *Verse* 20. How feare may bee wrought in a wives heart.

§. 8. *Of a Wives base esteeme of her Husband.*

Contrary to this inward reverence of the heart is a base and vile esteeme which many have of their husbands, thinking no better of them then of other men; nay, worse then of others; despising their husbands in their heart, like *Michal*, of whom we heard before. This, as it is in it selfe a vile vice, so is it a cause of many other vices, as of presumption, rebellion, yea, and of adultery it selfe many times: and it is also a maine hinderance of all duty.

A base esteeme which wives have of their husbands, ariseth 1. From selfe-conceit.

It commonly riseth either from selfe-conceit (whereby wives over-weene their owne gifts, thinking them so excellent as they need no guide or head, but are rather fit to guide and

rule both their husband and all the houſhold: of which proud and preſumptuous ſpirit *Iezabel* ſeemeth to be, who with an audacious and impudent face ſaid to *Ahab* her husband, [g] *Doſt thou now governe the kingdome of Iſrael? Up, I will give thee the vineyard of Naboth.* So alſo all thoſe wives which are noted to draw away their husbands hearts from the Lord, as the wives of [h] *Salomon*, [i] *Iehoram*, and others: which they learned of their great grandmother [k] *Evah*:) or elſe from ſome infirmities of minde or body, or of life, which they behold in their husbands (whence it commeth to paſſe, that many husbands who are highly honoured and greatly accounted of by others, are much deſpiſed by their wives, becauſe their wives alwaies converſing with them are privie to ſuch infirmities as are concealed from others:) or, which is worſt of all, from unjuſt ſurmiſes and ſuſpitions, ſuſpecting many evill things of their husbands whereof they are no way guilty, and miſinterpreting, and perverting things well done, as [l] *Michal* perverted *Davids* holy zeale.

[g] 1 *King.* 21. 7.

[h] 1 *King.* 11. 4.
[i] 2 *King.* 8. 18.
[k] *Gen.* 3. 6.

2. From their husbands infirmities.

3 From unjuſt ſuſpitions.

[l] 2 *Sam.* 6. 20.

How wives may redreſſe a light eſteeme of their husbands.

For redreſſe of this enormous vice, wives ought firſt in regard of themſelves to purge out of their hearts pride, and ſelfe-conceit, thinking humbly and lowly of themſelves, and that even in regard of their ſex, and the weakeneſſe thereof: and if the Lord have endued them with any gift above the ordinary ſort of women, to note well their owne infirmities, and to lay them by their eminent gifts: thus by looking on their blacke feet, their proud-peacock-feathers may be caſt downe. Yea alſo when they behold any infirmities in their husbands, they ought to reflect their eyes on their owne infirmities, which it may be are even as many and as grievous, if not more in number, and more hainous in their nature and kinde: at leaſt let them conſider that they are ſubject to the ſame, if God leave them to the ſway of their owne corruption.

Secondly, wives ought in regard of their husbands to ſurmize no evill whereof they have not ſure proofe and evidence: but rather interpret every thing in the better part: and follow the rule of love, [m] *which beareth all things, believeth all things, hopeth all things, endureth all things.* If they note any defects of nature, and deformity of body, or any enormous and notorious vices in their

[m] 1 *Cor.* 13. 7.

their Husband, then ought they to turne their eies and thoughts from his perſon to his place, and from his vicious qualities to his honourable Office (which is to be an husband) and this will abate that vile eſteeme which otherwiſe might be occaſioned from the fore-named meanes.

§. 9. *Of *Wive-like ſobriety.*

* Treat. 4. § 4.

A wives outward reverence towards her husband, is a manifeſtation of her inward due reſpect of him. Now then ſeeing the intent of the heart, and inward diſpoſition cannot be diſcerned by man ſimply in it ſelfe, that the husband may know his wives good affection towards him, it is behovefull that ſhe manifeſt the ſame by her outward reverence.

A wives outward reverence conſiſteth in her reverend { *Geſture.* / *Speech.*

A wives outward reverence

For the firſt, that a reverend geſture and cariage of her ſelfe to her husband, and in her husbands preſence, beſeemeth a wife, was of old implied by the *vaile* which the woman uſed to put on, when ſhe was brought unto her husband, as is noted in the [a] example of *Rebekah*: whereunto the Apoſtle alludeth in theſe words, [b] *The woman ought to have power on her head.* That cover on the womans head, as in generall it implied *ſubjection*, ſo in particular this kinde of ſubjection, viz. *a reverend carriage* and geſture. But moſt expreſly is this duty ſet downe by [c] Saint *Peter*, who exhorteth wives to order their *converſation* before their husbands, ſo as it be pure, *with reverence.*

A wives reverence in her geſture.

[a] *Gen.* 24. 65.

[b] 1 *Cor.* 11. 10.

[c] 1 *Pet.* 3. 2. ἐναντίον ἁγνὴν ἀναστροφὴν ὑμῶν.

This reverend converſation conſiſteth in a wive-like *ſobriety, mildneſſe, curteſie*, and *modeſty.*

By ſobriety, I meane ſuch a comely, grave, and gracious carriage, as giveth evidence to the husband that his wife reſpecteth his place, and the authority which God hath given him. Sobriety in generall is required of all women by reaſon of their ſexe; and ſurely it doth well become them all: but much more doth it become wives: moſt of all, in their husbands preſence. [d] The Apoſtle in particular enjoyneth it to *Deacons wives*, yet not ſo as proper unto them, but in a further reſpect appertaining to them not onely as wives, but as the wives of Deacons.

[d] 1 *Tim.* 3. 11.

Contrary to this ſobriety is lightneſſe and wantonneſſe: which vices in a wife, eſpecially before her Husband, argueth little reſpect, if not a plaine contempt of him.

Obiect. Thus ſhall all delightfull familiarity betwixt husband and wife be taken away.

Difference betwixt wantonneſſe and familiarity.

Anſw. Though the fore-named ſobriety be oppoſed to lightnes and wantonneſſe, yet not to matrimoniall familiarity: which is ſo farre permitted to man and wife, as if any other man and woman ſhould ſo behave themſelves one towards another as an husband and wife lawfully may, it might juſtly be counted lightneſſe and ſinne: inſtance the example of *Iſaac* and *Rebekah*, who ſo ſported together, as *Abimelech*, knowing them to be ſuch as feared God, gathered by that *ſporting* that they were man and wife: for he thought that otherwiſe they would not have beene ſo familiar together.

Gen. 26. 8, 9.

* See Treat. 4, §. 42.

* This familiarity argueth both *liking* and *love*: and ſheweth that the man and wife delight in one anothers perſon. But the lightneſſe here condemned in a wife, is not ſo much a mutuall familiarity with her husband by his good liking, as a wanton dallying with others to his griefe and diſgrace.

§. 10. *Of* * *Wive-like mildneſſe.*

* Treat. 4. §. 13, 22, 40.

Mildneſſe in a wife hath reſpect alſo to the ordering of her countenance, geſture, and whole cariage before her husband, whereby ſhee manifeſteth a pleaſingneſſe to him, and a contentedneſſe and willingneſſe to bee under him, and ruled by him. Excellently is this ſet forth in the Spouſe of Chriſt, whoſe eyes are ſaid to be as *doves eyes*, her *lippes to drop as hony combe*, and ſhee her ſelfe every way *pleaſant*: whereupon it is noted that ſhee appeared to her husband as the *bright morning*, and that his heart was wounded with her. Aſſuredly the cleere skie is not more pleaſant in time of harveſt, then a milde and amiable countenance and carriage of a wife in her husbands preſence. And though her husband ſhould be of an harſh and cruell diſpoſition, yet by this meanes might he be made meeke and gentle. For the keepers of Lyons are ſaid to bring them to ſome tamenneſſe, by handling them gently, and ſpeaking to them fairely.

Cant. 4. & 6. & 7.

Is cui leonum cura commiſſa eſt, blanda manu mollique verborum ſono permulſos domat. Greg. Naz. ad Olymp.

Con-

Contrary to this mildneſſe is a frowning brow, a lowring eye, a ſullen looke, a powting lip, a ſwelling face, a deriding mouth, a ſcornefull caſt of the armes and hands, a diſdainfull turning of this ſide and that ſide of the body, and a fretfull flinging out of her husbands preſence: all which, and other like contemptuous geſtures are as thicke cloudes over-ſpreading the Heavens in a Summers day, which make it very uncomfortable. They oft ſtir up much paſſion in the man, and bring much miſchiefe upon the wife her ſelfe.

§. 11. *Of * wive-like curteſie and obeyſance.*

* Treat. 4. §. 15.

Courteſie is that vertue whereby a wife taketh occaſion to teſtifie her acknowledgement of her husbands ſuperiority by ſome outward obeyſance to him. *Rebekah*, ſo ſoone as ſhe ſaw *Iſaak*, whom ſhe had taken for her Husband, lighted from her Camell, and came to him on foot, which was a kinde of obeyſance. This is not ſo to be taken as if no difference were to be made betwixt the carriage of a ſervant, or childe, and a wife: or as if a wife ſhould bow at every word that ſhe ſpeaketh to her husband. Though in the kinde and extent of many duties the ſame things are required of wives which are required of children and ſervants, becauſe God hath made them all inferiours, and exacted ſubjection of all: yet in the manner and meaſure of many duties there is great difference: as in this, the obeyſance of children and ſervants ought to be more ſubmiſſive, and more frequent. Yet becauſe God hath placed authority in the husband over his wife, ſhe is every way to teſtifie her reverend reſpect of her husband, and therefore at ſome times, on ſome occaſions (as when he is going on a journey for a time from her, or when he returneth home againe, or when ſhe hath a ſolemne and great ſute to make unto him, or when he offereth an eſpeciall and extraordinary favour unto her, or (as I have obſerved ſuch wives as know what beſeemeth their place, and are not aſhamed to manifeſt as much) when ſhe ſitteth downe or riſeth up from table) to declare her reverence by ſome obeyſance. This cannot but much worke on the heart of a good and kinde husband, and make him the more to reſpect his wife, when he beholdeth this evidence of her reſpect

Gen. 24. 65.

1. A wive-like curteſie worketh a good reſpect in her husband to her.

2. It maketh her husband be honoured of others.
3. It bringeth honour to her ſelfe.

ſpect to him. Yea, it cannot but be a good patterne to children and ſervants, and a motive to ſtirre them up to yeeld all ſubmiſſive obeyſance, both to her husband and to her ſelfe. For it may make them thus to reaſon with themſelves; ſhall we ſcorne or thinke much to yeeld that to our Father or Maſter, which our mother or miſtreſſe thinketh not much to yeeld to her husband? ſhall ſhe bow to him, and ſhall not we much more bow to her? Thus a wives honouring of her husband, by yeelding obeyſance to him, maketh both him and her ſelfe to be more honoured of others.

Contrary ſcorne in Wives.

Contrarily minded are they, who not onely altogether omit this duty, but alſo gibe and ſcoffe at the very hearing thereof, ſaying, thus wives ſhall be made no better then children or ſervants. But though ſcornefull Dames deride theſe outward evidences of their ſubjection, yet ſuch wives as feare the Lord, ought not to be hindered thereby from doing their duty: for by ſuch evill examples they might be diſcouraged from every good duty. It is ſufficient that ſuch holy women as truſted in God, ſo behaved themſelves. But for this particular, we know that equals ſcorne not upon occaſions to performe this kinde of curteſie, in making obeyſance one to another: how much leſſe ought wives, who are their husbands inferiours?

* Treat. 4 §. 49 52.

§. 12. *Of * wife-like modeſty in apparrell.*

1 *Tim.* 2. 9.
1 *Pet.* 3. 3.

Modeſty appertaining to a wife, is much manifeſted in her apparell. Saint *Paul* requireth this modeſty in generall of all ſorts of women: but Saint *Peter* preſſeth it in particular upon wives. For as it well beſeemeth all women, ſo wives after a peculiar manner, namely, in attiring themſelves, to reſpect rather their Husbands place and ſtate, then their owne birth and parentage, but much rather then their owne minde and humour. A wives modeſty therefore requireth that her apparell be neither for coſtlineſſe above her husbands ability, nor for curiouſneſſe unbeſeeming his calling. As a poore mans wife muſt not affect coſtly apparell, ſo neither Miniſters, grave Counſellours, ſage Magiſtrates, no nor conſcionable Profeſſours wives, hunt after new faſhions, or in light and gariſh apparell

parell attire themſelves. It is a token of great reverence in a wife towards her husband, to have an eye to his place and ſtate in her apparell.

Contrary wives attire not fitting their husbands ſtate or place.

On the contrarie, ſuch proud dames as muſt have their owne will in their attire, and thinke it nothing appertaineth to their husbands to order them therein, who care not what their husbands ability, or what his place and calling be, they ſhew little reſpect and reverence to their husbands. Such are they, who are no whit moved with their husbands example: but though the mans apparell be plaine and grave, yet the wives ſhall be coſtly and gariſh. Yea, many there be that ſtand in ſome more awe of their husbands ſight, but ſhew little more reſpect unto him, who have their ſilken gownes, Beaver hats, and other like attire, not agreeable to their place and ſtate, lie in the Countrey, if they be of the City; or in the City, if they be of the Countrey, in a friends houſe, where their husbands ſhall not know it, and when their husbands are not with them, weare them, and paint their faces, lay out their haire, and in every thing follow the faſhion. What can they which behold this thinke, but that ſuch a wives care is more to pleaſe other light vaine perſons, then her grave, diſcreet husband: or that her husband can nothing at all prevaile with her: which as it ſtaineth her owne credit, ſo it leaveth a blot of diſhonour even upon him. If the care of a wife were to give evidence of the reverence which ſhe beareth to her husband, his deſire and example would in this reſpect more prevaile with her, then the humour of her owne heart.

Quæ ſe pingit comitque ſecus quam viro gratum eſſe novit, ſatis declarat ſeſe pluribus velle placere quàm oportet mulierem pudicam, cujus præcipua laus eſt uni placuiſſe cui deſponſata eſt. Eraſm. Inſtit. Matr.

§. 13. *Of a Wives* * *reverend ſpeech to her Husband.*

* Treat. 4 §. 24

As by geſture, ſo by ſpeech alſo, muſt a wives reverence be manifeſted: *this* muſt be anſwerable to *that*. For by words as well as by deeds, the affection of the heart is manifeſted, [a] *Out of the abundance of the heart the mouth ſpeaketh.* A wives reverence is manifeſted by her ſpeech, both in her husbands preſence, and alſo in his abſence. For this end in his preſence her words muſt be few, reverend and meeke. Firſt few: For the Apoſtle enjoyneth [b] *ſilence* to wives in their husbands preſence, and inforceth that duty with a ſtrong reaſon in theſe words:

[a] *Mat.* 12. 34.

A wives words in her Husbands preſence muſt be few.

[b] 1 *Tim.* 2. 12.

I

I permit not the woman to uſurpe authority over the man, but to be in ſilence: the inference of the latter clauſe upon the former, ſheweth that he ſpeaketh not onely of a womans ſilence in the Church, but alſo of a wives ſilence before her husband: which is further cleared by another like place, where the ſame Apoſtle enjoyneth wives to [c] *learne of their husbands at home.* The reaſon before mentioned for ſilence, on the one ſide implyeth a reverend ſubjection, as on the other ſide too much ſpeech implyeth an uſurpation of authority.

[c] 1 Cor. 14. 35.

Object. Then belike a wife muſt be alwaies mute before her Husband.

Anſw. No ſuch matter: for ſilence in that place is not oppoſed to ſpeech, as if ſhe ſhould not ſpeake at all, but to loquacitie, to talkativeneſſe, to over-much tatling. Her husbands preſence muſt ſomewhat reſtraine her tongue, and ſo will her very ſilence teſtifie a reverend reſpect. Otherwiſe ſilence, as it is oppoſed to ſpeech, would imply ſtoutneſſe of ſtomacke, and ſtubbornneſſe of heart, which is an extreme contrarie to loquacitie. But the meane betwixt both, is for a wife to be ſparing in ſpeech, to expect a fit time and juſt occaſion of ſpeech, to be willing to hearken to the word of knowledge comming out of her husbands mouth. This argueth reverence. [d] *Elihu* manifeſted the reverend reſpect, which as a younger he bare to his elders, by forbearing to ſpeake while they had any thing to ſay. How much more ought wives in regard both of their ſex and of their place?

[d] Job 32. 6.

Contrary too much prate.

Contrary is their practiſe, who muſt and will have all the prate. If their husbands have begun to ſpeake, their ſlipperie tongues cannot expect and tarrie till he have done: if (as very haſty and forward they are to ſpeake) they prevent not their husbands, they will ſurely take the tale out of his mouth before he have done: Thus they diſgrace themſelves, and diſhonour their husbands.

* Treat 4. § 24.

§. 14. *Of the * titles which wives give their husbands.*

As their words muſt be few, ſo thoſe few words muſt be reverend and meeke: both which are alſo implied under the fore-

forenamed word [a] *ſilence*: which in the originall ſignifieth alſo [a] *quietneſſe*.

[a] 1 *Tim.* 2, 12. ἡσυχία.

Reverence hath reſpect to the titles whereby a wife nameth her husband; *Meekeneſſe* to the manner of framing her ſpeech to him.

For the titles which a wife in ſpeaking to her husband, or naming him, giveth unto him, they muſt be ſuch as ſignifie ſuperiority, and ſo ſavour of reverence. Such are the titles wherewith husbands are named in the Scripture; * they are titles of honour. Such alſo are the titles which the Church (who by our Apoſtle is made a patterne for wives in all ſubjection) giveth to her Spouſe Chriſt Ieſus, as may be gathered out of the *Song of Songs*. It is likely that *Sarah* did uſually give this title *Lord* to her husband. For having occaſion to think of him, preſently this title [b] *Lord* was in her heart: which would not ſo ſuddenly have riſen up, if ſhe had not ordinarily uſed it. According to the uſuall titles which we give to any, doe we in our hearts name them, when we have occaſion to thinke of them. Among all other titles the name husband, as it is the moſt uſuall, ſo it is the fitteſt and meeteſt title. It intimateth reverence, and ſavoreth not of niceneſſe and ſingularity, as theſe titles, *Head*, *Guid*, *Maſter*, *Man*, and the like doe: which though they be lawfull titles, becauſe the Scripture attributeth them to husbands, and they ſignifie ſuperioritie, yet becauſe they are unuſuall and ſavour of ſingularity, they are not ſo meet. Common uſe and practiſe hath made the addition of the husbands ſurname to this title *Maſter*, more meet.

Reverend titles to be given to husbands.

* See §. 3.

[b] *Gen.* 18, 12.

[c] Saint *Peter* by this argument proveth that *Sarah* obeyed *Abraham*, becauſe ſhe called him *Lord*.

[c] 1 *Pet.* 3. 6.

Contrary are thoſe compellations which argue equality or inferiority, rather then ſuperiority, as *Brother*, *Coſen*, *Friend*, *Man*, *&c.* If a ſtranger be in preſence, how can he tell by this manner of compellation, that he whom thou ſpeakeſt unto is thy husband? If he eſpy any matrimoniall familiarity betwixt you, what can he judge of it otherwiſe to be, but lightneſſe and wantonneſſe? Remember the fearefull iſſue that had like to have fallen out by reaſon of ſuch compellations given by [d] *Sarah* and [e] *Rebekah* to their husbands. Not unlike to thoſe are

[d] *Gen.* 12. 19. & 20. 2.
[e] & 26. 9.

are such as these, *Sweet, Sweeting, Heart, Sweet-heart, Love, Ioy, Deare, &c.* and such as these, *Ducke, Chicke, Pigsnie, &c.* and husbands Christian names, as *Iohn, Thomas, William, Henry, &c.* which if they be contracted (as many use to contract them thus, *Iacke, Tom, Will, Hall*) they are much more unseemely: servants are usually so called.

But what may we say of those titles given to an husband by his wife, not seldome in passion, but usually in ordinary speech, which are not fit to be given to the baseſt men that be, as *Grub, Rogue*, and the like, which I am even ashamed to name, but that the sins of women are to be cast as dirt on their faces, that they may be the more ashamed?

Obiect. Many of the forenamed titles are titles of amity and familiarity.

Answ. Subjection is that marke which wives are directed to aime at in their thoughts, words, deeds, and whole conversation towards their husband. Such tokens of familiarity as are not withall tokens of subjection and reverence, are unbeseeming a wife, because they swerve from that marke.

* *Treat.* 4. §. 24. *&c.*

§. 15. *Of Wives* * *meekenesse in their speeches.*

Meekenesse in a wives manner of framing her speech to her husband, doth also commend her reverend respect of him. This is an especiall effect of that *meeke* and *quiet spirit* which Saint *Peter* requireth of wives; which duty he doth strongly inforce by this weighty argument, [a] *which is before God a thing much set by.* Is a wives meekenesse much set by before God, and shall not wives hold it both a bounden dutie, and comely ornament, and grace unto them? As the forme of words which a wife useth in asking or answering questions, or any other kinde of discourse which shee holdeth with her husband, so her moderation in persisting, arguing and pressing matters, yea and the milde composition of her countenance in speaking, declare her meekenesse. If she be desirous to obtaine any thing of him, fairely she must intreat it, as the [b] *Shunamite*: If she would move him to performe a bounden duty, mildly she must perswade him. If she would restraine and keepe him from doing that which is evill, even that also shee must doe with

[a] 1 *Pet.* 3. 4.

[b] 2 *King.* 4. 10. 22.

with some meekenesse, as [c] *Pilats* wife: If she have occasion to tell him of a fault, therein she ought to manifest humility and reverence, by obseruing a fit season, and doing it after a gentle manner, as [d] *Abigail*: who as shee wisely behaved her selfe in this respect with her husband in obseruing a fit season, so also with *David* by intimating his fault unto him, rather then plainely reprooving him, when she said, *It shall be no griefe nor offence unto my Lord, that he hath not shed blood causelesse.* This meekenesse requireth also silence and patience, even when she is reprooved.

[c] *Mat.* 27. 19.

[d] 1 *Sam.* 25. 31. 37.

Contrary is the waspish and shrewish disposition of many wives to their husbands, who care not how hastily and unadvisedly they speake to them, like [e] *Rahel*; nor how angerly and chidingly, like [f] *Iezabel*; nor how disdainfully, and spightfully, like [g] *Zipporah*; nor how scoffingly, and frumpingly, like [h] *Michal*; nor how reprochfully and disgracefully, like [i] *Iobs* wife. If they be reprooved by their husbands, their husbands shal be reproched by them: and they are ready to answer againe, not onely word for word, but ten for one. Many wives by their shrewish speeches, shew no more respect to their husbands, then to their servants, if so much. The least occasion moveth them not onely inwardly to be angry and fret against them, but also outwardly to manifest the same by chiding and brawling. The very object whereupon many wives usually spit out their venomous words, is their husband; when their stomacks are full, they must needs ease them on their husbands: wherein their fault is doubled.

Contrary wives shrewish speeches to their husbands

[e] *Gen* 30. 1.
[f] 1 *King.* 21. 7.
[g] *Ex.* 4. 25, 26.
[h] 2 *Sam.* 6. 20.
[i] *Iob* 2. 9.

Let wives therefore learne first to moderate their passion, and then to keepe in their tongues with a bit and bridle, but most of all to take heed that their husbands taste not of the bitternesse thereof, no not though they should by some over-sight of their husbands bee provoked. It is to bee noted how *Salomon* calleth the jarres which are betweene man and wife *the contentions of a wife*, whereby he intimateth that she commonly is the cause thereof, either by provoking her husband, or not bearing with him.

Pro. 19. 13.

§. 16. *Of*

* Treat. 2. Part. 2. §. 36.

§. 16. *Of a Wives ſpeech of her Husband * in his abſence.*

The reverence which a wife beareth to her Husband, muſt further be manifeſted by her ſpeeches of him in his abſence. So did *Sarah* manifeſt her reverence, and ſo muſt all ſuch as deſire to be accounted the daughters of *Sarah*. The Church ſpeaking of her Spouſe, doth it with as great reverence, as if ſhe had ſpoken to him. It was for honour and reverence ſake, that the Virgin *Mary* called *Ioſeph* the *Father of Ieſus*, when ſhe ſpake of him.

Gen. 18. 12.

Cant. 5. 10. &c.

Luk. 2. 48.

This ſheweth that a wives reverend ſpeeches in preſence of her husband, and to his face, are not in flattery to pleaſe him, and fawne upon him, but in ſincerity to pleaſe God, and performe her duty.

Contrary therefore to their duty deale they, who in preſence can affoord the faireſt and meekeſt ſpeeches that may be to their husbands face, but * behind their backes ſpeake moſt reproachfully of them.

Contrary wives bitter ſpeeches behind their huſbands backes.

* See more hereof Treat. 2. Part. 2 §. 36, 37.

* Treat. 4. §. 4. 18.

§. 17. *Of a Wives * obedience in generall.*

Hitherto of a wives *reverence*, it followeth to ſpeake of her *obedience*: The firſt law that ever was given to woman ſince her fall, laid upon her this duty of *obedience* to her husband, in theſe words, [a] *Thy deſire ſhall be to thine Husband, and hee ſhall rule over thee.* How can an husband rule over a wife, if ſhe obey not him? The principall part of that *ſubmiſſion* which in this [b] Text, and in many other places is required of a wife, conſiſteth in *obedience*: and therefore it is expreſly commended unto wives in the example of *Sarah*, who [c] *obeyed Abraham*. Thus by *Obedience* doth the Church manifeſt her *ſubjection* to Chriſt.

[a] *Gen.* 3. 16.

[b] *Epheſ.* 5. 22.

[c] 1 *Pet.* 3. 6. *Dominum.*

The *place* wherein God hath ſet an Husband; namely, to be an [d] *Head*; the *authority* which he hath given unto him, to be a [e] *Lord* and [f] *Maſter*; the *duty* which he requireth of him [g] to *rule*, do all require *obedience* of a wife. Is not obedience to bee yeelded to an *Head*, *Lord*, and *Maſter*? Take away all authority from an husband, if ye exempt a wife from obedience.

[d] *Epheſ.* 5. 23.
[e] 1 *Pet.* 3. 6.
[f] *Eſter* 1. 17.
[g] *Gen.* 3. 16.

Contrary

Contrary is the ſtoutneſſe of ſuch Wives as muſt have their own will, and doe what they liſt, or elſe all ſhall be out of quiet. *Their* will muſt be done, *they* muſt rule and over-rule all, *they* muſt command not onely children and ſervants, but Husbands alſo, if at leaſt the Husband will be at peace. Looke into families, obſerve the eſtate and condition of many of them, and then tell me if theſe things be not ſo. If an Husband be a man of courage, and ſeeke to ſtand upon his right, and maintaine his authority by requiring obedience of his wife, ſtrange it is to behold what an hurly burly ſhe will make in the houſe: but if he be a milk-ſop, and baſely yeeld unto his wife, and ſuffer her to rule, then, it may be, there ſhall be ſome outward quiet. The ground hereof is an ambitious and proud humour in Women, who muſt needes rule, or elſe they thinke themſelves ſlaves. But let them thinke as they liſt: aſſuredly herein they thwart Gods ordinance, pervert the order of nature, deface the Image of Chriſt, overthrow the ground of all duty, hinder the good of the family, become an ill patterne to children and ſervants, lay themſelves open to Satan, and incurre many other miſchiefes, which cannot but follow upon the violating of this maine duty of *obedience*, which if it be not performed, how can other duties be expected?

Contrary to obedience, ſtoutneſſe.

§. 18. *Of the caſes wherein a Wife hath power to order things of the houſe without her Husbands conſent.*

A wives *obedience* requireth { *Submiſſion.* / *Contentment.*

Submiſſion in yeelding to her Husbands minde and will:

* *Contentment* in reſting ſatisfied and content with his eſtate and ability. *See §. 49.

That *Submiſſion* conſiſteth in two things.

Firſt, in abſtaining from doing things againſt her Husbands mind.

Secondly, in doing what her husband requireth. The former of theſe requireth that a wife have her husbands conſent for the things which ſhe doth. For the better cleering whereof, we are to conſider,

1. What kind of husbands they muſt be whoſe conſent is required.

2, How many waies his consent may be given.

3, What are the things whereabout his consent is to be expected.

In two cases a wife hath power to order things of her selfe, without her husbands consent.

1 In case of her husbands impotency.

For the first, as on the one side it oft falleth out that a wise, provident, and religious man, is maried to a foolish woman, a very idiot, that hath no understanding, of whom there can be no question, but that such a Wife is to do nothing of her selfe, and of her owne head, but altogether to be ordered by her Husband: So on the other side, it oft falleth out that a Wife, vertuous, and gracious Woman, is maried to an Husband destitute of understanding, to a very naturall (as we say) or a frenzy man, or to one made very blockish, and stupid, unfit to manage his affaires through some distemper, wound, or sickness. In such a case the whole government lieth upon the wife, so as her Husbands consent is not to be expected.

Quest. *What if the Husband bee a wicked and prophane man, and so blinded and stupified in his soule, doth not this spirituall blindnesse and blockishnesse give a religious Wife as great liberty as naturall stupidity?*

1 *Pet.* 3. 1, 2.

Answ. No verily. For Saint *Peter* exhorteth faithfull wives that were maried to Infidell husbands, *to be subject* to them, and that *in feare*.

The reason is cleere: For spirituall blindnesse disableth not from civill government: indeed nothing that such a man doth is acceptable to God, or available to his owne salvation; but yet it may be profitable to man: a wicked man may be provident enough for wife, children, and whole family, in outward temporal things.

2 In case of impossibility for her husband to do it.

Againe, it oft falleth out, that an Husband is a long time farre off absent from the house: sometimes by reason of his calling, as an Ambassadour, Souldier, or Mariner; sometimes also carelesly or wilfully neglecting house, goods, Wife, Children and all: and in his absence hath left no order for the ordering of things at home: in this case also there is no question, but that the wife hath power to dispose matters without her Husbands consent: provided that she observe those rules of Gods Word concerning justice, equity, truth, and mercy, which an husband in his disposing of them ought to observe.

The

The first of these cases declareth an *impotency* in the husband: the other an *impossibility* for him to order matters: wherefore the wife being next to the husband, the power of ordering things is divolved on her: she is not bound to have his consent.

§. 19. *Of divers kinds of consent.*

II. A consent may be *generall*, or *particular*. A generall consent is given, when without distinct respect to this or that particular, liberty is granted to a wife by her husband to do all things as seemeth good in her owne eyes. [a] That excellent good wife, and notable good house-wife that is set forth by the Wiseman, had such a consent. For first, it is said, [b] *The heart of her Husband trusteth in her*; and then it is inferred, that she ordereth all the things of the house, whereof many particulars are there specified. Whence I gather, that her husband observing her to be a godly, wise, faithfull and industrious woman, gave her power and liberty to do in the houshold affaires what she thought good, (he being a publik Magistrate, for [c] *he was known in the gates, sitting among the elders of the land*) & accordingly she used her liberty.

1 A generall consent.

a *Prov.* 31. 10, &c.

b *verse* 11.

c *verse* 23.

A particular consent is that which is given to one or more particular things, as that consent [d] which *Abraham* gave to *Sarah* about *Hagar*; and [e] that which *Elkanah* gave to *Hanna* about tarrying at home till her child was weined.

2 A particular consent.

d *Gen.* 16. 6.

e 1 *Sam.* 1. 23.

This particular consent may be *expressed* or *implied*. An expressed consent is when the Husband manifesteth his good liking by word, writing, message, or signe, and that whether his consent be asked (as was noted in the example of *Elkanah*) or freely offered.

3 An expressed consent.

An implicit consent, when by any probable conjecture it may be gathered that the husbands will is not against such a thing, though he have not manifested his mind concerning that very particular. This implicit consent may be gathered either by his silence, when he is present to see a thing done, or otherwise hath knowledge thereof: or else when he is absent, by his former carriage or disposition in other like cases. The Scripture accounteth an husbands silence, when he knoweth a thing and may, but doth not forbid it, to be a consent: as [f] in the case of a wives vow. For any thing we read to the cõtrary [g] the Shunamite had no other cõsent to prepare a chãber for the Prophet, & to go unto him, then her

4 An implicit consent.

f *Num.* 30. 8.

g 2 *King.* 4. 10, 23.

husbands silence, and not forbidding it when he knew it.

As for the other kind of implicit consent, it may be set forth in this following instance: suppose a good Wife hath an Husband whom she knoweth by his former cariage and disposition to be a pittifull and charitable man, taking all occasions to shew mercy and in his absence there falleth out a fit and needfull occasion of shewing mercy; if shee take that occasion to shew mercy, shee hath an implicit consent, for shemay well thinke that if her husband knew it, he would approve what she doth. It is to be supposed that [b] *Annah* upon some such ground vowed her childe to God. For it is not likely that she who would not tarry at home to weine her child without her husbands consent, would much lesse vow him to the Lord (which was a farre greater matter) without some perswasion of her husbands good liking thereof. Now that a wife may shew she dealeth uprightly in this case, upon a true perswasion of her heart concerning her husbands minde, she ought (when conveniently she can) to make knowne to her husband what he hath done: as without all question *Annah* did; & so much may be gathered out of these words, which *Elkanah* uttered to *Annah*, [i] *the Lord establish his word.*

[b] 1 Sam. 1. 11.

[i] 1 Sam. 1. 23.

§. 20. *Of the things whereabout a Wife must have her Husbands consent.*

The things whereabout an Husbands consent is to be expected, are such as he by vertue of his place and authority hath power to order: as for example, ordering and disposing the goods, cattell, servants, and children of the family, entertaining strangers; yea, also ordering even his wives going abroad, & making of vowes, with the like: now then distinctly to lay down a wives duty in this first branch of obedience, it is this:

A wife must doe nothing which appertaineth to her Husbands authority simply without, or directly against his consent. Doe not these words of that old law (*thy desire shall be to thy Husband*) imply as much? I deny not but that there may be sundry things proper and peculiar to a wife, wherein I will not restraine her liberty: and therefore I use this phrase (*which appertaineth to her Husbands authority.*) And I grant the forenamed generall and implicit consent, to be a true consent, so as there needeth

Gen. 3. 16.

needeth not an expreſſe particular conſent for every thing, and therefore I have added theſe clauſes (*ſimply without, or directly againſt conſent.*)

That is done *ſimply without conſent*, which is done without all warrant from the Husband, and that ſo covertly as ſhe is afraid it ſhould come to his notice, imagining he would by no meanes like it: As *Rahels* taking her fathers Idols without all conſent of *Iaakob*. Gen. 31. 32.

That is done *directly againſt conſent*, which is expreſly forbidden and diſclaimed by the Husband.

But to deſcend to the particulars before mentioned: Firſt concerning the goods of the family: It is a queſtion controverted whether the Wife have power to diſpoſe them without or againſt the Husbands conſent.

Before I determine the queſtion, I thinke it needfull to declare, 1. What goods, 2. What occaſion of giving the queſtion is about.

§. 21. *Of the things which a Wife may diſpoſe without her Husbands conſent.*

I. For the goods, ſome are proper and peculiar to the wife: others are common. Goods proper to the wife are ſuch as before mariage ſhe her ſelfe, or her friends except from the Husband to her ſole and proper uſe and diſpoſing, whereunto he alſo yeeldeth: or ſuch as after mariage he giveth unto her to diſpoſe as ſhe pleaſe: ſuppoſe it be ſome rent, annuity, fees, vailes, or the like.

Quædam bona ſunt propria uxoris, ut ſunt bona paraphernalia Greg. Sayr. Claus. reg. l. 9. c. 16. παράφερνα. bona apud Iuriſconſultos, dicuntur τὰ ἐξοφόρια (i.) quæ ſponſa præter dotem a parentibus pactam ſecum fert: vel (ut Sayrus loc. cit.) habet legata ei, ſeu donata.

Theſe kinds of goods are exempted out of the queſtion in hand; the Wife hath liberty to diſpoſe them as ſhee pleaſe without any further conſent then ſhe had by vertue of her husbands former grant.

To theſe I may refer other goods, but of another nature, namely ſuch as ſome friend of hers, ſuppoſe father, mother, brother, or any other, obſerving her Husband to be a very hard man, not allowing ſufficient for her ſelfe, much leſſe to diſtribute on charitable uſes, ſhall give unto her to diſpoſe as ſhe pleaſe, charging her not to let her Husband know thereof. Now becauſe it is in the power of a free doner to order his gift as he pleaſe,

and because he so ordereth this gift as he will not have her Husband know of it, I doubt not but she may of her selfe according to the doners mind without her Husbands consent, dispose such goods: She is here in but as a feoffee in trust.

Againe, of common goods some are set forth by the Husband to be spent about the family, other he reserveth for a stocke, or to lay forth as he himselfe shall see occasion.

Concerning those which are set forth to be spent, I doubt not but the Wife hath power to dispose them; neither is she bound to aske any further consent of her Husband. For it is the Wives place and duty to guide or *govern the house*; by vertue whereof, providing sufficiently for the family, she may, as she seeth good occasion, of such goods as are set apart to be spent, distribute to poore, or otherwise.

1 Tim. 5. 14. *gubernatrices.*

This I have noted for such tender consciences as thinke they cannot give a bit of bread, or scrap of meat to a poore body, or make a messe of broth or caudle for a sicke body, except they first aske their husbands consent.

Provided that if her Husband expresly forbid this liberty, she take it not, except necessity require it.

But our question is concerning such goods as the Husband hath not set apart, but reserved to his owne disposing.

§. 22. *Of a Wives liberty in extraordinary matters.*

II. For the *occasion* of disposing goods it may be ordinary or extraordinary. Extraordinary for the good of the Husband himselfe, and others in the family, or such as are out of the family. If there fall out any extraordinary occasion whereby the Wife by disposing the goods without or against the consent of her Husband, may bring a great good to the family, or prevent and keepe a great mischiefe from it, she is not to stay for his consent; instance the example of [a] *Abigail*. Thus a faithfull provident wife observing her husband to be given unto riot, and to spend all he can in carding, dicing, and drinking, may without his consent lay up what goods she can for her Husbands, her own, her Childrens, and whole housholds good. This is no part of disobedience, but a point wherein she may shew her selfe a great good helpe unto her.

[a] 1. Sam. 25. 18. &c.

her Husband; [b] for which end a wife was first made.

Concerning such as are out of the family, if they be in great need, and require present relieſe, though the wife know her husband to be ſo hard-hearted, as he will not ſuffer her to relieve ſuch an one, yet without his conſent ſhe may relieve him. The ground of this and other like caſes, is that rule laid downe by the Prophets, and by Chriſt himſelfe, viz. [c] *I will have Mercy and not ſacrifice.* If God in caſe of mercy diſpenſeth with a duty due to himſelfe, will he not much more diſpenſe with a duty due to an husband?

[b] *Gen.2.18.*

[c] *Oſ.6.6. Mat.9.13. & 12.7.*

§. 23. *Of a Wives* * *reſtraint in diſpoſing goods without conſent of her Husband: and of the ground of that reſtraint.*

* Treat.4. §.54.

Out of all theſe things thus premiſed I gather the true ſtate of the queſtion in controverſie concerning the power of wives in diſpoſing the goods of the family, to be this,

Whether a Wife may privily and ſimply without, or openly and directly againſt her Husbands conſent, diſtribute ſuch common goods of the Family as her Husband reſerveth to his owne diſpoſing, there being no extraordinary neceſſity?

Non poteſt uxor ex bonis communibus occulte accipere ad donandum vel ad erogandum in alios uſus ſine expreſſa, aut præſumpta ſaltem viri licentia. Greg. Sayr. loc. citat.

The moſt ancient and common anſwer unto this queſtion, hath been negative, namely, that a wife hath not power ſo to doe: whereunto I for my part ſubſcribe.

The ground of this anſwer is taken from that primary law of the wives ſubjection, [a] *Thy deſire ſhall be unto thine Husband.* How is her deſire ſubject to her Husband, if in the caſe propounded ſhe ſtand not upon his conſent? It is further confirmed both by the [b] forenamed, and alſo by all other proofes that might be produced out of the Scripture, concerning the ſubjection of wives unto their husbands. If in ordering the goods of the Family ſhe yeeld not ſubjection, wherein ſhall ſhe yeeld it?

[a] *Gen.3.16.*

[b] §.17.

Againſt this ground-work ſome object that [c] the ſame law of ſubjection is impoſed upon a younger brother in the very ſame words, and yet a younger brother was not thereby bound to have his elder brothers conſent in diſpoſing his goods.

[c] *Gen.4.7.*

Anſw. The law of the regality (as I may ſo ſpeake) and pre-

How the law of ſubjection is applied to younger brothers.

heminency of the *firſt borne*, was under thoſe words ordained: and therefore a younger brother was made a ſubject to his elder, while he remained in the family, as a ſonne to the father. The elder brother was as a Lord over his other brothers: whereupon when *Iſaak* conferred the right of the firſt borne upon *Iaakob* (thinking he had beene his eldeſt ſonne *Eſau*) he uſed theſe words, *Be Lord over thy brethren, and let thy mothers ſonnes bow down to thee.* Which being ſo, queſtionleſſe the younger brother might not ſimply without or directly againſt the elder brothers conſent diſpoſe the goods of the family: ſo as this objection more ſtrongly eſtabliſheth the forenamed argument.

Gen. 27. 29.

Againe it is objected, that that old law is to be expounded of weighty matters.

Eph. 5. 24.

Anſw. The Apoſtle who was guided by the ſpirit of the Law-maker, extendeth that law to *every thing*. But is not this matter of diſpoſing goods a weighty matter? The conſequences which I ſhall by and by note to follow hereupon, will ſhew it to be a matter of moment.

§. 27.

§. 24. *Of the example of the Shunemite in asking her Husbands conſent.*

2 King. 4. 9. 22

As another reaſon may be alleaged the Shunemites patterne, who asked her husbands conſent before ſhe prepared the things that were thought meet for the Prophets entertainment: and before ſhe uſed the things which were meet for her journey.

Obiect. It is indeed commendable for wives to ſeeke their husbands conſent, as ſhe did; but where ſuch conſent cannot be had, it is not neceſſary.

Anſ. This example being grounded upon a law (as we ſhewed *before) it doth not only declare what may be done, but alſo what ought to be done. And if a wife be bound to have her husbands conſent for doing of a thing, by conſequence it followeth that ſhe is bound from doing it, without her husbands conſent.

*§. 23.

2. *Anſw.* They that except againſt this reaſon taken from example, uſe themſelves the like reaſon in other points, as the examples of *Abigail*, *Ioanna*, and *Suſanna* for the contrary.

2. *Obiect.* In the Shunemites example there was more then

a

a mercifull releefe of the Prophet, namely, bringing him into the house to diet and to lodge, wherein the husband must have a chiefe stroake.

Answ. The Word of God maketh not that difference betwixt relieving and entertaining: it extendeth a wives subjection to *every thing*: wherefore the husband hath a chiefe stroake as well in the one, as in the other.

§. 25. *Of the law of a Wives vow.*

A third reason is taken from the law of a Wives vow: whereby in generall is implied, that a Wife might not make a vow without her Husbands consent: whence it followeth as an argument taken from the greater to the lesse, that she may not dispose the goods without his consent. Yea, [b] the Law further expresly saith, that though she hath vowed, yet her husband hath power to disanull her vow. Note here, how the Lord will rather depart from his owne right (as I may so speake) then have that order which he hath appointed betwixt man and woman broken. The Lords right, was to have what was vowed to him performed: the order which he appointed, was to have the wife subject to her husband: rather then the wife should doe that which the husband would not have done, the Lord remitted a wives vow, in case her husband would not consent to have it performed. Now then I demand, is the disposing of goods a greater matter then the performing of a vow? or hath a wife in these daies more liberty then in former? if she have, by what law? was there ever under the Law a straiter charge laid upon wives then this, *Let wives be subject to their husbands in every thing?*

Num. 30. 7. *&c.*

b *Vers.* 13.

Object. That point of a womans subjection in performing her vow, is a particular ruled case: but not this of disposing goods.

Answ. The Scripture by particular lawes and examples teacheth directions for other cases like to them: and arguments drawne by just and necessary consequence, are counted as sound as expresse testimonies. Whereas it is said, that this particular in question is not expresly decided, I take the reason therof to be this, that in former times they so well marked the extent of the general law

law of a Wives ſubjection, as they made no queſtion of doing this, or other like things without their Husbands conſent. Neither did good Wives take that liberty, neither had they any patrons of ſuch liberty.

2. *Obiect.* The caſe of a Wives diſpoſing goods, is unlike to that of vowes, becauſe vowes are voluntary, but diſpoſing goods, as a worke of mercy is neceſſary.

Anſw. Though it were a voluntary thing to make, or not to make a vow: yet a vow being made, it was not in the power of the party that made it, not to performe it: it was a [c] neceſſary duty to performe a vow, even expreſly commanded. As for the pretended work of mercy, I will * hereafter ſhew, that a wife is not neceſſarily tied thereunto.

c *Num.* 30. 3. *Deut.* 23. 21. *Eccl.* 5. 4.
* §. 34.

§. 26. *Of humane lawes which reſtraine Wives from diſpoſing goods, without or againſt their Husbands conſent.*

A fourth is taken from the lawes of men, whereunto we are ſubject, and which we muſt obey even for conſcience ſake, ſo farre as they thwart not Gods Law, which in this caſe they doe not, as the reaſons before gathered out of Gods Word doe ſhew.

Now our Law ſaith, that [a] every gift, grant, or diſpoſition of goods, lands, or other thing whatſoever made by a Woman covert, and all and every obligation and feoffement made by her, and recovery ſuffered, if they be done without her Husbands conſent, are void. Yea, [b] if ſhe do wrong to another, ſhe hath not any thing to make ſatisfaction during coverture: either her Husband muſt do it, or by impriſonment of her perſon muſt it be done. And [c] though ſhe have inheritance of her owne, yet can ſhe not grant any annuity out of it during her coverture, without her Husband: if any deed be made to that purpoſe without his conſent, or in her name alone, it is void in Law. Yea, [d] if there be debate betweene the Husband and his Wife, whereby certaine Lands of the Husbands be aſſigned to the Wife with his conſent, if out of ſuch Lands ſhe grant an annuity to a ſtranger, the grant is void. And [e] if he covenant to give her yeerely

a 45. E. 3. Fitz. Coven 18. 1. H. 5. 12 b. Per. c. de Grät Nat. bre fol. 120. G.
b Nat. brev. fol. 118 H.
c Perk. fol. 2 a.
d Perk. f 2 b.
e 27. H. 8. 27. p. 12.

yeerely such and such apparrell, she cannot dispose it as she list without his consent, but onely use and weare it her selfe. [f] Neither can she lease her owne land for yeeres, for life, &c. if she do, it is void, and the Lessee entring by force thereof, is a Disseisor to the Husband, and Trespassor. And [g] if she sell any thing, the sale is void, except she be a Merchant, where by the custome she is enabled to merchandize. Finally, [h] she cannot make executors without the consent of her Husband, nor a devise, or will. If [i] she make a will, and thereby devise her owne inheritance, and her Husband die, and she after die without any new publication of it, it is of no force, because it was void at first. These and many other like cases which might be alleaged evidently, shew that by the law a wife hath not power of her selfe, without her husband, to dispose the common goods of the family.

[f] *Perk f.* 3 a

[g] 21 *H.* 7. 18. *p.* 19. *Nat. brev f.* 120 *G.*

[h] *Ognels* case, *Coke* rep. 4. 3 *E.* 3 *Deu.* 18.

[i] *Plowd com.* 144. 2. *Bret & Rigadons case.*

§. 27. *Of the inconveniences which may follow upon a Wives disposing goods without or against her Husbands consent.*

A fift reason may be taken from the mischiefes which would fall out, if this liberty were given unto Women: which are these that follow:

1. The estate of the family might be wasted before any redresse could be thought of: for if the Wife may dispose the goods without her Husbands consent, it must also be granted, without his knowledge: for it is to be supposed that if he knew of the disposing of that which he liketh not, he would hinder it: if without his knowledge, then may that which he thinketh to be remaining as a stocke for the Family, be laid out by the Wife, and nothing left: whereas if he knew of the spending of that stocke, it might be he would be more thrifty and sparing in other expences.

1 A mans estate may be wasted before he can tell how to redresse it.

Object. This liberty is not granted to Wives beyond their Husbands ability.

Answ. Wives cannot alwaies know their Husbands ability: for an Husband may be much indebted, and yet to maintaine his credit, whereby he hopeth to raise his estate, may allow liberall maintenance for his house; if thereupon his Wife shall gather that he is very rich, and accordingly be very bountifull in her

her gifts, she may soone go beyond his ability, and so increase his debt, as he shall never be able to recover himselfe.

2 Professors of contrary religions may be sustained by the goods of the same family.

2. Persons of contrary religions and dispositions being out of the family, might be maintained by the goods of the same family: for if the husband were of one religion, and the wife of another, he without her knowledge might maintaine those of his religion, and she without his knowledge might maintaine them of her religion.

Object. This liberty of disposing goods given to the wife, is limited within the bounds of the household of faith.

Answ. If Divines grant them this liberty, they will themselves judge, and determine who be of the household of faith: Popish wives will say (say we what we can to the contrary) that Iesuits, Priests, and Friers, are of the household of faith, principall members thereof.

3 Iars would arise betwixt man and wife.

3. Many jarres and contentions would thence arise betwixt husband and wife: for if a wife shall persist to do that which her husband will not consent unto, assuredly one of a thousand will not well brooke it, but will rather seeke all the waies he can to crosse her; thinking himselfe despised, if she, whether he will or no, have her mind.

Object. Wives must use this liberty with all due respect unto their husbands authority.

Answ. If the husband peremptorily stand upon his authority, and by all the faire meanes that can be used, will not yeeld this liberty, I know not what better respect she can shew to this authority, then to forbeare and abstaine from doing that which otherwise she would most gladly do. But if when it commeth to the uttermost point, and she shall say it is her right, and if she cannot have his consent, she will do it without his consent, whether in sheweth no great respect.

Many other inconveniences might be reckoned up, but I will not longer insist on them, only from these let it be well considered, whether it were not better for a family, that the husband should be bard from disposing the goods without consent of his wife (so as there might be according to the proverbe, but one hand in the purse) then both husband and wife to have liberty to dispose them without each others consent.

§. 28.

§. 28. *Of property in goods, whether it give liberty to dispose them as a Wife will.*

To justify a Wives liberty in disposing the common goods of the family without her Husbands consent, it is said, that she hath a true right and property in those goods.

1. *Answ.* Though it were granted that a Wife hath a true property in the goods, yet this conclusion would not follow thereupon, that she hath power of her selfe to dispose the goods without her Husbands consent: for the authority which God hath given an Husband, and subjection which he hath laid on a Wife, restraine her power and liberty in that which is her own: as for example, suppose * that a woman at the time of her mariage have a Lease for yeeres, or the wardship of the body and lands of an Infant, or have it by gift or purchase; after mariage she cannot give it away whatsoever the extremity be: but her husband may any time during coverture, dispose of it: and such his disposition shall cut off the wives interest. Or suppose that the onely child of her father be an inheretrix of land, and have in her selfe (her father being dead) the full possession therof: or that a widow have the right unto, and possession of her Husbands estate, and thus possessed, be maried to an Husband, hath she being a Wife liberty to dispose that estate which she brought with her *without* or *against her husband consent?* I thinke none will say it. Sure I am that what she giveth, lendeth, selleth, or otherwise disposeth without his consent, he, if he will may for his life time recover againe: and yet no man will deny but that she hath the truest interest and property in the forenamed lands and inheritance.

Though she had a property, yet hath she not thereupon liberty to dispose the goods *Licet uxor proprietatem habeat, administrationem tamen, & usū fructuū bonorū vivente marito non habet. Gre. Sayr. clau. reg. l. 9. c. 18.*

*See *Doctr & stud. fol. 13 b. Perk plita. 560. 26. H 8. 7. p. 1 plowd. comment. 418. b.*

Object. May she not as well dispose of her owne inheritance, as of those goods, or revenues which her Husband giveth her?

Answ. No, for the gift of the Husband is a generall consent of his, for her to dispose that which is given her as she seeth meete.

§. 29. *Of*

§. 29. *Of the reaſons againſt a Wives property in the common goods of the family.*

2. *Anſw.* It may ſafely be denied that a wife hath a property in the common goods of the family wherof ſhe is no heire. For property in goods is a civill matter, and to be limited according to the law of man under which we live. Where the law, or cuſtome of the place, make all the children coheires, all have an equall right to their ſeverall parts: where the eldeſt only is made heire, he hath a right to all: where the youngeſt onely is made heire, he hath a right to all: but neither the law of Nations, nor of the land where we live, give the wife a property. [a] By the common law mariage is a gift of al the goods and chattels perſonall of the wife to her husband, ſo that no kind of property in the ſame remaineth in her. [b] And all perſonall goods and chattels during mariage given to the Wife, are preſently *ipſo facto* transferred (as to the property of them) to the Husband. So that by our law ſhe is ſo farre from gaining any property by her mariage in her Husbands goods, as ſhe loſeth all the property ſhe formerly had in her owne goods. Yea, [c] her neceſſary apparell is not hers in property. While ſhe remaineth a wife, ſhe is (to uſe the law phraſe) *under covert baron.* [d] She can neither let, ſell, alien, give, nor otherwiſe of right make any thing away, no, nor yet make a will ſo to diſpoſe any goods while her husband liveth without his conſent: which yet an Husband may while his wife liveth, and that without or againſt her conſent.

a 12. H. 7. 22. *Coke rep. 5. f. 36* 28. H. 8. *Dier. f. 6. plit. 5 Doct. & ſtud. f. 13. Plowd. Comment. Bracobriges Caſe.*

b 4. H. 6. 31.

c 18. E. 4. 11. *p. 4.*

d See §. 26.

Object. The Law ſtates a wife in a great part of the Husbands goods, providing for her jointer or thirds, which the Husband cannot make away without her conſent.

Anſw. This proviſion is onely for the time of her widowhood, in caſe ſhe overlive him: but for the time that ſhe remaineth his wife, he may make away all, and ſhe can recover none, till he be dead.

Object. This reſtraint of wives is only in the court of men.

Anſw. Seeing it is not againſt the Law of God, it muſt alſo hold good in the Court of Conſcience. Nay, it is agreeable to the Law of God, and grounded thereupon.

For

For (to omit the proofes before alleaged) what might be the reaſon that the daughters of *Zelophehad*, who were heires to their Father, were forbidden to mary out of their Fathers Tribe, and that a law was made that no daughters that poſſeſſed any inheritance, ſhould mary out of their Fathers Tribe, but becauſe all that a woman had before mariage, paſſed upon the Husband, and became his by vertue of mariage? This alſo for that purpoſe is by ſome not unfitly, nor without probability noted, that it is the cõmon phraſe of Scripture to terme husbands (but not wives) *rich*, implying thereby, that riches by a property appertaine to Huſbands: yea, uſually in Scripture goods and lands are ſaid to be the Husbands.

Si quis abduxerit uxorem cum bonis familiæ dicitur abducere uxorem cum bonis viri. Fitzherb Nat. bre f. 89.

Object. The wives of *Iaakob* do terme the goods which their Husbands had *theirs*, ſaying, *The riches which God hath taken from our father, is Ours, Gen.* 31. 16.

Anſw. They uſe the word *Ours*, in oppoſition to their fathers houſe, and in relation not to their perſons, but to their husbands family, and therefore they adde *and our childrens*: So as by that place no greater right can be proved for wives, then for children. When the holy Ghoſt ſpeaketh of the ſame goods, he ſaith not in relation to husbands and wives both, *their* flockes, *their* ſubſtance, but onely in relation to the husband, *his* flockes, *his* ſubſtance. For as in mixture of wine and water, though the greater quantity be water, yet we call the whole *wine*: ſo in the common goods of the family, though the wife ſhould bring the greater part, we call all, *the husbands*.

Ut vinum temperatum licet majori ex parte aquæ conſtat, vinum appellamus: ſic cenſus quamvis plus contribuerit uxor, nuncupandus viri eſt. Plut. in præc. connub.

§. 30. *Of anſwers to the reaſons for a Wives property.*

To prove a wives property in the common goods of the family, the reaſons following are alleaged.

1. *Object.* Mariage giving a wife right of her husbands body, doth much more of his goods.

Anſw. I deny the conſequence. For the uſe of the body is a proper act of the matrimoniall bond, wherein the difference betwixt ſuperiority and ſubjection appeareth not: the wife hath as great a power over the husbands body, as the husband over the wives: which is not ſo in the goods: no one thing can be named, wherin the power and authority of the husband more conſiſteth, then in the goods.

1 Cor. 7 4.

2. *Ob.*

2. *Object.* In the forme of mariage the man saith to his Wife, *With all my worldly goods I thee endow.*

Answ. 1. Those words are to be taken of the use of his goods, and not of a property in them.

2. If an Husband shall intend a property by them, that property which she hath thereby, she hath not by vertue of the generall law of mariage, but of his particular free donation.

3. In all Countries those words are not used in the forme of mariage. If those words give the wife her property, then such wives as are maried without those words used, have no property: so as this cannot be a generall ground of liberty for all Wives.

3. *Object.* A Wife hath as good an estate in her Husbands goods, as the Church in Christs blood: But there the Church hath a property.

Answ. Neither of those points can be proved. But if a Wives right in her Husbands goods be as the Churches in Christs blood, what is gotten thereby? The Church hath not power without, or against Christs consent to dispose his blood. The Church of Rome is counted a proud usurping strumpet, for taking upon her so to doe.

§. 31. *Of the priviledges of Wives above Children and Servants, in and about the goods of the Family.*

Quest. *Where then is the preferment of the Wife above Servants and Children, if she have not a property?*

Answ. Much every manner of way.

1. [a] There is due to her a more free and plentifull use of all the goods, then unto them.

2. By her place she hath the ordering and disposing of the goods allotted for the common use of the family: as was [b] before granted.

3. Her Husband ought to give her a portion to dispose as she shall see good, [c] as we shall after shew, when we come to the Husbands duties.

4. Shee

[a] Treat.4. §.32.34.

[b] §.21.

[c] Treat.4. §.34.

4. She is a joynt governour with her husband over the children and ſervants, as was ſhewed [d] before.

[d] §. 4.

Againe I anſwer, that this argument might as well be alleaged againſt that feare, ſubjection, and obedience which the Scripture expreſly requireth of wives; and it might be demanded, if wives muſt feare and obey their husbands and be ſubject unto them, where is their preferment above their children and ſervants? But [e] it hath beene ſhewed that though the ſame things for matter be required of wives, which are required of children and ſervants, yet there is a great difference in the manner of performing them.

[e] §. 11.

§. 32. *Of examples and other reaſons alleaged for liberty of Wives to diſpoſe goods.*

2. *Abigails* example is alleaged for a Wives liberty: and the example of the good houſe-wife deſcribed by *Salomon*.

2. *Reaſon. Examples. Sam. 25. 18 &c. Pro 31. 11. &c.*

Anſw. 1. *Abigails* example was extraordinary; beſides, who can tell whether the heart of her husband ſo truſted not in her, as he referred the whole government of the houſe to her, and ſo ſhe had a generall conſent for what ſhe did.

2. It is cleere that the other good wife had her husbands conſent for what ſhe did: for beſides that it is ſaid, *the heart of her husband truſted in her*, it is alſo ſaid, that *he praiſed her*. Therefore he was neither ignorant of that which ſhe did, nor unwilling ſhee ſhould doe it: it was neither without nor againſt his conſent.

3. It is alleaged that Wives have as great a care in getting goods, or in preſerving them for the good of the Family: therefore it is juſt and equall, that they ſhould have a like power in diſpoſing them.

3. *Reaſon.* Wives have a like care in getting goods.

Anſw. Though queſtion may be made of the former part, at leaſt for the greater ſort and number of wives; yet for anſwer to this reaſon, I need not queſtion it; for the conſequence doth not follow, though that be granted. The right of diſpoſing goods, doth not ſimply riſe from the care and paines of getting and preſerving them: but from that order that the Lord hath beene pleaſed to ſet downe. A wiſe and induſtrious childe may be a meanes to raiſe and increaſe his fathers eſtate, when his fa-

ther taketh little care and paines about it: yea, a faithfull and wiſe ſteward, or other ſervant, (as *Iaakob* and *Ioſeph* were) may doe much more by his paines and care in getting and preſerving the goods of the Family, then his Maſter: yet will it not thereupon follow, that ſuch a childe, or ſuch a ſervant hath as great a right and power to diſpoſe ſuch goods as his Father or his Maſter.

4. *Reaſon.* Wives are yoak-fellowes with their Husbands.

4. The neere conjunction betwixt man and wife is alleaged: they are ſaid to be yoake-fellowes, and thence is inferred that they have a like power in diſpoſing goods.

Anſw. They are yoake-fellowes in mutuall familiarity, not in equall authority; and in relation to others, as children and ſervants, not in oppoſition each to other. In this reſpect ſhee is ſubject, not equall. If therefore he will one thing, and ſhe another, ſhe may not thinke to have an equall right and power, ſhe muſt give place and yeeld.

* Treat. 4. §. 34.

§. 33. *Of the * ſubjection of Wives in diſtributing goods to charitable uſes.*

Some that grant that a wife is ſo ſubjected to her husband in a civill manner, as ſhe may not diſpoſe any part of his goods at her pleaſure to any civill uſe, denie this ſubjection to extend to giving of almes, and ſuch like charitable uſes.

Before I come to determine this queſtion, let it be remembred, that it was before granted, that [a] ordinary duty muſt give place to extraordinary need, ſo that reliefe in preſent neceſſity is not controverted. Let it be alſo remembred that [b] a wife may have goods proper to her ſelfe, yea, [c] it ſhall be ſhewed that an husband ought according to his ability to commit ſomething to her diſcretion and diſpoſition: of theſe and ſuch like goods ſhe is as much bound as her husband to expend ſomething to charitable uſes: and (as God offereth occaſion) [d] *to reach forth her hand to the poore and needy.*

[a] §. 22.
[b] §. 21.
[c] Treat. 4. §. 34.
[d] Pro. 31. 20.

Yea, further let this be premiſed, that in caſe a wife be forbidden or reſtrained by her husband, ſhe ought to uſe all the good meanes ſhe can by her ſelfe and her friends to move her Husband to grant her ſome liberty, that ſhe may have ſome triall of her mercifull and charitable diſpoſition: if herein ſhe

ſhee cannot prevaile, then ſhe ought to make knowne unto her Husband ſuch perſons caſes as ſhe thinkes meet to be relieved, and uſe all the motives ſhe can to perſwade him to affoord them ſome reliefe.

But put the caſe a wife, religious, mercifull wife, be maried to a covetous worldling, who though he have wit, and underſtanding enough to manage civill affaires, and to provide for the outward temporall eſtate of the houſe, yet hath no heart to relieve the poore, and is not onely unwilling himſelfe to doe good in that kinde, but will not ſuffer his wife to doe it; whether may a wife privily take of ſuch goods as hee hath reſerved to his owne diſpoſing, and ſimply without any kinde of conſent diſtribute them to charitable uſes, or though hee expreſly forbid her, yet directly againſt his conſent diſpoſe them?

State of queſtion.

With reverend reſpect to better judgements, I thinke ſhee may not (except before excepted.) For it being before proved in generall, that ſhe had no ſuch liberty in diſpoſing goods, I cannot ſee how this particular end of giving almes can diſpenſe with her generall ſubjection *in every thing*, except there were ſome particular warrant for it in Gods Word.

Non excuſabit bona intentio uxoris, etiamſi ea acciperet ad eleemoſynam faciendã. Greg. Sayr. clav. reg. lib. 9. cap. 16.

§. 34. *Of generall exhortations to workes of mercy. How far they bind wives.*

Object. The many generall exhortations unto workes of mercy, which without limitation to any particular perſons, are indefinitely directed to all, doe give ſufficient warrant to wives: ſuch as theſe, [a] *Give almes.* [b] *Let us doe good.* [c] *To diſtribute forget not, &c.*

[a] *Luk.* 11. 41.
[b] *Gal.* 6. 10.
[c] *Heb.* 13. 16.

Anſw. All theſe are ſtrong motives to provoke wives to be mercifull and charitable in ſuch things as they may, by any meanes with their Husbands conſent, or in ſuch things as by their husbands are given to them. Yea, alſo they are ſtrong motives to provoke husbands to allow them liberty to give almes. But in the caſe propounded, they give no liberty to wives: for it is a ruled caſe laid downe by Chriſt himſelfe, that works of charity muſt be done, and almes muſt be given of ſuch things [d] *as we have*, or which are in our power to give. Now if the husband will not give her that power, ſhe hath not power to give, and ſo is excuſed.

[d] *Luk.* 11. 41. τὰ ἐνόντα. *Date quæ habetis eleemoſynam. Tertul. contr. Marcion. lib.* 4. 2 *Cor.* 8. 12.

sed. In this case her true will, and her faithfull and earnest desire shall be accepted for the deed, according to that which the Apostle saith, *If there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* Many cases may be given wherein inferiours are restrained from workes of mercy; as suppose a sonne or servant be desirous to visit one sicke, or in prison, but his Parent or Master (though leave be asked) will not suffer him, but charge him not to stirre out of doores, or to go with him another way, shall this sonne or servant notwithstanding that charge, do that worke of mercy?

§. 35. *Of obedience to an Husband in such things as he sinfully forbiddeth.*

Object. 2. This restraint is not *in the Lord*, but rather against him and his Word, therefore a wife is not bound thereunto.

Answ. Though the husband sinne in restraining his wife, yet shee in that restraint may obey, and that *in the Lord*: because the Lord who hath commanded her to be subject *in every thing*, hath no where warranted her not to be subject in this particular. It is expresly said in the law concerning a wives vowes, that *if her husband break them after he hath heard them, he shall beare her iniquity.* Num. 30. 16. Did not he then sinne in restraining her, and was not she guiltlesse though she yeelded to his restraint? The condition betwixt husbands and wives in this case, is not unlike the case betwixt other superiours in authority, and their inferiours in subjection. But other inferiours may lawfully abstaine from such things as their governours doe sinfully charge them to abstaine from. For suppose a son growen to be a man, live in his fathers house at his fathers finding, and have no set portion of his owne, and his father will not give him leave to bestow any thing on charitable uses, is he now bound to give almes? shall the curse be executed on him if he give not? A crosse indeed I acknowledge it to be, both to such a sonne, and also to a wife to be so restrained: but not a curse or sinne; the sinne and curse lyeth on their head, who restraine them by vertue of their authority, wherein they abuse their authority: as other governours may do and oft do, and yet neither liberty granted therby to subjects, nor authority taken from governours. In this resemblance betwixt a sonne and a wife

I desire not to be mistaken; for I alleage it not to make the state of a wife and a son all one: but to shew that those generall precepts of giving almes, may have their exceptions, as they which in particular handle that point, give other examples. There must therfore be a further ground then the generall commandement of almes-giving, to prove the fo[illegible]-named liberty of Wives.

§. 36. *Of Zipporahs case in circumcising her sonne.*

Object. 3. A wife was made to be an helpe to her Husband: in those things therefore wherein he faileth, she must make supply, as *Zipporah*, who performed a duty which belonged to her husband, and not unto her. *Exod. 4. 25.*

Answ. Shee may be an helpe in many other things, though this be out of her power: yea, and in this also by counsell, perswasion, and other like meanes, she may be a great helpe. The case of *Zipporah* was extraordinary, and of an urgent present necessity, even to save the life of her husband. Besides, *Moses* was of himselfe unable to doe it, but willing that shee should doe it. Now what is this to ordinary cases, and such cases as Husbands are able enough themselves to do, but altogether unwilling that it should be done by their wives?

But what if *Zipporahs* example herein be not warrantable? for it doth not appeare that it was simply approved of God: God doth oft remove temporary judgements for the very workes sake that is done, though in the manner it be sinfully done. Instance the repentance of *Ahab*, 1 Kings 21. 29.

Factum Zephorae singulare est, & extraordinarium, neq; constat illud simpliciter a Deo approbatum fuisse. Simler in Exod. 4.

§. 37. *Of the wife of* Chuzas *case in ministring to Christ.*

Object. 4. *Ioanna* the wife of *Chuza*, *Herods* steward, ministred unto Christ of her substance, without her Husbands consent. *Luk 8. 3.*

Answ. If this could be proved, it were somewhat to the purpose; but this clause *without her husbands consent* (wherein the maine state of the question consisteth) is not in the Text, nor by any good probability can be gathered out of it. All the shew of probability that can be shewed for it is, that *Ioanna* is there said to be *the wife of Chuza, Herods steward.* But to shew that that is nothing, let it be noted,

1. That phraſe doth not imply that *Chuza* was then living. It is ſaid that *David* begat *Salomon of the wife of Vriah*, but *Vriah* was not then living: therefore the Tranſlators for perſpicuity ſake doe inſert theſe words (*her that had been*) the wife of *Vriah*. So likewiſe *Onan* is commanded to goe in to his *brothers wife*, yet doth not this imply that his brother was then living.

Matth. 1. 6. ἐκ τῆς τοῦ Οὐρίου.

Gen. 38. 8.

Object. Why ſhould mention be made of *Chuza*, *Herods Steward*, if he were not then living?

Anſw. To ſhew that *Ioanna* was a woman of great place, whereby this fruit of her faith in following Chriſt was the more commended. Thus in another kinde *Matthew* is intitled *the Publican*, after he had cleane relinquiſht that office, the more to commend his faith.

Matth. 10. 3. ὁ τελώνης.

I do not here directly affirme that *Chuza* was then dead, but for ought that this phraſe doth imply, he might be dead.

2. Some gather that this ſteward was that Ruler whoſe ſonne Chriſt healed, who thereupon *believed with all his houſe*. Which if he were, then it cannot be doubted, but that his wife followed Chriſt with his good liking and conſent.

Chemnit. harm. Evang. cap. 33. *Iob.* 4. 53.

3. *Chuza* being *Herods* Steward, and ſo a man of great place, and publike imployment, might, if he were then living, depute the managing of all affaires at home to his wife, as the husband of the good wife commended by *Salomon*, and ſo ſhe might have at leaſt a generall conſent.

Pro. 31. 11.

I doe not certainely determine any of theſe expreſly to be ſo; I doe but note them as probabilities, yet ſuch as doe ſufficiently overthrow the ſurmiſed liberty of a wife in giving almes without any conſent of her Husband: for this of all other probabilities ſeemeth to be moſt improbable. Into my heart it can never enter, to imagine that Chriſt would give ſuch an occaſion of ſlander unto his enemies, as to ſay he caried about with him other mens wives, without or againſt the conſent of their husbands, and ſuffered them to ſpend the goods of their Husbands upon him. I had much rather thinke that either ſuch women as followed him, had no husbands living, or if they had, that they did that which they did with the conſent of their Husbands.

§. 38. *Of the * restraint of Wives about allowance for themselves or families, without their Husbands consent.* * Treat.4. §.18.32.

That which hath hitherto beene delivered concerning a wives subjection in disposing goods, may also be applied to other things concerning her selfe, children, servants, &c. whereof I will give some examples.

A wife hath not power to appoint what she list her selfe, without or against her Husbands consent, either for her owne allowance, or for her Family; she must rather rest satisfied with that which he appointeth: for he being the head, must have the over-ruling stroake therein. Besides he better knoweth what may be affoorded.

Quest. What if an Husband make himselfe poorer then he is: and the allowance which he appointeth be meaner then his meanes, and unbeseeming his place and state?

Answ. Shee ought, if possibly she can by her owne instant perswasion, or any other faire meanes, move him to that which tendeth to his honour and reputation: but if she can no way prevaile, her subjection requireth contentment and patience.

§. 39. *Of a Wives * subjection to her Husband about Children.* * Treat.4. §.18.

A wife may not simply without, or directly against her husbands consent, order and dispose of the children in giving them names, apparelling their bodies, appointing their callings, places of bringing up, mariages, or portions.

1. For giving names to Children, besides that it is throughout the Scripture for the most part enjoyned to the Husband, as to [a] *Abraham* to [b] *Zacharias*, and to others, and that accordingly husbands have ordinarily done, as [c] *Adam*, [d] *Lamech*, [e] *Abraham* and others. It is to be noted, that when there was a difference betwixt the man and his wife in giving a childes name, he giving one name, she another, the name which he gave, stood; though [f] *Rachel* named her youngest sonne *Benoni*, yet *Benjamin*, (which name *Iaakob* gave) was the childes name. So also when [g] *Elizabeth* told her friends that her childes name must bee *Iohn*, they would not rest therein, till 1. Names.

[a] *Gen.* 17.19.
[b] *Luk* 1.13.
[c] *Gen* 5.3.
[d] 29.
[e] & 21.3.
[f] *Gen.*35.18.
[g] *Luk.*1.62.

Zacharias had ratified that name. Yea, though *Ioseph* were but the ſuppoſed father of *Ieſus*, yet becauſe he was the husband of *Mary* the mother of *Ieſus*, [h] he had this honour given him, to give the name unto her childe.

[h] *Matth.* 1. 21.

Whereas in Scripture it is ſometimes ſaid, that the mothers named their children, as [i] *Leah*, [k] *Rahel*, and others, it is upon the forenamed ground to be ſuppoſed that they had their husbands conſent.

[i] *Gen* 29.32. [k] *& 30.24.*

2. Place and mariage.

2. For appointing place and mariage, it is noted that [l] *Rebekah* asked the conſent of her husband. Though ſhe told her ſonne *Iaakob* that he ſhould goe to *Haran to his uncle Laban*, to bee there kept in ſafety from the fury of *Eſau*, yet ſhe would not ſend him till [m] *Iſaak* had given his conſent for his abode there, and taking a wife from thence.

[l] *Gen.* 27. 43. *&c.*

[m] *Gen.* 28. 1, 2.

3. Calling.

3. For deputing unto a calling, it is noted of [n] *Annah*, that though before her childe was borne, ſhe had by ſolemne vow dedicated him to the Lord, yet when the childe was borne, [o] ſhe asked her husbands conſent about it.

[n] *1 Sam.* 1. 11.

[o] *Verſe* 22.

4. Apparell.

4. That which is noted of [p] *Annahs carrying a little coat to her ſonne yeere by yeere when ſhe went up with her Husband*, ſheweth that ſhe did it not without her husbands conſent. Women are for the moſt part prone to pranke up their children above their husbands place and calling; and therefore good reaſon that therein they ſhould bee governed by their Husbands.

[p] *1 Sam.* 2. 19.

Obiect. What if Husbands be more forward to have their children attired vainely and unſeemely, then wives?

Anſw. A wife muſt doe what ſhe can to hinder it: if ſhe can no way prevaile with him, ſhe by reaſon of her ſubjection is much more excuſed, then he could be, if he would ſuffer his wife therein to have her will.

5. Portions. *Deut.* 21. 15. *&c.*

5. The law that layeth the charge upon husbands to give ſuch and ſuch portions to his children, and the anſwerable practiſe of Husbands from time to time, ſhew that the wife of her ſelfe hath not power to order them.

§. 40. *Of a Wives* * *subjection to her Husband about ordering servants and beasts.*

* Treat. 4. §. 18.

If wives muſt have their husbands conſent in ordering and diſpoſing of their children which come out of her wombe, much more of their ſervants.

They may not take in, or thruſt out ſervants againſt their husbands minde. In this point, as in many other, *Sarah* manifeſted her wive-like obedience; in that [a] ſhe would not deale roughly with her maid, though ſhe were provoked: much leſſe [b] put her out of doores, till ſhe had made the matter knowne to her husband. Though ſhe failed in the manner, yet in the thing it ſelfe ſhe is a good example. It is further noted and approved in the [c] Shunemite, that ſhe asked her husbands conſent about ſending a ſervant with her.

[a] *Gen.* 16. 5.
[b] & 21. 10.
[c] 2 *King.* 4. 22.

My meaning is not, that ſuch wives as have ſervants allowed them to attend upon them, ſhould aske their husbands conſent whenſoever they have occaſion to uſe them; for their husbands by allowing them men for their attendance, manifeſt their will and conſent that they may uſe them as they ſee occaſion: but that they ſhou'd not uſe and imploy their ſervants in ſuch things as they know their Husbands would diſlike, except they can gaine their Husbands conſent.

Againſt thoſe particulars of children and ſervants, it may be objected, that wives are parents of their children, as well as husbands, and miſtreſſes of ſervants as well as they maſters; and therefore have altogether as great power over them as their husbands.

Anſw. Indeed if the authority of the husband come not betweene, that may bee granted in relation betwixt her and them: but her power being ſubordinate to her husbands in relation to him ſhe hath not ſo great a power: the power of a wife that now we ſpeake of, is directly in relation to her Husband.

The like may be ſaid of their beaſts and cattell, a particular point noted alſo in the example of the Shunemite, who having occaſion to uſe a beaſt, went to her husband, and ſaid, *Send I pray thee with me one of the Aſſes.* 2 *King.* 4. 22.

§. 41. *Of*

§. 41. *Of a Wives* * *ſubjection in entertaining ſtrangers, journeying abroad, and making vowes.*

* Treat. 4. §. 18.

If wives may not at their pleaſure uſe things appertaining to the houſe, much leſſe may they bring ſtrangers into the houſe, and entertaine them without or againſt their husbands conſent. The good Shunemite ſo often named as a preſident for good wives, firſt asked her husbands conſent, before ſhe lodged a Prophet of the Lord.

2 *King.* 4. 10.

The ſame patterne is alſo commended unto wives to move them not to journey abroad without their husbands conſent. For though that good wife had a very weighty and juſt occaſion to goe unto the Prophet, yet ſhe would not before ſhe knew her husbands minde.

2 *King.* 4. 22.

As for a wives power to make vowes, in that the law giveth an husband power to diſanull her vow when he knoweth it, it implyeth that ſhe ought to have his conſent in making it, if at leaſt ſhe deſire to have it eſtabliſhed, which ſhe ought to deſire, or elſe ſhe mocketh God.

Num. 30. 9.

I have thought good to mention theſe particular points for illuſtration of a wives ſubjection, becauſe they are all of them grounded on Gods Word: many other might be added to them, but theſe are ſufficient.

§. 42. *Of aberrations contrary to a wives ſubjection in doing things without or againſt their husbands conſent.*

Now conſider we the uſuall vices and aberrations contrary to thoſe duties: the generall ſumme of all is, for a wife to take on her to doe what ſhe liſt, whether her husband will or no, either not willing that he ſhould know what ſhe doth, or not caring though it be againſt his minde and will. Of this ſort are,

1 Privy purloyning husbands goods.

1. Such as privily take money out of their husbands cloſets, counters, or other like places where he laieth it, never telling him of it, nor willing that he ſhould know it: likewiſe ſuch as after the like manner, take ware out of the ſhop, corne out of the garner, ſheepe out of the flocke, or any other goods to ſell and make money of or to give away, or otherwiſe

to

to uſe ſo as their husbands ſhall never know, if they can hinder it. Such wives herein ſinne hainouſly, and that in many reſpects.

Firſt they diſobey the ordinance of God in a maine branch of their particular calling, which is *ſubjection.*

2. They ill repay the care and paines which their husbands take for their good. Many ſuch wives recompence evill for good, which is a diveliſh quality.

3. They are oft a meanes to impaire and impoveriſh their husbands eſtate.

4. They ſhew themſelves no better then [a] pilfering theeves thereby. All that can be juſtly and truely ſaid for their right in the comunon goods, cannot defend them from the guilt of theft: they are the more dangerous by how much the more they are truſted, and leſſe ſuſpected: and their fact is ſo much the more hainous by how much the more deere their husbands ought to be unto them.

[a] *Si uxor ex bonis communibus ſine viri licentia ſaltem præſumpta accipiat, verè furtum committit. Greg Sayr. clav. reg l. 9. c. 16.*

5. They are a very ill example to other inferiours in the houſe, for ſeldome hath a man a deceitfull wife, but ſome of the children or ſervants, are made acceſſary thereunto, being made her inſtruments to take the goods, and beſtow them as ſhe ordereth, and ſo are made unfaithfull.

6. They make themſelves ſlaves to their owne children and ſervants, whom they dare not diſpleaſe, leſt they ſhould tell what was done.

7. They teach their children and ſervants to be theeves: for beſides that ſuch as are uſed by their Miſtreſſes to purloine for them, are thereby made acceſſary to their ſinne, they will alſo purloine for themſelves, when their Miſtreſſes ſhall not know. So as what with the wives purloining one way, and the childrens or ſervants another way, a mans eſtate may be waſted as dew before the Sunne, and he not know which way.

2. Such as will have what allowance they thinke beſt for themſelves and family, and ſcornefully ſay, *They will not be at their husbands finding: they know beſt what allowance is fitteſt for the family, and that ſhall have.* Many will make their husbands eare tingle againe, yea and make the whole houſe (if not the ſtreet alſo) ring of it, if they thinke their allowance bee not anſwerable

[a] Taking what allowance they liſt.

answerable to the uttermost extent of their husbands estate. This impatiency and insolency, as it crosseth Gods ordinance, so it maketh both their lives uncomfortable.

3. Ordering children against their husbands minde.

3. Such as cocker, attire, or any way bring up their children otherwise then their husbands would, even to the griefe and dishonor of their husbands: keeping them at home, when their husband for their better education, would have them abroad. As these sinne in hindering the good of their children, so also in not yeelding to their Husbands.

4. Ordering servants against their Husbands minde.

4. Such as will have their own wil about servants, taking in, and putting out whom they please, and when they please: using some servants whom they find for their turne, to the prejudice of their husband: and carrying themselves so sharply and shrewishly to others that are for their husbands turne, as a good, trusty, faithfull servant cannot long stay in the house.

5. Lending forth their husbands cattell.

5. Such as secretly lend out their Husbands horses, or other like cattell, more respecting to pleasure a vaine friend, then to please a good husband. This fault is so much the greater, when it is done to the damage and prejudice of the husband.

6 Feasting when their husbands shal not know it. *Absente marito compotationes domi ne excita. Greg. Naz. ad Olymp.*

6. Such as are then most frolike and jolly, when their husbands are furthest off and cannot know it. *Salomon* sets it downe as a note of a strumpet, [a] then to tricke up her house and to seeke for guests when *her husband is gone a journey far off.* Then ought she to be most solitary, and by abstaining from merry meetings, to shew that there can be no greater dampe to her mirth, then the absence of her husband.

[a] *Pro. 7. 19.*

7. Gadding abroad at their owne pleasure *Noli pedem tuum limine crebro efferre, &c. Naz. loc. citat.*

7. Such as thinke their houses a prison unto them, that cannot long tarry at home: they thinke they have power to goe when and whither they will, and to tarry out as long as they list, thinke their husbands of it what they will. [b] The Apostle layeth downe this as a marke of a wanton wife, and an idle house-wife, *being idle* (saith he) *they go about from house to house*: therefore in [c] another place he exhorteth them to be *keepers at homes.* The Wise-man goeth further, and maketh this to be another note of a strumpet, that [d] *her feet cannot abide in the house*: which wee may see verified in [e] *the Levites adulterous wife*, whose fearefull end was a stamp of Gods judgement on such loose lewdnesse.

[b] *1 Tim. 5. 13.*
[c] *Tit. 2. 5.*
[d] *Pro. 7. 11.*
[e] *Judg. 19. 2.*

8. Such

8. Such as care not how or what they bind themſelves unto without their husbands conſent, or knowledge: Herein eſpecially offend ſuch as being ſeduced by Ieſuites, Prieſts, or Friers, take the Sacrament, and thereupon by ſolemne vow and oath binde themſelves never to read an Engliſh Bible, nor any Proteſtants bookes, no nor to goe to any of their Churches, or to heare any of their Sermons: and ſuch moſt of all as enter into ſome Popiſh Nunnery, and vow never to returne to their husbands againe.

8. Binding themſelves without conſent of husband.

Obiect. [f] *Annah* vowed her childe to God without her husbands conſent, why may not they much more vow themſelves to God?

[f] 1 *Sam.* 1. 11.

Anſw. Aſſuredly ſhe was perſwaded that her husband would not be againſt it, and ſo had an implicit conſent: which may well be gathered, becauſe afterwards ſhe made it knowne to him, as both the * name given to the childe, and [g] that ſpeech of *Annah, I will bring him that he may appeare before the Lord, and there abide for ever*, and the anſwer of her husband, [h] *The Lord eſtabliſh his word*, and [i] his going up with her when he was dedicated to the Lord, do all ſhew.

* שמואל *componitur ex duobus vocibus* שאלתי מאת אל *Petivi eum à Deo*, I have asked him of God.

[g] 1 *Sam.* 1. 22.
[h] *Verſe* 23.
[i] 1 *Sam.* 2. 19.

Thus farre of the firſt branch of a wives ſubmiſſion in abſtaining from doing things without her husbands conſent. The ſecond followeth, in doing the things which he requireth.

§. 43. *Of a wives * active Obedience.*

* Treat. 4. §. 18, 26. A wife muſt do the things her husband requireth.

It is a good proofe and triall of a wives obedience, to abſtaine from doing ſuch things as otherwiſe ſhe ſhould doe, if her husbands contrary will did not reſtraine her: but yet that is not ſufficient; there muſt be an active, as well as a paſſive obedience yeelded. That old Law before mentioned (*thy deſire ſhall be ſubject to thine husband, and he ſhall rule over thee*) implieth ſo much alſo. If ſhe refuſe to do what he would have her to doe, her deſire is not ſubject to him, but to her ſelfe, neither doth he rule over her.

Gen. 3. 16.

This active part of her obedience hath reſpect

A wives active obedience reſpecteth firſt her husbands commandement.

1. To his *commandements*, readily to doe what he lawfully commands.

2. To his *reproofes*, carefully to redreſſe what he juſtly blameth.

For

For the firſt, ſo far ought a wife to be from thinking ſcorne to be commanded by her husband, that the very knowledge which by any meanes ſhe hath of her husbands minde and will, ought to have the force of a ſtraight commandement with her. This readines to obey is commended in the wives of *Iaakob*, to whom when *Iaakob* had declared what motives he had to depart from their fathers houſe, intimating thereby that he meant to depart, and would have them to goe with him, yet before he particularly expreſſed his will, they readily anſwered, *Whatſoever God hath ſaid unto thee, doe:* Whereby they gave him to underſtand, that they were ready to yeeld unto whatſoever he would have done.

Gen. 31. 16.

§. 44. *Of a Wives willingneſſe to * dwell where her Husband will.*

* Treat. 4. §. 18.

To make this part of a wives obedience ſomewhat more cleere, I will exemplifie it by two or three particular inſtances, recorded and approved in Gods Word.

The firſt is, that *a wife ought to be willing to dwell where her husband will have her dwell.*

The wives of *Abraham*, *Iſaak*, and *Iaakob*, herein manifeſted their wive-like obedience: though their husbands brought them from their owne Countrey, and from their fathers houſe, yet they refuſed not to goe with them, but dwelt in a ſtrange Countrey, and that in Tents.

Note in particular what *Iaakobs* wives ſay to their husband in this caſe, *Is there any portion or inheritance for us in our fathers houſe?* implying thereby, that ſeeing it was their husbands pleaſure to be gone, they would not any longer tary in their fathers houſe, to look for any more portion or inheritance there.

Gen. 31. 14.

These examples doe further ſhew that if an husband have juſt occaſion to remove from one Countrey to another, and in thoſe Countries from place to place, his wife ought to yeeld to goe with him, if he require it at her hands. Note what the Apoſtle ſaith, *Have we not power to lead about a wife?* That interrogation implieth a ſtrong aſſeveration. The husband then having power to lead about a wife from place to place, ſhe ought to ſubmit her ſelfe to that power. This clauſe (*as well as other Apoſtles, and as the brethren of the Lord and Cephas*) ſheweth, that this was not

1 Cor. 9. 5.

onely

onely a power which might be used, but which was used by husbands, and yeelded unto by wives.

Obiect. The forenamed examples are extraordinary, and that upon extraordinary occasions.

Answ. Yet they may be patternes for ordinary occasions which are lawfull and warrantable. Was it not an extraordinary fact of *Eliah* to pray first that there might be no raine, and then againe that there might be raine? yet is this propounded as a generall patterne to move us to pray for things lawfull. *Iam. 5. 17.*

Now in laying downe this duty, I added the clause and caveat of *just occasion*, to meet both with such as upon discontent, or superstition, leave the Land where the true Gospell is maintained and preached, and go into idolatrous places: and also with such wandring giddy heads as only to satisfie their own humour, and to see fashions, as we speake, can never rest in a place, but are continually removing from countrey to countrey, and from place to place. I thinke (to use the words of the Apostle) *A wife is not under bondage in such cases.* *1 Cor. 7. 15.*

But if a man be sent of an ambassage by his Prince, or Countrey: or if a Preacher or Professor be called into another Countrey, as *Bucer* and *Peter Martyr* were into *England* in King *Edwards* daies (which to this day is usuall in other countries) or if a man be adjudged unto long imprisonment, and upon these and other like occasions shall require his wife to be with him, she ought in duty to yeeld to his demaund.

Contrary, when a wife makes her husband dwell where she wil.

Contrary is the minde and practise of many wives, who being affected and addicted to one place more then another, as to the place where they were bred and brought up, where their greatest, best, and most friends dwell, and where they have good acquaintance, refuse to goe and dwell where their husbands calling lieth, though he require, and desire them never so much. Thus many husbands are forced to their great dammage for peace sake to yeeld unto their wives, and so either to relinquish their calling, or to have two houses; whence it followeth, that sometimes they must neglect their servants and calling, and sometimes be absent from their wives, if not from their children also. Some wives pretend that they cannot endure the smoake of the Citie, other that they cannot

not endure the aire of the countrey: whereas indeed their own humor and conceit ſtuffes them more then either City ſmoake, or Countrie aire. I cannot call ſuch the *daughters of Sarah* herein: they are not like thoſe forenamed *holy women that truſted in God, and were ſubject to their husbands*: but rather like to that light houſewife of the Levite, who would not dwell in her husbands houſe at *Mount Ephraim* but at her fathers houſe in *Beth-lehem Iudah*. Such wives as I ſpeake of, in matrimoniall chaſtity may be more honeſt, but in wivelike ſubjection are little more dutifull. Let this be taken for a fault, and it will be the ſooner amended.

1 *Pet.* 3. 5, 6.

Iudg. 19, 2.

§. 45. *Of a Wives* * *readineſſe to come to her Husband when he requires it.*

* Treat. 4. §. 29.

Another particular inſtance of a wives readineſſe to yeeld unto her Husbands commandement, is, *to come to her Husband when her husband requireth it*, either by calling her, or ſending for her. The forenamed [a] wives of *Iaakob* being ſent for to their Husband in the field where he was, made no excuſe, but came preſently. So farre ought wives herein to ſubject their wils to their husbands, that though it may ſeeme to them ſome diſparagement to come, yet if their Husbands will have it ſo, they muſt yeeld, otherwiſe they ſeeme even to [b] *deſpiſe their Husbands.*

[a] *Gen.* 31. 4.

[b] *Eſth.* 1. 17.

Contrary, ſtoutneſſe in refuſing to come.

Contrary is *Vaſhtie*-like ſtoutneſſe, when wives thinke and ſay, it is a ſervants part to come when they are called, or ſent for, and they will never yeeld to be their husbands ſervants, to come at his command. By the ſame reaſon may all duties of ſubjection be rejected. But for this particular, let ſuch ſtout Dames note the iſſue of *Vaſhties* ſtubbornneſſe. As many excuſes might be alleaged for her as I thinke for any: for firſt, ſhe was royally deſcended, being the daughter of a King. Secondly, ſhe was then among the honourable women of the Kingdome. Thirdly, the King was in drinke when he ſent for her. Fourthly, he ſent for her to ſhew her beauty before multitudes of men, which was not ſeemely. But all theſe were not ſufficient to excuſe her fault, and free her from blame. Firſt, though ſhe were of royall

Eſt. 1. 16. &c. *Hebræi docent Vaſthamnatam fuiſſe ex Balthaſare rege Chaldæorũ. Fevard. in Eſth.* 1. *Alij ex Cyro. Merl in Eſth.*

royall parentage, yet she was a wife, and her husband sent for her. Secondly, being among the Noble Women of the Kingdome, she should the rather have shewed her selfe a patterne of subjection in this kind. Thirdly, though he were in drinke, yet remained he an Husband: and the thing which he commanded, was not such, but that she might have done it without sinne. Fourthly, if she thought the thing unseemely, she should first have used all the faire meanes she could to have beene spared; but if by all she could not have prevailed, then (the thing being not simply unlawfull, and a sin) she should have yeelded.

Object. Her fault was not in that as a *Wife* she came not to her *Husband*, but in that as a *subject* she came not to her *Sovereigne*.

Answ. Her fault was in both: and in the judgement passed against her, that former was most urged, namely, that by her example all women might learne to *despise their Husbands*. *Esth.* 1. 17.

2. *Object.* Her fact is so censured but by heathen men, that had no understanding of Gods Word.

Answ. 1. The holy Scripture by the severall circumstances so distinctly noted, intimateth that her rebellious fact was a notorious fault: and accordingly both * judicious commenters, and also Preachers doe taxe her of sinfull disobedience to her husband.

* *Pellican. Lavater Gual. Sirlet. Cuper. Merlin Fevar. Bellator. Rupert. Isodor. Hisp. Raban. alijq; Comment in Esth.*

2. Though they were Heathen, yet they shewed what subjection is required of wives to their husbands by the very light of nature, whereby this sinne is aggravated.

3. *Abimelech* was but a heathen man, yet his sentence concerning a womans subjection in these words, *Hee is to thee a covering of the eyes*, is taken to be judicious, and being approved by the holy Ghost, to be a good proofe. As for that particular of *Vashti*, why is it so largely recorded in the Scripture, but for instruction, and admonition unto wives? *Gen.* 20. 16.

*Treat. 4. §. 39.

§. 45. *Of a Wives readineſſe to * doe what her Husband requireth.*

A third particular inſtance of a wives readineſſe to yeeld unto her Husbands commandement, is, *to performe what buſineſſe he requireth of her.* When of a ſudden there came three men to *Abram*, and he was deſirous to entertaine them, he bid his wife *make ready quickly three meaſures of meale, &c.* and ſhe did it accordingly. *Ieroboam* having a weighty occaſion to ſend to *Ahijah* the Prophet, thought it meet to ſend by his wife: ſhe accordingly (though a Queene) went: ſhe did as her Husband would have her.

Gen. 18. 6

1 King. 14. 2. &c.

Contrary, ſtubbornneſſe in refuſing to doe a thing upon command.

Contrary is the humour of many wives, who will not do any thing upon command. If ſuch a wives husband being deſirous to entertaine a friend on the ſudden, ſhall uſe *Abrams* phraſe, *Make ready quickly, &c.* ſhe will ſay, let him come and doe it himſelfe, if he will have it ſo quickly done, I will not be his drudge: or if, having a matter of moment and ſecrecy, he will his wife her ſelfe to do it, ſhe will reply, I am none of your ſervants; cannot you put it to one of them, or doe it your ſelfe? Yet will ſuch wives be ready to command their Husbands to do every toy, and if he do it not, they can reply, is this ſuch a matter? and may not a wife ſpeake to her husband? Were the point of obedience well learned, it would caſt ſuch wives into another mould.

Theſe few particulars may ſerve for direction in many hundreds. I proceed to the other part of a wives active obedience which reſpecteth the reproofes of her Husband.

*Treat. 4. § 34. 35.

§. 47. *Of a Wives * meeke taking a reproofe.*

A wives active obedience to her husbands reproofe.

The husband having authority over his wife, by vertue therof he hath power, yea, it is his duty as there is needfull cauſe to rebuke her. By juſt conſequence therefore it followeth, that it is her duty to yeeld obedience thereunto. Which ought the rather to be done, b cauſe the chiefeſt triall of ſound obedience lyeth herein. For nothing goeth ſo much againſt ones ſtomack as reproofe: ſhe that yeelds when ſhe is rebuked, will much more when ſhe is intreated. This point of obedience is manifeſted two waies.

The beſt triall of obedience.

1. By

1. By meekneſſe in taking a reproofe.

2. By endeavour to redreſſe what is juſtly reproved. The very point of obedience eſpecially conſiſteth in this latter: the former is as a good preparative thereunto, without which it will hardly be done, at leaſt not well done.

1 She muſt meekely take reproofe. 1 *Pet.* 3. 4. *Gen.* 30. 1, 2, 3.

Meekeneſſe in this caſe is one of the moſt principall fruits of that *meeke and quiet ſpirit* which S. *Peter* commendeth unto wives. Howſoever *Rachel* juſtly deſerved blame for comming in a fuming chafe, and with an imperious command to her Husband, yet in that ſhe meekely tooke his ſharpe reproofe (for ſhe replied not againſt it, but meekely gave a direction for the better accompliſhment of her deſire) her example is commendable: commendable I ſay, not in the matter of her direction, but in her patient bearing of reproofe.

Wiſedome learned.

Much wiſdome may be learned hereby: for when any meekly take a reproofe, thereby they ſuppreſſe their paſſion, and keep it from riſing as a cloud before their underſtanding and darkning it; and ſo may they better judge of the matter reproved whether it be juſt or no: and whether it need redreſſe or no: whereof they who are impatient of reproofe, and fret and fume againſt it cannot ſo well judge. The virgin *Mary* made good uſe of Chriſts reprooving her, and thereby learned and taught a good point of wiſdome, namely ſo to refer our affaires to Chriſt as we expect his pleaſure; and not preſcribe time, means, manner, or any other like circumſtances unto him. *Iob.* 2. 4, 5.

Queſt. *What if the Husbands reproofe be bitter?*

Anſw. He therein forgets his place, yet thereupon ſhe muſt not forget her duty. If *Iaakobs* reproofe be well noted, we ſhall find it very tart, for it is expreſly ſaid, that *his anger was kindled againſt her, Gen.* 30. 2. ſo as he ſpake in anger: the maner & forme of his words being with an interrogation, and the matter alſo, *Am I in Gods ſtead, &c.* declare *tartneſſe*: yet (as was declared before) ſhe ſhewed *meekneſſe*.

Suadent mulieribus ut viros etiam aſperiores perferant. Chry. hom 26. *in* 1 *Cor.* 11. *Excandeſcenti marito cede, & molli oratione juva. Greg. Naz. ad Olymp.*

2. Queſt. *What if his reproofe be unjuſt?*

Anſw. Yet may not *meekneſſe* be forgotten. In ſuch a caſe a wife may make a juſt apology to cleare her owne innocency, and manifeſt her husbands error: but if he refuſe to heare her, or will not beleeve her, then as Saint *Peter* ſpeaketh in another 1 *Pet.* 2. 19, 20.

another caſe) ſhee muſt *endure griefe for conſcience toward God.*

The two reaſons which there he rendreth in that other caſe, may not unfitly be applyed to this.

χάρις. 1. In generall, this is *thanke-worthy*, it is a grace, a glory to her: a matter that deſerveth praiſe and commendation.

χάρις παρὰ Θεῷ. 2. In particular it is *acceptable to God*: howſoever their huſbands may deale roughly and untowardly with them, yet God will graciouſly reſpect them, if they ſhall patiently in obedience to this ordinance beare their Husbands unjuſt reproofes.

3. I may adde this reaſon alſo, that thus they ſhall ſhew themſelves good Chriſtians indeed, in that *they are not overcome of evill.* Rom. 12. 21.

Contrary is their minde who by no meanes will brooke a rebuke at their Husbands hands: it skills not whether it be juſt or unjuſt: if their husbands reprove them, they ſhall be ſure to have the reproofe rebounded backe againe upon their faces, and that with greater violence then ever it came from them. There be ſome that ſeeme to be very good wives till they be tried by the touch-ſtone of reproofe: but then though the reproofe be for matter moſt juſt, for manner moſt milde, and that in private betwixt their husbands and themſelves, yet they grow ſo impatient, or rather mad, as they forbeare not to give their Husbands the moſt ſcornfull ſpeeches that they can invent, uſing withall bitter imprecations and execrations, and threaten to drowne or hang themſelves if they be croſſed of their wils. Yea further, if wiſe Husbands ſhall forbeare them in their paſſion, and after it is allaied, tell them how unbeſeeming their places they caried themſelves, they will ſeeke to juſtifie themſelves, and lay all the blame on their Husbands for croſſing them in their will: or if they cannot but ſee their fault, yet they will onely ſay, it is my infirmity: but yet ever continue in that infirmity: and though they make ſhew of fearing God, yet labour not to purge this corrupt humour out of their hearts. Hence is it for the moſt part that contentions ariſe betwixt Man and Wife. If wives would learne in this point to be ſubject, many jarres, which from time to time ariſe betwixt them, would be allaied, if not prevented. 2 Sam. 6. 20, &c. *Michal* the wife of *David*,

and

and *Iobs* wife (though they gave just occasion to be most sharply reproved, yet) shall rise up in judgement against these wives, because they were silent after they were reproved, and replied not. *Salomon* oft titles such as cannot beare rebuke, *scorners*: so as hereby wives shew that they are very scornfull. *Iob* 2.10. *Pro.* 9.7, 8.12.

§.48. *Of a Wives* * *readinesse to redresse what her Husband justly reproveth in her.* *Treat. 4. §.35.

A further degree of obedience in bearing reproofe, is, that *a Wife readily redresse what is justly reproved by her Husband.* I say, *justly*, because where no fault is, there needs no amendment: patience may be needfull (as was before shewed) but no repentance of that which is not amisse. But where any thing is amisse, there must be a redresse. *Rachel* did amisse in [a] bringing Idols into her Husbands house: her Husband in [b] bidding her among others to *put away their strange gods*, reproved them all. Whereupon she with all the rest *gave to him all their strange gods.* This was a good redresse. 2 She must redresse what is justly reproved. [a] *Gen* 31.19. [b] & 35.2.4.

A reproofe may be justly given either for a good duty omitted, or for an evill thing committed: and accordingly must the redresse or amendement be. A duty formerly omitted, must after the reproofe be more carefully observed and performed, if it be a continuall duty, and may be againe performed: otherwise the redresse is a testification of true sorrow for that fault. When an evill is committed, if any meanes can be used to make up the hurt and redresse the mischiefe that followed thereupon, it must be done: if not, sorrow as before, must be testified, and care taken that the same, or the like be not committed againe.

As a good conscience requireth as much of all Christians by whomsoever they be reproved, so the respect which a wife oweth to an husband, doth after an especiall manner require it. Otherwise her fault is doubled, 1. by continuance in her sin, 2. by disobedience to her Husband.

Contrary is their spirit, who for reproofe waxe the worse: being like those *scorners* (of whom *Salomon* speaketh) that *hate those that reprove them.* It is the speech of some Wives, that if their Husbands would let them alone they would doe the Contrary, to be worse for reproving. *Pro.* 9.8.

better: but upon rebuke they will never amend: the more their Husbands find fault, the more will they go on, in doing what they do. What other judgement can be given of such, then that which the Wise man giveth, *There is more hope of a foole, then of them?* Pro. 26. 12.

§. 49. *Of a Wives* * *contentment with her Husbands present estate.* *Treat. 4. § 46, 49, 50.

Of submission hitherto.

Contentment is also a part of *obedience*: it hath respect to a mans outward estate and ability, in and with which a wife must rest satisfied and contented, whether it be high or low, great or meane, wealthy or needy, above, equall, or under that estate wherein she was before mariage: yea, though a man have beene sometimes great in estate, yet, if he decay therein, and be brought to a meane estate, she ought to rest content. Thus much *Iob* implieth in his reply to his wife, saying, *Shall we receive good at the hand of God, and not receive evill?* The evill he speaketh of was the losse of his goods, servants, and children, together with other miseries that Satan through Gods permission inflicted upon him: the *receiving of evill* which he speaketh of, was a resting content with it, and a particular bearing of it. Evill may be laid on any, and so they forced to beare it: but they onely receive it, who are content with it. Now in that he useth the plurall number (WE) and speaking to his wife saith, (*shall not we receive evill*) hee sheweth that his wife ought as well as he to have rest contented in that poore and miserable estate: For, *Iob* 2. 10 expounded.

1 Man and wife being *one flesh*, by vertue of their matrimoniall union, both his advancement, and also his abasement is *hers*: as she riseth with him, so she falleth with him. Wherefore as shee is willing to be advanced with him, so shee must be content to be abased with him.

2 If at the time of marriage her husband was of a meaner estate then she, shee voluntarily put her selfe into that meane estate: for a wife taketh her Husband (as he her) *for better for worse, for richer for poorer.* And shall she not be content with her owne act? If after mariage his estate decay, and wax meaner then it

it was, ſhe is to be perſwaded that by God it was ſo ordered, and that God aimed at *her* humiliation as well as *his*; and thereupon ſhe ought in her dutifull ſubmiſſion to Gods over-ruling providence to be patient and content: this *Iob* implieth under this phraſe, *Shall we not receive evill at the hand of God?* and under this, *The Lord taketh away.*

Iob 2. 10. & 1. 21.

3. A wives contentment is a great eaſe to her husband lying under a croſſe: and it maketh the burden ſeeme much lighter then otherwiſe it would, if at leaſt he be a kind Husband, and affected with his Wives paſſion, as he ought to be. For a loving Husband in every diſtreſſe is more perplexed for his Wife, then for himſelfe.

§. 50. *Of Wives diſcontent at their Husbands eſtate.*

Contrary is the impatiency, and diſcontent of wives at the meanneſſe, and (as they thinke) baſeneſſe of their husbands eſtate: which is many waies manifeſted.

Diſcontent manifeſted.

1. Some when they are maried, finding their Husbands eſtate weaker then they imagined, repent their mariage, and ſticke not to tell their Husbands, that if they had before knowne them to be no better men then they finde them to be, they ſhould have beene no Husbands for them. Wherein firſt they bewray their fooliſh indiſcretion by ſaying, when it is too late, *If I had thought this*; and withall they manifeſt their own raſhneſſe and unadviſednes, in that they gave their hands, and plighted their troth to thoſe whom they knew not. If they ſay, they were deceived by their friends whom they put in truſt: I anſwer, that mariage is too weighty a matter to be wholly referred over to the truſt of friends: every one that yeeldeth to be maried, ought well to know the party unto whom in this caſe they yeeld: & above all, they ought to ſeeke direction, helpe and bleſſing from God. If notwithſtanding all the meanes which poſſibly they could uſe, they be deceived, they are to looke unto God, and to behold his providence therein: and duly to weigh whether the Lord have croſſed their deſire for their humiliation, or for triall of their patience, wiſedome, and other like graces, or elſe to weine them from ſome vaine and worldly delights, whereunto they were too much addicted.

1 By repenting their mariage.

Non eſt ſapientis dicere non putaram. Cic. Offic. l. 1.

2 By impatient cariage.

2. Others obſerving their Husbands eſtate to be decaied and waſted, never ſearch after the occaſion, but lay all the blame upon their Husbands, and with their diſcontented lookes, paſſionate words, and impatient cariage, ſo vexe their hearts, as they make the croſſe much more heavy then otherwiſe it could be. Though the eſtate ſhould be overthrowne by the unthriftineſſe of an Husband, yet ought a wife to looke unto Gods provi ſence therein, as was noted before.

3 By refuſing to ſtoope.

3. Others ſcorning to ſtoope, and to come downe to their husbands preſent condition, through their pride and vaine glory, are a great meanes to make his eſtate much the wo-ſe: for they, ſo long as by any meanes they can get it, will not abate any thing of their brave apparell, dainty cheere, rich furniture, and other like things, which are cauſes of great expence to their husbands: hereby alſo it commeth oft to paſſe that husbands are thought to be wealthier then indeed they are, and ſo greater taxations and charges then they can beare are laid upon them for King, Country, Church, Poore and the like.

4 By refuſing to helpe.

4 Others through diſcontent lie long lazing in their beds, or idly ſit ſtill when they are up, and will not take any whit the more paines to raiſe up and increaſe their husbands eſtate: whereby God is provoked more and more to weaken their eſtates, that ſo he may the more puniſh ſuch pride and lazineſſe in wives.

* Treat. 4. §. 25

§. 51. *Of * caſes wherein a Wife ought not to forbeare what her Husband forbiddeth.*

So much of the diſtinct branches of a Wives ſubjection. The *limitation* and *manner* of performing it, next followeth.

To know the *limitation* of a wives obedience, and the *manner* how ſhe ought to yeeld ſubjection unto her husband, two things muſt be conſidered:

1 The place of an Husband.

2 The place of a Wife.

Eph 5. 22. verſe 23.

The husbands place is noted in this phraſe, *as to the Lord*: whereby is ſhewed that the husband even by vertue of his place, is to his wife in Chriſts ſtead: which is further more plainly laid downe in theſe words following, *The Husband is the head of the Wife,*

as

as Christ is the head of the Church.

The wives place is intimated in these words, *as the Church is subject unto Christ, so let Wives be to their own Husbands*: whereby it is cleere that the obedience which a wife performeth to her husband must be such an obedience as the Church performeth to Christ. verse 24.

From the place of an Husband, I gather this generall ground concerning a wives subjection, that

Subjection must be yeelded to the Husband as to Christ, whence will follow two conclusions, one *negative*, which is this,

The Wife must yeeld no other subjection to her Husband then what may stand with her subjection to Christ.

The other affirmative, which is this,

The wife must subject her selfe to her husband in that maner that she would or should subject her selfe to Christ.

The former is a necessary condition required of all inferiours in their subjection, and obedience (as I shewed * before) much more in a wives subjection to her husband, because there is of all unequals * the least disparity betwixt husbands and wives. * Treat. 1. §. 6.

*See § 4 of this Treat.

Hence for our present purpose, I gather two other more particular conclusions; The first whereof is this,

1. *If God expresly command the Wife any duty, and her Husband will not by any meanes give consent that she shall do it, but forbid her, she may and ought to do it without, or against his consent.*

Two cautions are warily to be observed about this conclusion:

2 Cautions for limiting a wives persisting to do that which her husband forbids.

1. That the Wife be sure that God hath commanded her that which she doth without or against her Husbands consent. If she doubt, then she must stay, and forbeare till she gaine his consent. When two opposite cases meet together, and the one be doubtfull, the other plaine and expresse: the doubtfull case must give place to the more evident. Now the Law of subjection is indefinite, *Thy desire shall be subject to thine Husband*; the extent of it is generall, *in every thing*; the onely reservation and exception is *in the Lord*: wherefore if the wife be not sure that that which her husband forbiddeth her is *against the Lord*, she must forbeare to do it. Gen. 3. 16.

The

The second caution is, that she use all good meanes she can to gaine her Husbands consent, before she do, even that which is commanded, against his consent. Thus shall she testifie her subjection both to God and her Husband. To God, in that nothing can keepe her from doing his expresse commandement: she will rather offend her husband then God, when one of them must needs be offended. To her husband, in that she putteth it to the uttermost push, and useth all the meanes she can to avoid his offence, in so much as he himselfe might see (if the god of this world blinded not his eies) that the offence is no way given on her part, but meerely taken on his.

Si malum est, & contra Deū sapit quod præcipit præses, respondeo illud de Actibus Apostolorum, obedire oportet Deo magis qui in hominibus Hoc ipsum & de uxoribus intelligamus apud viros, &c. Hier. in Tit. c. 3

For proofe of this, it is without all contradiction true, that the wife is not bound to greater subjection unto her husband then the subject is unto the magistrate: but a subject ought not to forbeare a bounden duty commanded of God, because his governour forbids him. Instance the example of *Daniel*, who daily made his praiers to God, though the King had made a solemne decree that [b] *none should aske any petition of God or man within thirty daies but of the King*. Instance also the [c] Apostles, who preached the Gospell, though they were expressly forbidden.

[b] *Dan. 6. 7. &c*

[c] *Act. 4 18, &c*

Though the Scripture bee plentifull in affording examples of Wives subjection, yet it is very sparing in recording examples of those who in such warrantable cases refused to be subject, lest Wives from thence should take too great liberty.

Some are recorded, but such as are either extraordinary, or not every way justifiable. [d] *Abigails* example was extraordinary, and therefore not imitable, but in such like extraordinarie cases.

[d] *1 Sam. 25. 18.*

The example of [e] *Rebekah*, which may seem somewhat more pertinent, is not every way to be justified. For though the thing which she intended were for the substance of it very good, and ought to have beene done, namely *the blessing of Iaakob*, (for God foreshewed that the blessing appertained to *Iaakob*, in that he said [f] *The elder shall serve the younger*) yet because she put not her Husband in mind of Gods Word, nor laboured to perswade him to fulfill the same, but went about the matter deceitfully, she cannot therein be justified. But in the generall this example

[e] *Gen. 27. 6.*

[f] *Gen. 25. 23.*

ple sheweth, that Gods Word must be yeelded unto rather then an Husbands will.

For better application of this point I will lay down some particular instances agreeable to Gods Word. Suppose a Wife well instructed in the true religion be married to an idolatrous or prophane Husband, and he without any just cause forbid her to goe to the Church, especially on the Lords daies, to pray in English, to read the Word, to teach her children the principles of religion, to restore that which she hath unjustly and fraudulently gotten, with the like, she may and must doe them notwithstanding.

Object. Why may not giving of almes be reckoned among these?

1. *Answ.* Because the Husband hath a greater power over the goods then over these things.

2. Because almes-giving is not simply commanded to all, but to such as have wherewithall to give: but these things are simply commanded to all.

§. 52. *Of cases wherein a Wife ought to forbeare what her Husband requireth.*

The other particular conclusion is this, that

If an Husband require his Wife to do that which God hath forbidden, she ought not to doe it.

Two cautions like the former are likewise to be observed about this point.

2 Cautions for limiting a wives refusing to doe that which her husbands cõmands.

First, that she be sure (being truly informed by Gods Word) that that which she refuseth to doe at her Husbands command, is forbidden by God.

Secondly, that she first labour with all meekenesse and by all good meanes that she can to dissuade her Husband from urging and pressing that upon her, which with a good conscience she cannot do.

A like proofe may be brought for this as was for the former: for we know that a Wife is not bound unto greater subjection to her Husband, then a sonne is unto a father: but a sonne may in the case propounded, forbeare to doe that which his father requireth and commandeth him to doe: instance the approved exam-

example of *Ionathan*, who refuſed to bring *David* unto *Saul* to be ſlaine, though his father commanded him ſo to doe. I might alſo inſtance the ſame in *Sauls* ſubjects and ſervants, who refuſed to ſlay the Prieſts of the Lord at his command. Though an husband be not reckoned in particular among thoſe to whom we are forbidden to hearken if they intice us to idolatry, yet by the rule of relation he is implied, and by juſt conſequence gathered from this clauſe, *thy friend which is as thine own ſoule*, for who ſo deare as an Husband?

1 Sam. 20. 31, 33

1 Sam. 22. 17.

Deut. 13. 6.

To exemplifie this in ſome particulars as I did the former, If an Husband ſhall command his Wife to go to Maſſe, to a Stage play, to play at Dice, to proſtitute her body to uncleanneſſe, to go gariſhly and whoriſhly attired, to ſell by ſcant weights, ſhort meaſures, or the like, ſhe ought not to do ſo.

§. 53. *Of Wives faults in ſhewing more reſpect to their Husbands then to God.*

Contrary to this limitation is on the one ſide a fawning flattering diſpoſition of ſuch wives as ſeeke to pleaſe their husbands ſo as they care not to diſpleaſe God, (*Iezabel* was ſuch an one; to pleaſe her husband, moſt lewdly ſhe did practiſe *Nabothe* death) and on the other ſide a fainting timorous heart which maketh them feare their husbands more then they feare God. Good *Sarah*, that worthy preſident of good wives in other things, ſomewhat failed herein. Did wives duly conſider, and alwaies remember that they have an husband (namely Chriſt) in Heaven, as well as on Earth, and that there is greater difference betwixt *that* and *this* husband, then betwixt Heaven and Earth, and that both in giving reward, and taking revenge, there is no compariſon betwixt them, their care of pleaſing, or their feare of offending their husband in heaven would be much more then of pleaſing, or offending their husband on earth: if anything were commanded or forbidden them by their husbands on earth againſt Chriſt, they would ſay, *If I do this, or forbeare that, I ſhould work falſhood againſt mine own ſoule; for nothing can be hid from mine husband in Heaven*: yea, I ſhould herein obey Satan, rather then God.

1 King. 21. 7. &c.

Gen. 12. 13. &c.

Tunc auſa es viri imperium præferre Chriſto? Hier. ad Le.

§. 54. Of

§. 54. *Of the manner of a Wifes ſubjection to her Husband.*

The ſecond generall concluſion concerning the manner of a wives ſubjection, which was gathered from the place of an husband, was this, that

The Wife muſt ſubject her ſelfe to her Husband in that manner, that ſhe would or ſhould ſubject her ſelfe to Chriſt. The particle *As* in this clauſe (*as unto the Lord*) importeth ſo much.

This very concluſion is alſo inferred out of the *place* of a Wife: In the ſame place that the Church is to Chriſt, a Wife is to an Husband: therefore ſuch ſubjection as the Church yeeldeth to Chriſt muſt a Wife yeeld to her Husband; which the very words of the Apoſtle do expreſly affirme. Now we know that every Chriſtian Wife in her particular ought to yeeld that obedience to Chriſt which the Church in generall doth: therfore alſo ſhe muſt yeeld ſuch ſubjection to her husband as ſhe ſhould to Chriſt. *Eph* 5.24.

Queſt. * ***What if an Husband be an enemy of Chriſt? muſt ſuch ſubjection be yeelded to an enemy of Chriſt, as to Chriſt himſelfe?*** *See §. 5. of this Treat.

Anſw. Yea: becauſe in his office he is in Chriſts ſtead, though in his heart an enemy. In this caſe will the wiſdome, patience, and obedience of a wife be beſt tried. It is noted of the Church, that ſhe is a Lilly among thornes. She remaineth Lilly-like, white, ſoft, pleaſant, amiable, though ſhe be joined with thornes, which are ſcraggy, prickly, ſharpe: ſo a wife muſt be milde, meeke, gentle, obedient, though ſhe be matched with a crooked, perverſe, prophane, wicked Husband: thus ſhall her vertue and grace ſhine forth the more clearely, even as the Starres ſhine forth moſt brightly in the darkeſt night. Among Wives *Abigail* deſerveth great praiſe, that forgot not her duty, though ſhe were maried to a churliſh, covetous, drunken ſot, a very *Nabal* in name and deed. As for thoſe who take occaſion from the wickedneſſe of their Husbands to neglect their duty, they adde to their croſſe a curſe: for a croſſe it is to have a bad Husband, but to be a bad wife is a ſinne, which pulleth *Cant.* 2.2.

pulleth down a curſe. Let wives therefore remove their eyes from the diſpoſition of their husbands perſon, to the condition of his place: and by vertue thereof, ſeeing he beareth Chriſts image, *be ſubject to him as unto Chriſt.*

This generall concluſion might be applied to the *matter* of ſubjection as well as to the *manner*, for the Church acknowledgeth Chriſt her ſuperiour, feareth him inwardly, reverenceth him outwardly, obeyeth him alſo both by forbearing to do what he forbiddeth, and alſo by doing what he commandeth: which points having been before diſtinctly and largely handled and applied to wives, I will not repeate them againe. Wherefore now to inſiſt in the manner onely, there are foure vertues which are eſpecially needfull hereunto, whereby the Church ſeaſoneth her ſubjection to Chriſt, and wives alſo may and muſt ſeaſon their ſubjection to their husbands.

Foure graces needfull to ſeaſon a wives ſubjection.

Theſe are the foure,

1. Humility, 2. Sincerity, 3. Cheerefulneſſe, 4. Conſtancie.

*Treat.4.§.15

§.55. *Of wives* * *humility in every duty.*

Humility is that grace that keepes one from thinking highly of himſelfe, above that which is meet: and in regard of that meane conceit which he hath of himſelfe, maketh him thinke reverently and highly of others: ſo as if humility be placed in a wives heart, it will make her thinke better of her husband then of her ſelfe, and ſo make her the more willing to yeeld all ſubjection unto him. The Apoſtle requireth it of all Chriſtians as a generall ſawce to ſeaſon all other duties: but after a peculiar manner is it needfull for inferiours: moſt of all for wives, becauſe there are * many prerogatives appertaining to their place, which may ſoone make them thinke they ought not to be ſubject, unleſſe they be humbly minded. That the Church doth herewith ſeaſon her ſubjection, is cleare by the book of Canticles, where oft ſhe acknowledgeth her owne meanneſſe, and the excellency of her ſpouſe.

Phil.2.3.
Ephe.4.21.

* See before §.4.

Therefore as the Church is humbly ſubject to Chriſt, ſo let wives be to their husbands.

§.56. *Of*

§. 56. *Of Wives pride.*

Contrarie is pride, which puffeth up wives, and maketh them think there is no reaſon they ſhould be ſubject to husbands, they can rule themſelves well enough, yea and rule their husbands too, as well as their Husbands rule them. No more peſtilent vice for an inferiour, then this: it is the cauſe of all rebellion, diſobedience, and diſloialty: *onely by pride, commeth contention.* Pro. 13.10.

§. 57. *Of Wives * ſincerity in every duty.* * Treat. 4. §. 63

II. Sincerity is that grace that maketh one to be *within* even in *truth*, what *without* he appeareth to be *in ſhew*. This is that [a] *Singleneſſe of heart*, which is expreſly required of ſervants, and may be applied to wives, for indeed it appertaineth to all ſorts. Becauſe it is only diſcerned by the Lord, who is the [b] *ſearcher of all hearts*, it will move a wife to have an eie to him in all ſhe doth, and to endevour to approve her ſelfe to him above all: therefore uprightneſſe and walking before God are oft joyned together: he that is upright will aſſuredly walke before God, that is, endevour to approve himſelfe to God, as [c] *Noah* did; and as [d] God commanded *Abraham* to doe.

[a] *Eph.* 6.5.

[b] *Act.* 1.24.

[c] *Gen.* 6.9. [d] & 17.1.

Though there were no other motive in the world to move her to ſubjection, yet for conſcience ſake to Chriſt ſhe ſhould yeeld it. [e] *S. Peter* teſtifieth of holy women, that *they truſted in God, and were ſubject to their Husbands*: implying thereby, that their conſcience to God made them be ſubject to their husbands. Was not *Sarahs* ſubjection ſeaſoned with ſincerity, when [f] *within her ſelfe*, in her heart ſhe called her Husband *Lord*?

[e] 1 *Pet.* 3.4.

[f] *Gen.* 18.12.

Great reaſon there is that wives ſhould in ſincerity ſubject themſelves: for,

Reaſons for ſincerity.

1. In their ſubjection even to their Husbands they have to doe with Chriſt, in whoſe roome their husbands ſtand: ſo as, though their Husbands who are but men, ſee onely the face and outward behaviour, yet Chriſt ſeeth their heart and inward diſpoſition: though their husbands ſee onely the things which they

1 Becauſe wives have to do with Chriſt.

they doe before their faces, and can heare onely of ſuch things as are done before others: yet Chriſt ſeeth and knoweth the things that are done in the moſt ſecret places that can be, when no creature beſide themſelves is privy thereunto. Now let it be granted that in their outward carriage they give very good contentment unto their Husbands, and pleaſe them every way, yet if ſincerity have beene wanting, with what face can they appeare before Chriſt? he will take another manner account of them: before Chriſt all their outward complement will ſtand them in no ſtead at all.

2 This maketh a difference betwixt holy women and others.

2. Herein lyeth a maine difference betwixt true, Chriſtian, religious wives, and meere naturall women: *theſe* may be ſubject on by-reſpects, as namely, that their Husbands may the more love them, or live the more quietly and peaceably with them, or that they may the more readily obtaine what they deſire at their Husbands hands, or for feare of their Husbands diſpleaſure and wrath, knowing him to be an angry, furious man, ſo as otherwiſe it might be worſe with them, they might want many needfull things, or carry away many ſore blowes, if they were not ſubject. But *the other* have reſpect to Chriſts ordinance, whereby their Husbands are made their head, and to Chriſts Word and Will, whereby they are commanded ſubjection. Thus [g] holy women ſubjected themſelves; they cannot be holy that do not thus ſubject themſelves: for this is a ſweet perfume that ſendeth forth a good ſavour into Chriſts noſtrils, and maketh the things we do pleaſant and acceptable to him.

[g] 1 *Pet.* 3. 5.

3 Great is the benefit hereof.

3. The benefit of this vertue being planted in a wives heart, is very great, and that both to her husband, and alſo to her ſelfe.

To her husband, in that it will make her manifeſt her reſpect of him before others, behind his back, as well as before himſelfe in his preſence: and alſo will make her faithfull to him, and carefull to doe his will whereſoever he be, with her, or from her.

To her ſelfe, in that it will miniſter inward ſweet comfort unto her, though her husband ſhould take no notice of her ſubjection, or miſ-interpret it, or ill requite it; for ſhe might ſay as *Hezekiah* did, [h] *Remember O Lord how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.*

[h] *Iſay* 38. 3.

That

That the Church doth season all her subjection with sincerity, is cleere, in that she is said to be [i] *all glorious within*: (there *is no glory within*, without sincerity) and in that shee is oft said [k] *to seeke him whom her soule loved*: if *her soule* loved him, in sincerity of heart she was subject to him; Therefore as the Church is sincerely subject to Christ, so let wives bee to their husbands.

[i] *Psal.* 45. 13.
[k] *Cant.* 3. 1, 2.

§. 58. *Of wives complementall subjection.*

Contrary to sincerity is dissimulation, and meere outward, complementall subjection; when a wife doth even despise her husband in her heart, as *Michal* did *David*, and yet carrie a faire face before him, as that *adulterous woman, who eateth, and wipeth her mouth, and saith I have not committed iniquity*. *Salomon* maketh it a note of a lewd wife to *flatter with her words*. Though such a wife should performe all the duties named before, yet would those all be nothing to God, if they were done with a double heart, and not in singlenesse of heart. For as many outward imperfections are pardoned by God, where sincerity is, so no outward actions are accepted of him, though they seeme never so faire, where there is no sincerity.

2 Sam. 6. 16.
Pro. 30. 20.
Pro. 2. 16.

§. 59. *Of wives* * *cheerefulnesse in every duty.*

* Treat. 4. §. 63. 74.

III. Cheerefulnesse is more apparent then sincerity, and maketh subjection pleasing not onely to God, but also to man, who by the effects thereof may easily discerne it.

For God, as he doth himselfe all things willingly and cheerefully, so he expecteth that his children should therein follow him, and thereby shew themselves his children. *God loveth a cheerefull giver*; not onely a cheerefull giver of almes, but of all duty to God and man.

2 Cor. 9. 7.

For men, it maketh them also much better accept any duty when they observe it to bee done cheerefully: this did even ravish *David* with joy, to see his people offer their gifts *willingly* unto the Lord. When an husband seeth his wife willingly and cheerefully performe her dutie, it cannot but raise up love in him. This cheerefulnesse is manifested by a ready, quicke, and speedy performance of her dutie. *Sarahs* readinesse to obey, sheweth

2 Chro. 29. 9.
Gen. 18.

ſheweth that what ſhee did, ſhee did willingly.

That thus the Church ſubjecteth her ſelfe to Chriſt, is evident by that which *David* ſaith, *They ſhall bee willing in the day of thy power.* Therefore as the Church is cheerefully ſubject unto Chriſt, ſo let wives be to their husbands.

Pſal. 110. 3.

§. 60. *Of Wives ſullen and forced obedience.*

Contrary to this cheerefulnes is the ſullen diſpoſition of ſome wives, who will indeed be ſubject to their husbands, and obey, but with ſuch a lowring and ſowre countenance, with ſuch powting and muttering, as they grieve their husbands more in the manner, then they can be pleaſed with the thing it ſelfe that they doe: herein they ſhew themſelves like to a curſt cow, which having given a faire ſoape of milke, caſteth all downe with her heele, and ſo verifie the proverb, *As good never a whit, as never the better.* Such ſubjection is in truth no ſubjection, it can neither be acceptable to God, nor profitable to their husbands, nor comfortable to their owne ſoules.

§. 61. *Of wives * conſtancy in doing their duty.*

* Treat. 4. §. 72.

IIII. Conſtancy is a vertue which maketh all the reſt perfect, and ſetteth the crowne upon them; without which they are all nothing. This is in thoſe who after they have begun well, continue to doe well unto the end, and thereby reape the fruit of all. It hath reſpect both to *continuance* without intermiſſion, and alſo to *perſeverance* without revolting, and giving cleane over. So as it is not enough to be ſubject by ſtarts and fits: one while yeelding all good obedience, another while ſtout and rebellious: neither is it ſufficient in former times to have beene a good wife, and after prove bad: but there muſt be daily proceeding and holding on from time to time, ſo long as husband and wife live together. This grace was in her of whom it is ſaid, *Shee will doe him good, and not evill all the daies of her life.* Such were all the holy wives commended in Scripture: among other particulars, mention is made of the wife of *Phinehas*, who on her death-bed ſhewed the reverend good reſpect ſhee

Pro. 31. 12.

1 Sam. 4. 21.

ſhee bare to her husband, though hee were a wicked and lewd man.

This grace doth the Church adde to all her other vertues, ſhee in all parts of her ſubjection remaineth conſtant, and faithfull unto the death, whereby it commeth to paſſe, that at length ſhe receiveth the reward of her holy obedience, which is full and perfect communion and fellowſhip with her Spouſe Chriſt Ieſus in heaven. In regard of her unmoveable conſtancy it is ſaid, that *the gates of hell ſhall never prevaile againſt her.* Therefore as the Church is conſtantly ſubject unto Chriſt, ſo let wives be to their husbands. *Matth.* 16. 18.

§. 62, *Of wives repenting their former goodneſſe.*

Contrary to this Conſtancy is firſt *intermiſſion of duty*, a returning to it, and a leaving it off by turnes: like one that is ſicke of an ague, ſometimes well, ſometimes ill, one while hot, another while cold. That *ſometimes ceaſing* taketh away all the vertue, grace and glory, from *ſometimes doing.* Beſides, it is twenty to one that through the corruption of nature, that diverſity and entercourſe of fits at length will ceaſe, and end in the worſe. It is very likely that *Michal* was ſuch an one: for one while ſhe ſhewed her ſelfe ſo full of reſpect to *David*, as for his ſake ſhe incurred the King her fathers diſpleaſure: another while in her heart ſhe deſpiſed him, and with her tongue taunted him. Contrary. 1 Intermiſſiō. 1 *Sam.* 19. 11. *&c.* 2 *Sam.* 6. 16. 20

Contrary alſo to the forenamed Conſtancy, is *Apoſtaſie*, that is, a cleane relinquiſhing of the former good courſe, as if a wife repented her of her former good beginning. Such an one is ſhe that is ſaid to *forſake the guide of her youth, and forget the covenant of her God.* For ought wee reade to the contrary, *Iobs* wife was ſuch an one. And ſuch are many who in their younger yeeres, while their religious parents lived (as *Ioaſh* while old good *Iehojada* lived) have behaved themſelves very well like good dutifull wives, but being growne to elder yeeres, have growne alſo ſo ſtout and rebellious, as if they cleane repented themſelves of their former good beginning. This revolt ariſeth ſometimes from the evill counſell of 2. Apoſtaſie. *Pro.* 2. 17. 2 *Chron.* 24. 2.

wicked Goſſips, and ſometimes from their owne proud humour. I may ſay of theſe wives *ſubjection*, as the Prophet ſaith of the righteouſneſſe of revolters, *their ſubjection ſhall not be remembred, but in their rebellion they ſhall die.* Therefore as the Church is ſubject to Chriſt, let wives be to their husbands.

Ezek. 18.24.

* Treat. 4. §. 26.

§. 63. *Of the * extent of a wives obedience.*

The extent of a wives ſubiection (which remaineth now to be handled) is ſet downe under theſe generall termes (in *every* thing) which are not ſo generally to be taken, as if they admitted no reſtraint or limitation, for then would they contradict ſuch cautions as theſe, *in the feare of the Lord, as to the Lord, in the Lord.* For man is ſo corrupt by nature, and of ſo perverſe a diſpoſition, that oft he willeth and commandeth that which is contrary to Gods will and commandement: which when he doth, that Chriſtian principle laid downe as a ruled caſe by the Apoſtle muſt take place, *we ought rather to obey God then men.*

Eph. 5 21. & 22 Col. 3. 18.

Acts 5. 29.

Queſt. Why then is this extent laid downe in ſuch generall termes?

Anſw. 1. To teach wives that it is not ſufficient for them to obey their husbands in ſome things, as they themſelves thinke meet, but in all things whatſoever they be, wherein the husband by vertue of his ſuperiority and authority hath power to command his wife. Thus this generall extent excludeth not Gods will, but the wives will. She may doe nothing againſt Gods will; but many things muſt ſhe doe againſt her owne will, if her husband require her.

2. To ſhew that the husbands authority and power is very large: it hath no reſtraint but Gods contrary command, whereof if a wife be not aſſured, ſhe muſt yeeld to her husbands will.

* Treat. 4. §. 28, 29.

§. 64. *Of a wives * labouring to bring her judgement to the bent of her husbands.*

From that extent I gather theſe two concluſions:

1. *A wife muſt labour to bring her judgement and will to her husbands.*

2. *Though*

2. *Though in her judgement she cannot thinke that most meet which her husband requireth, yet she must yeeld to it in practise.*

In the former of these, I say not simply that a wife is bound to bring her judgement to the bent of her husbands; for he may be deceived in his judgement, and she may see his error, and then unlesse her understanding should be blinded, she cannot conceive that to be true which he judgeth so: but I speake of endeavour (when she hath not sure and undeniable grounds to the contrary) to suspect her judgement when its contrary to her husbands, and to thinke she may be in an error and thereupon not be too peremptory and resolute in contradicting her husbands opinion. This submission even of her judgement respecteth, not onely things necessary, for which her husband hath an expresse determinate warrant out of the Scripture, but also things doubtfull and indifferent: for even so farre doth this clause (*in every thing*) extend: and the subjection of a wife respecteth not her practise onely, but her judgement and opinion also: which if shee can bring to the lawfulnesse and meetenesse of that which her husband requireth; she will much more cheerefully performe it. To this purpose (as I take it) may be applied that exhortation of the Apostle unto women, that they *learne in silence with all subjection:* which though it be principally meant of learning in the Church, yet it excludeth not her learning at home of her husband: for in the next words he addeth, *I suffer not a woman to usurpe authority over the man, but to be in silence.* 1 Tim. 2. 11.

§. 63. *Of wives over-weening conceit of their owne wisdome.*

Contrary is the presumption of such wives as thinke themselves wiser then their husbands, and able better to judge matters then they can. I deny not but that a wife may have more understanding then her husband: for some men are very ignorant and blockish; and on the other side, some women well instructed, who thereby have attained to a great measure of knowledge, and discretion. But many, though they have husbands of sufficient and good understanding, wise and discreet men, yet thinke that that which they have once conceived to be a truth, must needs be so: and such is their peremptorines, that they will not be brought

to thinke that they may erre: but say they will never be brought to thinke otherwise then they do, though all the husbands in the world should be of another opinion: not much unlike to the Wisemans foole, *who thinketh himselfe wiser then seven men that can render a reason.* Pro. 26. 16.

§. 66. *Of a wives * yeelding to her husband in such things as she thinketh not to be the meetest.* * Treat. 4. §. 27.

The latter conclusion concerning a wives yeelding in practise to that which her husband requireth, though she cannot bring her judgement to thinke as he doth about the meetnes of it, hath respect to indifferent things, namely, to such as are neither in their particulars commanded, nor forbidden by God: as the outward affaires of the house, ordering it, disposing goods, entertaining guests, &c. See the like of children. Treat. 5. §. 36. and of servants Treat. 7. §. 37.

Quest. May she not reason with her husband about such matters as she thinketh unmeet, and labor to perswade her husband not to persist in the pressing thereof, yea endeavour to bring her husband to see the unmeetnesse (as she thinketh) of that which she seeth? *Si res aliqua occurrat, quæ consilio opus habeat, quin ipsa quoq; quid censeas dicas minimè prohibeo: sed viri tui sententiam vim majorem semper obtinere volo. Greg. Naz. ad Olymp.*

Answ. With modesty, humility, and reverence, shee may so do: and he ought to harken unto her, as the husband of the Shunemite did, 2 King. 4. 23, 24. but yet, if notwithstanding all that she can say, he persist in his resolution, and will have it done, she must yeeld.

First, her subjection is most manifested in such cases: herein shee apparantly sheweth, that what shee doth, shee doth in respect of her husbands place, and power; were it not for that, she would not do it. Other things are not so evident proofes of her subjection to her husband; for if he command her to doe that which God hath expresly commanded, and so she ought to do it, whether her husband command it or no, it may be thought she doth it on Gods command, and not on her husbands. If her husband command her to do that which God hath expresly forbidden, then ought she by no meanes to yeeld unto it; if she do, it may rather be termed a joint conspiracy of husband and wife together against Gods will (as Saint *Peter* said to *Sapphira* the wife of *Ananias*, *How is it that yee have agreed together to tempt the* Acts 5. 9.

ſpirit of the Lord?) then ſubjection to the image of God in her husband.

Secondly, her yeelding in indifferent things tendeth much to the peace of the family, as ſubjects yeelding to their Magiſtrates in ſuch caſes maketh much to the peace of the Commonwealth. For in differences and diſſentions one ſide muſt yeeld, or elſe great miſchiefe is like to follow: now of the two, who ſhould yeeld but the inferiour?

§. 67. *Of wives making their owne will their law.*

Contrary is the cuſtome of many wives, who never will doe any more then they themſelves thinke meet, though their husbands require it never ſo much: ſurely they come farre ſhort of this Apoſtolicall extent (*in every thing*) though in their own eies they may ſeeme to be very much ſubject. But when wives will no further be ſubject, then their owne judgements, wils and affections concurre with their husbands, what can be thought but that they are ſubject rather to their own wils, then to the will of their husbands? Many ſuch wives, from the leaſt difference in judgement and opinion, even in the ſmalleſt matters, take occaſion to refuſe ſubjection, and think they have warrant enough ſo to do: whence oftentimes there ariſeth much contention, the fault whereof lieth eſpecially on the wives necke, though the occaſion may ariſe from the husband: and I think that wives themſelves would ſo judge of the like caſes betwixt them and their children.

§. 68. *Of care in chooſing ſuch husbands as wives may without griefe be ſubject unto.*

See Treat.2. Part.1.§.11.

Object. If the caſe be ſuch betwixt man and wife, it is not good to marry.

Anſw. This is no good inference; for all the ſeeming-hardneſſe of a wives caſe is in the lewdneſſe of an husband, who abuſeth his place and power: and not in that ſubjection which is required by God. For if an husband carry himſelfe to his wife as God requireth, ſhe will finde her yoke to be eaſie, and her ſubjection a great benefit even unto her ſelfe. Wherefore I would exhort parties that are unmaried, whether maidens or widowes, to be very carefull in their choiſe of husbands: and in their choiſe

Tutũ obſequiũ eſt, quoties qui dux eſt, ipſe Dei Spiritu ducitur.

to reſpect above all, their good qualities and conditions, therein bearing the Image of Chriſt, as well as in their office and authority: ſo as their wives may with joy and comfort, not with griefe and anguiſh, be ſubject unto them. Then will ſubjection prove a vexation, when the husband is an ignorant, profane, idolatrous, worldly, wicked man: wives of ſuch husbands are oft brought into many ſtraits. Ye widowes and maidens who are free, bee not too free and forward in giving your conſent to whom you know not: among other motives, oft thinke of this point of ſubjection, to which all wives are bound: this I ſay, both of the ſeverall branches, and alſo of the extent thereof. After you are maried, it is in vaine to thinke of freedome from ſubjection. By taking husbands, and giving your ſelves to be wives, you binde your ſelves to the law of the man, as long as he liveth. Then as you deſire to be accepted of God, and to find mercy and comfort from him, you muſt beare this yoke, how heavy and grievous ſoever it ſeeme to be.

§. 69. *Of the reaſons to move wives to doe their duties.*

Hitherto of wives duties: The reaſons noted by the Apoſtle to enforce thoſe duties now follow. They are laid downe in theſe words.

EPHES. 5. 22. -- *As unto the Lord.*

Verſe 23. *For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body.*

Verſe 24 *Wherefore as the Church is ſubject, &c.*

THe maine ground of all the reaſons which the Apoſtle here intimateth, is taken from the *place* wherein God hath ſet an husband, which is firſt by conſequence implied in theſe words, *as to the Lord*: and then more plainely and directly expreſſed in theſe, *the husband is the head of the wife.* The particle prefixed before theſe words (*for*) being a *cauſall conjunction*, doth ſhew, that they are here ſet downe as a reaſon, which is firſt propounded under a metaphor (*head*) and then amplified by that reſemblance which an husband hath therein unto Chriſt

Christ (*even as Christ, &c.*) which resemblance is further commended by the vertue and benefit that proceedeth from the headship of Christ properly, and of an husband also by consequence, in these words (*and is the Saviour of the body.*) Vpon an husbands resemblance unto Christ, he inferreth that a wife should have a resemblance unto the Church, and so concludeth, *Therefore as the Church is in subjection to Christ, so let wives bee to their husbands.*

Out of the forenamed ground of a wives subjection, and the severall amplifications thereof, and the inference thereupon made, five severall and distinct reasons may be gathered to enforce a wives subjection to her husband.

The first is taken from an husbands *place*: he is in the Lords stead to his wife (*as to the Lord.*)

The second from his *office*: he is an *head* to his wife.

The third from the *image* he beareth, or from the *resemblance* betwixt him and Christ (*even as Christ, &c.*)

The fourth from the *benefit* that his wife receiveth from him (*he is the Saviour, &c.*)

The fift from the *example* and patterne of the Church (*as the Church is in subjection, &c.*)

§. 70. *Of an husbands place.*

The *place* wherein God hath set an husband as it serveth to direct a wife in the *manner* of her subjection, whereof I have spoken * before, so also it serveth to move a wife to yeeld such subjection as is required: which will evidently appeare by these two conclusions following from thence. 1. *Reason.* * §. 51.

1. *A wife by subjecting her selfe to her husband, therein is subject unto Christ.*

2. *A wife by refusing to be subject unto her husband, therein refuseth to be subject unto Christ.*

That these two conclusions are rightly and justly gathered from the forenamed ground, I prove by like conclusions which the Holy Ghost inferreth upon the like ground. It is evident that Christ Iesus, even incarnate and made flesh, was in the roome and stead of his father, whereupon Christ said to *Philip* that desired to see the father, *he that hath seene me hath seene* *Ioh.* 14. 9.

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the father: Now marke what Christ thence inferreth both on the one side (*he that receiveth me receiveth him that sent me*) and on the other, *he that honoureth not the sonne, honoureth not the father that sent him.*) It is also evident that Ministers of the Gospell stand in the roome and stead of Christ: for thus saith the Apostle of himselfe and other Ministers, *we are ambassadors for Christ: as though God did beseech you by us, we pray you in Christs stead, &c.* Now marke againe the conclusions inferred thereupon by Christ, on the one side, *he that heareth you, heareth me*; and on the other, *he that despiseth you, despiseth me.* On this ground it was that God said to *Samuel* concerning the people that rejected his government, they have not cast *thee away, but they have cast me away.*

Matth. 10.40. *Iob.* 5.23. 2 *Cor.* 5.20. *Luk.* 10.16. 1 *Sam.* 8.7.

To apply this reason, I hope such wives as live under the Gospell have so much religion and piety in them as to acknowledge, it becommeth them well to be subject unto the Lord Christ Iesus: here then learne one especiall and principall part of subjection unto Christ, which is to be subject unto your husbands: thus shall you shew your selves to be the wives of the Lord Christ, as the Apostle saith of obedient servants, *they are the servants of God.*

1 *Pet.* 2.16.

Againe, I hope none are so void of all religion and piety as to refuse to be subject unto Christ: here then take notice, that if wilfully ye refuse to be subject to your husbands, ye wilfully refuse to be subject to Christ: fitly on this ground may I apply that to wives, which the Apostle speaketh of subjects, *whosoever resisteth the power and authority of an husband, resisteth the ordinance of God: and they that resist shall receive to themselves judgement.*

Rom. 13.2.

A strong motive is this first motive. If it were duely considered of wives, they would more readily, and cheerefully be subject, then many are; they would not so lightly thinke of their husbands place, nor so reprochfully speake against Gods Ministers who plainely declare their duty unto them, as many do.

§. 71. *Of an husbands office.*

2. *Reason.* 1 *Cor.* 11.3.

The second reason is like unto this, taken from an husbands office, *he is the wives head:* which is also urged to this very purpose in other places.

This

This metaphor ſheweth that to his wife he as is the head of a naturall body, both more *eminent* in place, and alſo more *excellent* in dignity: by vertue of both which, he is a ruler and governour of his wife. Nature teacheth us that this is true of the head of a naturall body: and the Apoſtle by intituling an husband, *an head*, teacheth us that it is as true of an husband: whence it followeth, that it ſtandeth with common equity, and with the light of nature, that the wife ſhould be ſubject to her husband. This argument doth the Apoſtle in plaine termes urge in another place, ſaying, *doth not nature teach you, &c.* 1 Cor. 11. 14.

Goe therefore, ô wives, unto the ſchoole of Nature, looke upon the outward parts and members of your bodies. Doe they deſire to be above the head? are they loth to be ſubject unto the head? Let your ſoule then learne of your body. Were it not monſtrous for the *ſide* to be advanced above the *head*? If the body ſhould not be ſubject to the head, would not deſtruction follow upon head, body, and all the parts thereof? As monſtrous, and much more monſtrous is it for a wife to be above her husband: and as great, yea and greater diſturbance and ruine would fall on that family. The order which God hath ſet therein would bee cleane overthrowne thereby: and they that overthrow it would ſhew themſelves oppugners of Gods wiſedome in eſtabliſhing order. This reaſon drawne from nature is of force to move very Pagans, and Savages to yeeld ſubjection: how much more Chriſtian wives, it being alſo agreeable to Gods Word, and ratified thereby?

§. 72. *Of the reſemblance betwixt Chriſt and an husband.*

The third reaſon taken from an husbands *reſemblance* unto Chriſt herein, addeth an edge unto that former reaſon: in being an head, he is like Chriſt. So as there is a kinde of fellowſhip and copartnerſhip betwixt Chriſt and an husband: they are brethren in office, as two kings of ſeverall places. 3. *Reaſon.*

Object. There is no equality betwixt Chriſt the Lord from heaven, and an earthly husband: the diſparity betwixt them is infinite.

Anſw. Yet there may be ſimilitude, reſemblance, and fellowſhip; inequality is no hinderance to theſe. Two kings may be more

more different in estate then a subject and a king; yet those two kings brethren and fellowes in office. There may be a resemblance where there is no parity, and a likenesse where there is no equality. The glorious and bright Sunne in the firmament, and a dimme candle in an house, have a kinde of fellowship, and the same office, which is to give light; yet there is no equality betwixt them. So then an husband resembleth not only the head of a naturall body, but also the glorious image of Christ, and is that to his wife which Christ is to his Church.

To apply this point, marke how from it two positions (worthy to be noted) do arise.

Subjection due to an husband as well as to Christ.

1. *Subjection is due to an husband as well as to Christ.*

I say not *as great*, because of the difference in glory; but *as well*, because of the likenesse in office. A constable (though a poore meane man) must be obeyed as well as an high sherife. A beggars child must obey his father, as well as a kings child. Such wives therefore who are not subject, wrong their husbands, as well as *they* wrong Christ who are not subject to him.

2. *They who by their subjection maintaine the honour of their husbands place, maintaine thereby the honour of Christs place:* and againe by the rule of contraries, *They who by refusing to bee subject impeach the honour of their husbands place, impeach thereby the honour of Christs place.*

The obedience of a poore mans childe or servant justifieth that obedience which kings children and servants owe their father and soveraigne: and so on the contrary, disobedience in meane ones, dishonoureth the place of great ones.

Est. 1.16. The argument of *Memucan* drawne from the greater to the lesse (in these words, *Vashti the Queene hath not done wrong to the King onely, but also to all the Princes, and all the people*) may be applied from the lesse to the greater. Disobedient wives doe wrong not onely to their owne particular husbands, but also to all heads, even to Christ the head of the Church.

If a naturall body, and the Church were flexible, and could be seduced, and drawne to presume, and rebell against their heads, the ill example of wives were enough to move them thereunto, for, as much as in them lieth, they by example seduce them.

From the last forenamed positions (viz. that *the obedience of a good*

good wife maintaineth the honour of Christs place, and on the contrary side, that *the disobedience of an ill wife impaireth the honour thereof*) I may justly inferre two other conclusions.

1. That *Christ will assuredly reward the good subjection of good wives*: for he hath said (and what he hath said, he can and will performe) *them that honour me will I honour.*

Christ will reward the good subjection, and revenge the rebellion of wives.

2. *That he will sorely revenge the rebellion of evill wives*: for againe he hath said, *they that despise me shall be despised.* 1 *Sam.* 2. 30.

We know that fellowes in office are ready to stand for the credit of one anothers place, and to maintaine the honour thereof: and that not without good reason; for thereby they maintaine their owne honour and credit.

Wherefore as good wives may well expect a reward at Christs hands, howsoever their husbands respect their obedience, whether well or ill: (a great incouragement for wives to performe their duties, though their husbands be never so ill) so evill wives have just cause to feare revenge at Christs hand, howsoever their husbands beare with them.

They who duely weigh this reason taken from that resemblance which is betwixt Christ and the Church, cannot but hold it to be a motive of great moment.

§. 73. *Of the benefit which a wife hath by an husband.*

The fourth reason taken from the *benefit* which a wife receiveth from her husband, doth yet further presse the point in hand. Though Christ be properly the *Saviour of the bodie*, yet even herein an husband carieth a resemblance of Christ, and is after a manner a *Saviour*: for by vertue of his place and office hee is on the one side her *protector*, to defend her from hurt, and preserve her from danger; and on the other side, a *provider* of all needfull and necessary things for her; in which respect shee is taken from her parents and friends, and wholly committed to him; (as *Iaakobs* wives said, *Have we any more portion or inheritance in our fathers house?*) yea she her selfe, and all she hath is given to him; and he againe communicateth whatsoever hee hath to her good, and for her use. *David* compareth a wife to a *Vine* in relation to her husband: intimating thereby, that by him

4. *Reason.*

Gen 31. 14.

Psal. 128. 3.

him ſhe is raiſed to that height of honour ſhe hath, as a vine by the tree, or frame neere unto which it is planted. By his honour is ſhe dignified, by his wealth is ſhe enriched. He is under God, all in all to her; in the family he is a *King* to governe and aid her, a *Prieſt* to pray with her and for her, a *Prophet* to teach and inſtruct her. As the head is placed in the higheſt place over the body, and underſtanding placed in it, to governe, direct, protect, and every way ſeeke the good of the body, and as Chriſt is united to the Church as a ſpouſe, and made her head, that ſhe might be ſaved, maintained, and provided for by him; ſo for this end was an husband placed in his place of ſuperiority; and his authority was committed to him, to be a *Saviour* of his wife. Wherefore if none of the former motives prevaile with wives, and move them to bee ſubject to their husbands, yet ought this.

For from this reaſon flow theſe two concluſions.

1. *The ſubjection required of a wife is for her owne good.*

2. *In refuſing to obey, ſhe ſheweth her ſelfe both ungrateſull to her husband, and alſo injurious to her ſelfe.*

A wives ſubjection tendeth to her owne good.

That her ſubjection is for her owne good, is evident by this end for which an husband is made an head, to bee a *Saviour*: not to puffe him up, or to make him inſult and tyrannize over his wife. So as if ſhe be ſubject unto him, ſhe may reape much good from him. As the Church is wiſely governed, and ſafely protected by ſubjecting her ſelfe to her head Chriſt Ieſus; and as the body partaketh of much good, and is preſerved from much evill by ſubjecting it ſelfe to the head, ſo if a wife bee ſubject to her husband, ſhee will fare much the better thereby, all the eaſe, profit, and benefit thereof will bee hers. If therefore ſhee tender her owne good, this is a way and meanes ordained of God for this end; let her herein ſeeke it.

Gratitude requireth a wife to be ſubject.

If notwithſtanding this, ſhe refuſe to be ſubject unto her husband, doth ſhe not (as we ſay) ſtand in her owne light? She being by her ſex the weaker, and the more unable to helpe her ſelfe, if ſhee ſhall reject this good helpe which God hath provided for her, is ſhe not moſt injurious to her owne ſelfe? And conſidering the care and paines her husband undergoeth for her ſake,

ſake, is it not moſt unnaturall and monſtrous ingratitude, inwardly to deſpiſe, or outwardly to ſcorne ſuch an head? No better teſtimony of a gratefull heart can be given by a wife to her husband, then cheerfull and ready ſubjection: and no greater ingratitude can be ſhewed, then rebellion, and diſdaine. Now among vices, ingratitude is one of the moſt odious to God and man: ſo as both to avoid the blacke ſpot of ingratitude, and to carry away the name of gratefulneſſe, ought wives to be ſubject.

Ingratum cum dixeris omnia dixeris.

§. 74. *Of the example of the Church ſet before wives.*

The laſt reaſon taken from the *example* of the Church is alſo of good force to perſwade wives unto *ſubjection*. Example more prevailes with many then precept. If any example may bee of force, then this moſt of all; for it is not the example of one onely, but of many: not of many ignorant, and wicked perſons, but of underſtanding, wiſe, holy and righteous perſons, even all the Saints, that ever were, are, or ſhall be: for the Church compriſeth all under it, even that whole ſociety of Saints, which are choſen of God in his eternall counſell, redeemed of Chriſt by his precious bloud, and effectually called by the Goſpell of ſalvation, Gods ſpirit working inwardly and powerfully upon them, thoſe very ſoules of juſt and perfect men now triumphing in heaven, not excepted. Note how this Church is deſcribed in the 26. and 27. verſes. Let this example therefore bee oft thought of, it will never repent any to follow it: for it treadeth the onely right path to eternall glory, whereunto they ſhall aſſuredly come that follow it.

5. *Reaſon.*

But to ſhew the force of this reaſon a little more diſtinctly, note theſe two concluſions following from it.

1. *Wives are as much bound to be ſubject to their husbands, as the Church to Chriſt.* Elſe why ſhould this example be thus ſet before them, and preſſed upon them? why are husbands ſet in Chriſts ſtead, and reſembled to him?

2. *A wives ſubjection to her husband, anſwerable to the Churches ſubjection unto Chriſt, is an evidence that ſhe is of the Church,* guided by the ſame Spirit that the Church is. For it cannot bee performed by the power of nature, it is a ſupernaturall worke,

worke, and ſo an evidence of the Spirit.

Wherefore, ô Chriſtian wives, as your husbands by their place reſemble Chriſt, ſo doe you by your practiſe reſemble the Church. Of the two this is the more commendable: for that is a dignity, this a vertue. But true vertue is much more glorious then any dignity can be.

Theſe reaſons being well poiſed, and the force of them all joyned together, they cannot but worke on the ſtouteſt ſtomacke that is. Wherefore if this point of ſubjection ſeeme to bee too bitter a pil to be well digeſted, let it be ſweetned with the ſyrup of theſe reaſons, and it will much better be ſwallowed, and have the more kindly worke.

The

The fourth Treatise.

Husbands particular duties.

§. 1. *Of the Generall Heads of this Treatise.*

EPHES. 5. 25. &c. *Husbands love your owne wives, even as Christ also loved the Church, &c.*

AS the Wife is to know *her* duty, so the Husband much more *his*, because he is to be a guide, and good example to his Wife, he is to dwell with her, *according to knowledge*, (1 *Pet.* 3. 7.) the more eminent his place is, the more knowledge he ought to have how to walke worthy therof. Neglect of duty in him is more dishonorable unto God, because by vertue of his place he is [a] *the image and glory of God* and more pernicious not to his wife only, but also to the whole family, because of that power and authority he hath, which he may abuse to the maintenance of his wickednesse, having in the house no superiour power to restraine his fury: whereas the wife, though never so wicked, may by the power of her husband be kept under and restrained from outrage.

Husbands bound to duty. *Propterea debent mulieribus suis ad virtutis exemplum se præbere, quia viri sunt. Aug. de adult. Conjug. l. 2. c. 8.*

[a] 1 *Cor.* 11. 7.

Wherfore to go on in order, in laying downe the husbands duties (as we have the wives) we are to consider,

1. The *duties* themselves.
2. The *reasons* to inforce them.

In setting downe the duties we must note

1. The matter wherein they consist.

Husbands particular duties.

2 The *manner* how they are to be performed.

The Apostle compriseth the whole *matter* of them all under *Love*, which is the *summe* and *head* of all.

This we will first handle: and then proceed to other particulars.

§. 2. *Of that * love which husbands owe their wives.*

* Treat 3. § 2.

This head of all the rest, *Love*, is expressly set downe, and alone mentioned in this, and in many other places of Scripture, whereby it is evident, that all other duties are comprised under it.

To omit other places, where this duty is urged, [b] in this place, *Love* is foure times by name expressed, beside that it is intimated under many other termes and phrases.

1 Husbands must love their wives [b] *Eph.* 5. 25. 28, 33.

Whosoever therefore taketh a wife, must, in this respect that she is his wife, love her: as it is noted of *Isaak* (the best patterne of husbands noted in the Scripture) [c] *he tooke Rebekah, she was his wife, and he loved her.*

[c] *Gen.* 24. 67.

Many good reasons hereof may be rendred.

No dutie well performed without love. 1 *Cor.* 16. 14.

1 Because no duty on the husbands part can be rightly performed except it be seasoned with love. The Apostle exhorteth all Christians to *doe all their things in love*: much more ought husbands: though in place they be above their wives, yet love may not be forgotten.

2 A wife the most proper object of love. *Deut.* 13. 6.

2 Because of all persons on earth a wife is the most proper object of love: nor friend, nor childe, nor parent ought so to be loved as a wife: she is termed, *the wife of his bosome*, to shew that she ought to be as his heart in his bosome.

3 Love keepes a man from abusing his authority.

3. Because his place of eminency, and power of authority may soone puffe him up, and make him insult over his wife, and trample her under his feet, if an intire *love* of her be not planted in his heart. To keepe him from abusing his authority is *love* so much pressed upon him.

4 Love maketh him beare with her infirmities

4 Because wives through the weakenesse of their sex (for they are the weaker vessels) are much prone to provoke their husbands. So as if there be not love predominant in the husband, there is like to be but little peace betwixt man and wife. *Love covereth a multitude of imperfections.*

5 Because

5 Becauſe as Chriſt by his love firſt manifeſted provoketh the Church to love him, ſo an husband by loving his wife ſhould provoke her to love him againe: ſhewing himſelfe like the Sunne which is the fountaine of light, and from which the Moone receiveth what light ſhe hath: ſo he ſhould be the fountaine of love to his wife.

5 His love draweth love from her.

Object. *Love* was before laid downe as a common duty appertaining both to man and wife: how is it then here required as a particular and peculiar duty of an husband?

Anſw. In regard of the generall extent of love, it is indeed a common duty belonging to the one as well as to the other, yea belonging to all Chriſtians, to all men; for it is the very nature of love, and an eſpeciall property thereof, *to ſeeke not her owne things*, but the good of others, which all are bound to doe by vertue of the bond of nature; more then others, Chriſtians by vertue of the bond of the ſpirit: among Chriſtians, eſpecially wives and husbands by vertue of the matrimoniall bond: of maried couples, moſt of all husbands by vertue of their place and charge. Their place is a place of *authority*, which without love will ſoone turne into *tyranny*. Their charge is eſpecially & above all, to ſeeke the good of their wives: as wives are the chiefeſt, and greateſt charge of husbands, ſo their chiefeſt and greateſt care muſt be for them: the parents and friends of wives as they give over all their authority to their husbands, ſo they caſt all care upon them: wherefore that husbands may take the more care of their wives, and the better ſeeke their good, they ought after a peculiar manner to love them. Husbands are moſt of all bound to love; and bound to love their wives moſt of all.

How love is an husbands particular duty. 1 Cor. 13. 5.

Thus this affection of *love* is a diſtinct duty in it ſelfe, peculiarly appertaining to an husband: and alſo a common condition which muſt be annexed to every other duty of an husband, to ſeaſon and ſweeten the ſame. His looke, his ſpeech, his carriage, and all his actions, wherein he hath to doe with his wife, muſt be ſeaſoned with love: love muſt ſhew it ſelfe in his commandements, in his reproofes, in his inſtructions, in his admonitions, in his authority, in his familiarity, when they are alone together, when they are in company before others,

Love a common condition to be annexed to every duty.

thers, in civil affaires, in religious matters, at al times, in all things: as salt must be first and last upon the table, and eaten with every bit of meat, so must love be first in an husbands heart, and last out of it, and mixed with every thing wherein he hath to do with his wife.

§. 3. *Of an husbands hatred and want of love.*

Contrary, 1 Hatred.

Contrary hereunto is hatred of heart: which vice as it is very odious and detestable in it selfe, so much more when the wife is made the object thereof. As love provoketh an Husband to doe his Wife what good he can, so hatred, to doe her what mischiefe he can. *Moses* noted a mans hatred of his wife to be a cause of much mischiefe: for the neerer, and dearer any persons be, the more violent will that hatred be which is fastened on them.

Deut. 22.13. &c.

Deut. 24.3.

Hence was it that a divorce was suffered to be made betwixt a man and his wife, in case he hated her: which law questionlesse was made for reliefe of the wife, lest the hatred which her Husband conceived against her should work her some mischiefe if he were forced to keepe her as his wife: which Christ seemeth to imply in these words, *Moses because of the hardnesse of your hearts, suffered you to put away your wives.* This therefore being so pestilent a poison, let husbands take heed how they suffer it to soake into them.

Mat. 19.8.

2 Want of love.

Neither is it sufficient for an Husband not to hate his Wife, for euen the *want of Love*, though it be onely a privation, yet is it a great vice, and contrary also to the fore-named duty of love. Where this *want of Love* is, there can be no duty well performed, even as when the great Wheele of a clocke, the first mover of all the rest, is out of frame, never a wheele can bee in good order. They that thinke lightly hereof, plainely discover that there is little or no love of God in them at all: for if the Apostles inference be good, taken from a mans neighbour or brother whom he hath seene, it will much more be good having relation to a wife: for *how can he who loveth not his wife*, (whom God hath given to him as a token of his favour, and as an helpe meet for him, to be in his bosome, and ever in his sight, yea to be no more

1 *Joh.* 4.20.

more two, but one flesh) *love God whom he hath not seene? If any man saith, he loveth God, and hate his wife, he is a liar.* Let husbands therefore by loving their wives give evidence that they love God.

§.4. *Of an husbands * wife maintaining his authority.* * Treat.3 §.9.

All the branches which grow out of this roote of *love*, as they have respect to husbands duties, may be drawne to two heads:

Branches of love.

1. *A wife maintaining of his authority.*
2. *A right managing of the same:*

That these two are branches of an husbands *love*, is evident by the place wherein God hath set him, which is a *place* of *authority*; for the best good that any can doe, and so the best fruits of love which he can shew forth to any are such as are done in his own proper place; & by vertue therof. If then an husband relinquish his authority, he disableth himselfe from doing that good, & shewing those fruits of love which otherwise he might. If he abuse his authority, he turneth the edge and point of his sword amisse: in stead of holding it over his wife for her protection, he turneth it into her bowels to her destruction, and so manifesteth thereby more hatred then love.

Now then to handle these two severally, and distinctly:

I. That an husband ought wisely to *maintaine* his authority, is implied under this Apostolicall precept, *Husbands dwell with your wives according to knowledge*, that is, as such as are well able to maintaire the honour of that place wherein God hath set you: not as sots and fooles without understanding. The same is also implied under the titles of preheminence, which the Scripture attributeth to husbands, as *Lord, Master, head, guide, image and glory of God, &c.*

I I Husbands must maintaine their authority. 1 *Pet.*3.7. *and yours.*

See Treat.3. §.3.

The honour and authority of God, and of his Son Christ Iesus, is maintained in and by the honour and authority of an husband, as the Kings authority is maintained by the authority of his Privy Councell and other Magistrates under him; yea, as an husbands authority is in the family maintained by the authority of his wife: (for as *the man is the glory of God, so the woman is the glory of the man.*)

Reasons 1 Gods authority maintained by the husbands.

1 *Cor.*11.7.

The good of the wife her selfe is thus also much promoted,

2 The wives good promoted thereby.

even as the good of the body is helped forward by the heads abiding in his place; should the head be put under any of the parts of the body, the body and all the parts thereof could not but receive much dammage thereby: even so the wife and whole family would feele the dammage of the husbands losse of his authority.

1 *Quest.* Is it in the power of the husband to maintaine his owne authority?

It is in the mans power to maintaine his authority. 1 *Tim.* 4.12.

Answ. Yea, in his more then in any others; for note the counsell of the Apostle to *Timothy*, (though in another case, yet very pertinent to this purpose) *Let no man despise thy youth.* It was therefore in *Timothies* power to maintaine his honour, and not to suffer it to be despised; and so is it in an husbands power.

2. *Quest.* How may an husband best maintaine his authority?

How a mans authority may be well maintained. *Ad viros pertinet virtute vincere, & exemplo regere fœminas. Aug. de Adult Conjug. lib. 2. cap. 8.*

Answ. That direction which the Apostle giveth to *Timothy* to maintaine his authority, may fitly be applied for this purpose unto an husband; *Be an ensample in conversation, in love, in spirit, in faith, and in pureness*: As if he had said, If thou walke before them worthy of thy place and calling, and worthy of that honour and respect which is due thereunto, shewing forth the fruits of love, faith, and other like graces, assuredly they will reverence thy youth; but if otherwise thou carry selfe basely, and not beseeming a Minister, thou giveſt them just occasion to despise thee. Even thus may husbands best maintaine their authority, by being an ensample in love, gravity, piety, honesty, &c. The fruits of these and other like graces shewed forth by Husbands before their wives and Family, cannot but worke a reverend and dutifull respect in their wives and whole house towards them: for by this means they shal more clearely discerne the image of God shine forth in their faces.

2 *Sam.* 6.20.

Object. Very goodnesse and grace it selfe is hated of wicked and ungodly wives: it was an act of piety that made *Michal* despise *David*.

1 *Pet.* 3.1,2.

Answ. 1. Grant it to be so; yet this may be a good direction for such Husbands as have not such wicked wives.

2. This doth not alwayes so fall out, no, nor yet for the most part in those that are wicked; true vertue and integrity

grity doth oft cauſe admiration in ſuch as love it not.

3. Though ſome be of ſo crooked and perverſe a diſpoſition, as to take occaſion of contempt, where none is given, yet ſhall that Husband juſtifie himſelfe before God and man, that carrieth himſelfe worthy of his place. *Iſa.* 49.4.

§. 5. *Of Husbands loſing their authoritie.*

Contrary is their practiſe, who by their prophaneneſſe, riotouſneſſe, drunkenneſſe, lewdneſſe, lightneſſe, unthriftineſſe, and other like baſe carriage, make themſelves contemptible, and ſo loſe their authority. Though a wife ought not to take theſe occaſions to deſpiſe her husband, yet is it a juſt judgement on him to be deſpiſed, ſeeing he maketh himſelfe contemptible. Contrary, 1. Baſe carriage.

Contrary alſo to the forenamed directions, is the ſterne, rough, and cruell carriage of husbands, who by violence and tyranny go about to maintaine their authority. Force may indeed cauſe feare, but a ſlaviſh feare, ſuch a feare as breedeth more hatred then love, more inward contempt, then outward reſpect. 2. Cruell dealing.

And contrary is their ſervile diſpoſition, who againſt their own, judgement yeeld to the bent of their wives minde in ſuch things as are unlawfull: they will loſe their authority rather then give diſcontent to their wives, As *Adam*. O remember that a woman caſt this poſſeſſor of Paradice out of his poſſeſſion. To yeeld to a wife in evill, is a fault expreſly forbidden by the [a] Law: and yet a fault whereinto not onely wicked [b] *Ahab*, but alſo wiſe [c] *Salomon* fell; how heynous a fault, and how grievous a fall this was in *Salomon*, the fearefull iſſue thereof ſheweth. Like to him not in wiſedome, but in this point of egregious folly, are ſuch as upon their wives inſtigation, ſuffer Prieſts and Ieſuites, to lurke and celebrate Maſſes in their houſes, and yeeld to be preſent thereat themſelves. Like to *Ahab* are ſuch Magiſtrates as ſuffer their wives to overſway them in courſe of Iuſtice. Hence it commeth to paſſe, that more petitions and ſuites are made to the wives of Magiſtrates in the caſes of juſtice then to the Magiſtrates themſelves: and the favour of their wives is more eſteemed then their owne: ſo as the power of governing, and the maine 3. Yeelding in unlawfull things.

Memento ſemper quòd paradiſi colonum de poſſeßione ſua mulier ejecerit. Hier. de vit. cler. ad Nepot. Per Evam etiam Adam ſupplantatus eſt. Ambr. Epiſt. l. 5. 33.

[a] *Deut.* 13.6,7.
[b] 1 *King.* 21. 7.9.
[c] 1 *King.* 12.4.

ſtroke in determining matters, is from their wives; they are but the mouthes and inſtrument of their Wives, in ſo much as among the common people the title of their places and offices is given to their Wives. Some Husbands ſuffer this by reaſon of their fearefull, and fooliſh diſpoſition, wanting courage and wiſedome to maintaine the honour of their places againſt the inſolency of their wives: others upon a ſubtill, covetous, wicked minde, that by the meanes of their wives there may be more freedome for receiving bribes. Among theſe I may reckon thoſe who againſt their owne minde, to ſatisfie their wives minde, ſuffer both wives and children to follow the faſhion, to attire themſelves unbeſeeming their places, to frequent light company, with the like; and alſo thoſe who upon their wives importunity are moved (as *Sampſon* was) to reveale ſuch ſecrets as are not meete to be knowne. Husbands may hearken to their wives moving good things, but they may not obey them in evill things; if they doe, their fault is double: 1. in doing evill; 2. in loſing their authority.

Maximè obſervate vos à fth attendite animabus veſtris à viri ab uxoris concitationibus atque malis inſtigationibus, per hanc enim in ultimo ſupplantare Iob viſus eſt diabolus, &c. periſtas etiam nunc plurimos ſubvertit. Orig in Iob. lib. 2.

Let Husbands therefore be very watchfull againſt their wives evill inſtigations. It was Satans laſt wyle to labour to ſupplant *Iob* by his wife; and by this doth he ſubvert many in theſe dayes.

§. 6. *Of Husbands * high account of wives.*

*Treat. 3. §. 3.

How a mans authority may be well managed.

As authority muſt be well *maintained*, ſo muſt it be well *managed*: for which purpoſe two things are needfull.

1 That an Husband tenderly reſpect his wife.

2 That providently he care for her.

An husbands tender reſpect of his wife, is { *Inward.* / *Outward.*

Inward in regard of his { *Opinion* of her. / *Affection* to her.

Outward in regard of his *carriage* towards her,

For an Husbands *opinion* of his wife, two things are to be weighed, { Her *place.* / Her *perſon.*

1. Her *place* is indeed a place of inferiority, and ſubjection, yet the neereſt to equality that may be; a place of common equity

equity in many reſpects, wherein man and wife are after a ſort even fellowes, and partners: Hence then it followeth, that

The Husband muſt account his wife a yoke-fellow, and companion.

Husbands muſt account their wives yokefellowes.

This is one point of *giving honour* to the wife; and it is implied under that phraſe, whereby the *end* of making a wife is noted, which in our Engliſh is tranſlated, *meet for him*, word for word, *as before him*, that is, like himſelfe, one in whom he might ſee himſelfe, or even (to uſe our Apoſtles word) *himſelfe*. Theſe phraſes imply a kinde of fellowſhip; as alſo the many prerogatives that are common to both, which have beene noted *before.

1 *Pet.* 3. 7. *Gen.* 2. 18. כנגדו *Eph.* 5. 28. ἑαυτὸν.

* Treat 3. § 4.

As a wives acknowledgement of her Husbands ſuperiority, is the ground-worke of all her duties, ſo an husbands acknowledgement of that fellowſhip which is betwixt him and his wife, will make him carry himſelf much more amiably, familiarly, lovingly, and every way as beſeemeth a good husband towards her.

§. 7. *Of that fellowſhip which is betwixt man and wife, notwithſtanding a wifes inferiority.*

Object. *Fellowſhip* betwixt man and wife, cannot ſtand with a Wifes *inferiority* and *ſubjection*.

Anſw. They are of very meane capacitie, that cannot ſee how theſe may ſtand together. Is there not a fellowſhip betwixt ſuperiour and inferiour Magiſtrates in relation to their ſubjects? yea, the Scripture mentioneth a fellowſhip betwixt Chriſt the head and other Saints, in relation to the glory whereof all are made partakers; (for it termeth us *joynt heires with Chriſt*:) and in relation to Gods people, a fellowſhip betwixt God and his Miniſters; (for it termeth them *labourers together with God*) yet none can denie the Saints, and Miniſters to be inferiour and in ſubjection to Chriſt, and God. But diſtinctly to anſwer the objection.

Rom. 8. 17. συγκληρονόμοι Χριστοῦ.

1 *Cor.* 3. 9. Θεοῦ συνεργοί.

1. There may not onely be a fellowſhip, but alſo an equality in ſome things betwixt thoſe that in other things are one of them inferiour and ſubject; as betwixt man and wife in the power of one anothers bodies: for *the wife* (as well as the Husband) is therein *both a ſervant, and a miſtreſſe; a ſervant to yeeld her body, a miſtreſſe to have the power of his.*

Uxor & ſerua & domina eſt viri. Chryſoſt. in 1 *Cor.* 7. *hom.* 19.

2. There

2. There may be *fellowship* in the very same things wherein is *inferiority*: for *fellowship* hath respect to the thing it selfe, *inferiority* to the measure, and manner: as in *giving light* the Sunne and Moone have a fellowship, but in the measure and manner the Moone is inferiour: the Moone hath not so much light as the Sunne, and that which it hath it hath from the Sunne And as in *governing*, the King and other Magistrates have a fellowship, but in the measure, and manner of government they are inferiour to him: Even so is it betwixt man and wife, in many things wherein there is a fellowship, the wife is notwithstanding inferiour: so as inferiority may stand with fellowship.

3. There are no unequals betwixt which there is so neere a parity as betwixt man and wife: if therefore there may be a fellowship betwixt any that are superiour, and inferiour one to another, then much more betwixt man and wife.

* As the soule therefore ruleth over the body, by a mutuall and loving consent and agreement, so must a man over his wife.

* *Debet in uxorem vir dominari, ut animus in corpus, consentiens ei, & conspirans benevolentia. Plut. præc. connub. Non es dominus sed maritus: non ancillam sortitus es: sed uxorem gubernaturem te Deus voluit esse sexus inferioris, non prepotentem. Ambr. Hexæm. lib. 5. cap. 7.*

§. 8. *Of Husbands too meane account of Wives.*

Contrary is the conceit of many, who thinke there is no difference betwixt a wife and servant but in familiarity: and that wives were made to be servants to their husbands, because subjection, feare and obedience are required of them: whence it commeth to passe, that wives are oft used little better then servants. A conceit and practise savouring too much of heathenish, and scottish arrogancy. Did God at first take the wife out of mans side, that man should tread her under his feete? or rather that he should set her at his side next to him above all children, servants, or any other in the family, how neere, or deare unto him soever? for none can be neerer then a wife, and none ought to be dearer.

§. 9. *Of Husbands good esteeme of their * owne wives.*

* Treat. 3. §. 9. III. Husband must account their owne wives best for them.

2. For the *person* of a wife, *An husband ought to esteeme that particular person to whom by Gods providence he is joyned in mariage, to bee the fittest, and best for him.* This is implied under

under that particle of restraint (OWNE) noted by the Apostle where he saith, [a] *Husbands love your owne wives*, and againe presseth it under a comparison of the body (*as* [b] *your* OWNE *bodies*.) Every one thinketh his owne body best and fittest for him. A man might happily wish some defects or enormities in his own body to be amended, and desire that his were like an others, more strait, strong, and comely then his owne, yet would he not have his head to be upon that other mans body: the same opinion ought a man (that would love his wife) to have of her.

[a] *Ephes.* 5. 25.
[b] *Vers.* 3. 28.

Good reason there is for him so to doe; for true is the proverbe, if it be rightly taken, *Mariages are first made in Heaven*, that is, God hath an over-ruling hand in ordering them: which [c] *Salomon* implyeth by that opposition which he maketh betwixt wealth and a wife; *that* is from our Fathers, *this* from the Lord; in which respect he saith, [d] *He which findeth a wife, receiveth favour of the Lord*. If therefore thou art loved of God, and lovest him, he will make thy wife prove a good thing to thee.

Reason. Every ones wife is provided by God.
[c] *Pro.* 19. 14.
[d] & 18. 22.

Obj. A wife may be a very lewd and wicked woman; how then can she be accounted the best wife?

Answ. 1. It may be shee was good enough when first shee was brought to thee, but thou by thine evill example, or negligent government, or hard usage, hast made her so bad as she is. Which if it be so, then is she to be considered not as thou hast marr'd her, but as thou didst mary her.

2. Though she be not in relation to other wives the best in condition, yet in relation to thee she may be the best in event; if not for thine ease and quiet, yet for triall of thy wisedome and patience: and so as [e] a schoole of vertue she may be unto thee. As [f] a skilfull pilots sufficiency is tried & knowne by tempestuous seas, so a mans wisdome by a troublesome wife. Yea, shee may be given thee as a punishment of some former sinnes, as seeking after a beautifull, honorable, rich, proper wife, rather then a religious and honest one: or seeking her without any direction or helpe first sought of God, or otherwise then thou hast warrant from God, as by stealth, and without parents consent; or some other sins in another kinde, to bring thee to repentance: or as a meanes

[e] *Socrates interrogatus quæ gratia uxoris mores toleraret, respondit, ut gymnasium & palestram philosophiæ domi habeam. Chrys. hom 26 in 1 Cor. 11.*
[f] *Ars una Tiphy novit si non sit in æquore fluctus. Ovid. de Trist l. 4. eleg. 3.*

meanes to restraine and weane thee from some future sins whereunto thou art subject, and so prove a blessed crosse to keepe thee from a fearefull curse.

§. 10. *Of Husbands preposterous opinion of their owne Wives.*

Contrary is a corrupt and perverse opinion which many have of their *owne* Wives thinking them of all other the worst, and unfittest; yea though they be such as every way both in gifts and qualities of mind, and also in grace and comelinesse of body deserve all good respect and esteeme. Whereas *others* (which looke with a single eye) commend their good parts, *they* misinterpret and mis-judge all: if their wives be religious, they thinke them *hypocrites*: if grave, sober and modest, *Melancholike*; if cheerfull, *wanton*; if they keep at home, *idle drones*: if they take occasion (though never so just) of going abroad, *gadders, and light footed*. This bad opinion of their wives is a cause that their hearts are cleane removed from their own, and set upon strange flesh; whereby the Devill gaineth what he desireth, that is, to put asunder such as God hath joyned together, and to joyne those whom God hath put asunder.

§. 11. *Of Husbands * intire affection to their Wives.*

*Treat. 3. §. 7.

V. Husbands must intirely delight in their wives.

An husbands *affection* to his wife must be answerable to his *opinion* of her: he ought therefore *to delight in his Wife intirely*, that is, so to *delight in her, as wholly and onely delighting in her*: In this respect the Prophets wife is called the [a] *desire*, or delight, or pleasure *of his eies*, that wherein he most of all delighted, and therefore by a property so called.

[a] *Ezek.* 24. 16. מחמד עינך

Such delight did *Isaak* take in his wife as it drove out a contrary strong passion, namely the griefe which he tooke for the departure of his mother: for it is noted that [b] *he loved her, and was comforted after his mothers death.*

[b] *Gen.* 24. 67.

Prov. 18. 19. expounded.

This kind of affection the *wise-man* doth elegantly set forth in these words, *Rejoyce with the wife of thy youth: Let her be as the loving Hinde, and pleasant Roe, & be thou ravisht alwaies with her love.*

loue. Here note both the *metaphors*, and also the *hyperbole* which are vsed to set forth an husbands *delight* in his wife. In the *metaphors* againe note both the *creatures* whereunto a wife is resembled, and also the attributes given to them. The creatures are two, an *Hind* and a *Roe*, which are the females of an *Hart* and a *Roe-Bucke*. Now it is noted of the *Hart* and *Roe-buck*, that of all other beasts they are most enamored (as I may so speak) with their mates, and even mad againe in their heat and desire after them.

These metaphors hath *Salomon* vsed to set forth that vnfained and earnest entire and ardent affection which an husband ought to beare vnto his wife: which being taken in a good sense, and rightly applyed, so as they exceed not the bonds of Christian modesty and decency, are very fit, and pertinent to the purpose: if we stretch them beyond modesty, we wrong the pen-man of them, or rather the Holy Ghost that directed him, and propound a pernicious patterne vnto husbands.

The attributes given to the fore-named creatures much amplifie the point: the former is termed a *loving* Hinde, the latter a *pleasant* Roe; word for word an Hinde *of loues*, a Roe *of fauour*; that is, exceedingly loved and favoured: (for so set forth the extent of Gods love vnto his Sonne, Christ is called *the Sonne of his loue*.

אילת אהבים יעלת חן

Col. 1. 13. ὁ υἱὸς τῆς ἀγάπης αὐτοῦ.

These comparisons applied to a wife, do lively set forth that delight which an husband ought to take in her; and yet it is much further amplified by the *hyperbole* vsed in this phrase, *be thou rauisht with her loue*, word for word, *erre thou in her love*, by which no sinfull errour, or dotage is meant, but a lawfull earnest affection implying two things especially. First, so farre to exceed, as to make a man over-see some such blemishes in his wife, as others would soone espie and mislike: or els to count them no blemishes, delighting in her never a whit the lesse for them. For example, if a man have a wife, not very beautifull, or proper, but having some deformity in her body, some imperfection in her speech, sight, gesture, or any part of her body, yet so to affect her, and to delight in her, as if she were the fairest, and every way most compleat woman in the world. Secondly, so high to esteeme, so ardently to affect, so tenderly to respect her, as others may thinke him even to doat on her.

תשגה

An

An husbands affection to his wife cannot be too great, if it be kept within the bonds of honesty, sobriety & comelinesse. The wives affection ought to be as great to her husband; yet because of the husbands place of authority, he must especially take all occasions to manifest this his inward affection. Read the Song of Songs, and in it you shall observe such affection manifested by Christ to his Spouse, as would make one thinke he did (with reverence in an holy manner to use the phrase) even erre in his love, and doat on her. A good patterne and president for Husbands. For nothing is more lovely than a good wife.

Nihil viro uxore bona amabilius Hier. in Ezec. 24.

§. 12. *Of the Stoicall disposition of Husbands to their wives.*

Contrary is the disposition of such husbands as have no heat, or hart of affection in them: but Stoick-like delight no more in their owne wives then in any other women, nor account them any dearer then others. A disposition no way warranted by the word. The faithfull Saints of God before mentioned, as also many other like to them, were no Stoicks, without all affection: nor did they thinke it a matter unbeseeming them, after a peculiar manner to delight in their wives (witnesse *Isaacks sporting with his wife*:) for this is a priviledge which appertaineth to the estate of marriage. But that I be not mistaken herein, let it be noted that the affection whereof I speake, is not a carnall, sensuall, beastly affection, but such an one as may stand with Christian gravity and sobriety: having relation to the soule of a mans wife, as well as to her body, grounded both on the neere conjunction of mariage, and also on the inward qualities of his wife.

Gen. 26. 8.

Thus farre of an Husbands inward respect of his wife. It followeth to speake of his outward cariage towards her.

§. 13. *Of an Husbands * kinde acceptance of such things as his wife doth.*

* Treat. 3. §. 10.

S. *Peter* giveth a generall rule for an husbands outward cariage to his wife, which is, that he dwell with her *according to knowledge*, that is, as a man able to order his cariage wisely to his owne honour and his wives good, that so she may have just cause to blesse God, that ever she was joyned to such an husband.

Out of this generall these two branches sprout forth.

1 That an Husband give no just offence to his wife.

2 That

2 That wisely he order that offence which is given by her.

To avoid giving of offence he must have respect,

1 To that which she doth as duty to him.

2. To that which he doth as duty to her.

In regard of the former, two things are requisite:

1 That he kindly accept what she is willing and able to doe.

2 That he wisely commend and reward what she doth well.

Thus having for orders sake laid downe these heads, I will distinctly handle the severall points.

VI. Husbands must kindly accept every good duty of his wife. *Gen.* 21. 8. 1 *Sam.* 1, 23.

The first particular wherein an Husband sheweth himselfe to be a man of knowledge in walking before his wife, is by *a kinde and respective acceptation of every good duty which his wife performeth. Abraham* in testimony of his good acceptance of *Sarahs* paines in nursing her childe, made a great feast when the childe was weyned: and *Elkanah* on a like respect gave liberty to his wife *to doe what seemed her best.*

A great incouragement must this needs be unto wives to be subject unto their Husbands in all things, when they observe no part of their subjection to be carelesly neglected, but rather graciously accepted: it quickens the spirit of a wife to thinke that her care and paines in pleasing her husband, shall not be in vaine.

§. 14. *Of Husbands sleighting and rejecting their wives goodnesse.*

Contrary, 1. To take no notice of their wives goodnesse. 2. Sleightly to passe it over. 1 *Sam.* 25. 21.

Contrary is their practise who thinking all which a wife doth, to be but her duty, take little or no notice thereof; or if they cannot but take notice of it, yet lightly regard it, and sleightly passe it over. This oftentimes maketh a wife even repent the good she hath done, as *David* repented the service which he had done for *Nabal.* The truth is, that wives ought rather to looke unto God for his acceptation, then unto their husbands: and though their husbands will take no notice, or not regard what good thing they doe, yet for conscience sake, and for the Lords sake to doe their duty. But yet notwithstanding, considering our weakenesse and backwardnesse unto every duty, it cannot be denied, but that an husbands sleight regarding of his wives goodnesse, is an occasion to make her weary thereof; and that he doth as much as in him lieth, to make her repent thereof.

3. Scornfully to reject it.

But what may we say of such as scornfully reject their wives duty,

duty, yea, like them the worse for making conscience thereof, and so (cleane contrary to the rule of christianity) *overcome goodnesse with evil?* Surely they shew a very diabolical spirit to be in them; and cannot but minister much griefe, and offence to their wives, and make that which they doe to be very irksome and tedious. Fathers ought not to provoke their children, much lesse husbands their wives.

Rom.12.21.

Eph.6.4.

§.15. *Of Husbands * courteous accepting their Wives reverend cariage.*

*Treat.3. §.11.53.

How a mans good acceptace of his wives duty, is manifested.

For the better conceiving of this so needfull a point, I will somwhat more particularly and distinctly apply the same to the severall duties of a wife which were drawn to two heads, { *Reverence.* / *Obedience.*

1 By answering reverence with courtesie.

For the first, if a wife manifest her dutifull respect of her Husband by any reverend behaviour, gesture, or speech, he ought to meet her (as we say) in the middest of the way, and manifest his gracious acceptance thereof, by some like curteous behaviour, gesture, and speech, being seemely, not fooliſh.

Depore asperitatem morum cum tibi fedula uxor occurrit, &c. Amb. Hexæm.l.5.c.7

Object. Thus shall an Husband abase himselfe, and disgrace his place.

Courtesie may stand with superiority.

Answ. The courtesie which I speake of, as it commeth from a superiour, being a meere voluntary matter, and a token of kindnesse and favour, is no abasement of himselfe, but an advancement of his inferiour: a great grace to her, no disgrace to him. *Abram* was counted of the Hittites *a Prince of God*, yet in communing with them *he bowed* unto them. It is noted as a commendable thing in *Esau*, that though at that time he was his brothers superiour (at least he tooke himselfe so to be) yet observing how *Iaakob* reverenced him, bowing seven times to the ground, *he ranne to meet him, and embraced him, and fell on his necke.* Most pertinent to the point is the example of King *Ahashuerosh*, who beholding *Esthers* reverend standing before him, held out his Scepter unto her, which in a King is great courtesie.

Gen.23.6,7.

Gen.33.3,4.

Esth.5.2.

But to put the matter out of all question, let the example of Christ noted in *Salomons song* be observed, and we shall finde his courtesie every way answering the reverence of his Spouse.

Con-

Contrary is a loftie carriage of husbands to their wives, who overlooke all reverence shewed by wives, no more respecting their wives in this case, then children or servants; or then Kings doe respect the reverence of their subjects.

Husbands too great loftines.

Oft have I noted that there is a great difference betwixt a wife and all other inferiours, in which respect all evidences of reverence should much better be respected; yet we know that Kings and Queenes will put out their hands to be kissed by their subjects when they kneele before them, which is a token of courtesie: how much more ought husbands to shew courtesie? Unworthy they are to be reverenced of their wives, who too Lord-like overlooke them.

§. 16. *Of husbands * ready yeelding to their wives humble suits.*

* Treat. 3. § 15.

Againe, it being a token of reverence in a wife humbly to make knowne her desire to her husband, he ought to shew so much courtesie as readily to grant her desire: this courtesie the forenamed [a] *Ahashuerosh* afforded to *Esther*: [b] *David* to *Bathsheba*: [c] *Isaak* to *Rebekah*: [d] *Abraham* to *Sarah*, and many other husbands to their wives. [e] *Abraham* shewed herein such respect to his wife, that though the thing which she desired were grievous to him, yet he yeelded to his wife.

2. By granting her humble request.

[a] *Est.* 5. 3.
[b] 1 *King.* 1. 28. *&c.*
[c] *Gen.* 28. 1.
[d] *&* 16. 6.
[e] *&* 21. 10, 11. 14.

Object. God first commanded him so to do.

Answ. This addeth the more force unto the argument, shewing that it is Gods expresse will, that an husband should shew this kinde of courtesie to his wife. Much more ought a man to do at his wives request then at any others, whether friend, childe, or parent: yea much more free, forward, and cheerefull ought he to shew himselfe in granting his wives request then any others: provided notwithstanding that her desire be of that which may lawfully be granted: to yeeld in things unlawfull is to lose his authority, as was shewed * before.

* §. 5.

§. 17. *Of husbands harshnesse to their wives.*

Contrary is the harshnesse of their disposition who yeeld to their wives request as an hard-milch-cow letteth downe her milke, not without much adoe: whereby the grace of all their

yeelding is taken away. There can be no courteſie in yeelding, when it is againſt their minde and will forced from them. Their wives muſt aske, and intreat againe and againe, yea be forced to uſe the mediation of others to perſwade their husbands to yeeld to their requeſt before they will yeeld, if at all they yeeld. What is this but to proclaime to all the world that there is no affection in them to their wives? If a wives breath bee ſtrange to her husband, aſſuredly his heart is firſt ſtrange to her; which is the ready way to make him ſet his heart on ſtrange women.

* Treat. 3. §. 38, 39. &c. & §. 43, 44. &c

§. 18. *Of husbands * forbearing to exact all that they may.*

3. By accepting what ſhe is willing to do.

As a wives *reverence* ſo alſo her *obedience* muſt be anſwered with her husbands courteſie. In teſtimony whereof, *An husband muſt be ready to accept that wherein his wife ſheweth her ſelfe willing to obey him.* He ought to be ſparing in exacting too much of her; in this caſe he ought ſo to frame his cariage towards her, as that obedience which ſhe performeth, may rather come from her owne voluntary diſpoſition, from a free conſcience to Godwards, even becauſe God hath placed her in a place of ſubjection, and from wive-like love, then from any exaction on her husbands part, and as it were by force.

4. By forbearing to exact too much.

Husbands ought not to exact of their wives, whatſoever wives ought to yeeld unto if it be exacted. They muſt obſerve what is lawfull, needfull, convenient, expedient, fit for their wives to do, yea and what they are moſt willing to doe before they be too peremptory in exacting it. For example.

5. By ſuffering her to dwell where it is meeteſt for her

1. Though the wife ought to go with her husband and dwell where he thinkes meet, yet ought not he (unleſſe by vertue of ſome urgent calling hee bee forced thereto) remove her from place to place, and carry her from that place where ſhe is well ſetled without her good liking. [a] *Iaakob* conſulted with his wives, and made tryall of their willingneſſe, before he carried them from their fathers houſe.

* Gen. 31. 4. &c.

6. By forbearing to tire her with gueſts.

2. Though ſhe ought cheerefully to entertaine what gueſts he bringeth into the houſe, yet ought not he to be grievous and burdenſome therein unto her; the greateſt care and paines for enter-

entertaining guests lyeth on the wife; she ought therefore to be tendred therein.

If he observe her conscionable and wise, well able to mannage and order matters about house, yet loth to doe any thing without his consent, he ought to be ready and free in yeelding his consent, and satisfying her desire, as [b] *Elkanah*: and if she be bashfull and backward in asking consent, he ought voluntarily of himselfe to offer it: yea and to give her a generall consent to order and dispose matters as in her wisdome she seeth meet, as the said *Elkanah* did: (*Doe* (saith he to his wife) *what seemeth thee good*;) and [c] the husband of that good house-wife which *Salomon* describeth.

A generall consent is especially requisite for ordering of household affaires; for it is a charge laid upon wives to [d] *guide the house*: whereby it appeareth that the businesses of the house appertaine, and are most proper to the wife; in which respect she is called the * *house-wife*; so as therein husbands ought to referre matters to their ordering, and not restraine them in every particular matter from doing any thing without a speciall licence and direction. To exemplifie this in some particulars, it appertaineth in peculiar to a wife,

1. To [e] order the decking and trimming of the house.
2. To [f] dispose the ordinary provision for the family.
3. To [g] rule and governe maid servants.
4. To [h] bring up children while they are young, with the like. These therefore ought he with a generall consent to referre to her discretion; with limitation onely of these two cautions.

1. That she have in some measure sufficient discretion, wit, and wisedome, and be not too ignorant, foolish, simple, lavish, &c.

2. That he have a generall oversight in all, and so interpose his authority as he suffer nothing that is unlawfull or unseemely to bee done by his wife about house, children, servants, or other things: for

1. The generall charge of all lieth principally upon him.

2. He shall give an account unto God for all things that are amisse in his house.

7. By suffering her to mannage the affaires of the house.

[b] 1. *Sam* 1.23.

[c] *Pro.*31.11.

[d] 1 *Tim.*5.14. *oikodhawtein.*

* *Materfamilias.*

What things are to be put to the wives disposing.

[e] *Pro.*31.21.22.

[f] *Verse* 15.

[g] *Gen.*16.6.

[h] 1 *Tim.*5.10. *Tit.*2.4.

2 *King* 4.19.

Cautions about referring matters of the wives ordering.

3. The blame of all will alſo before men lie upon him.

But thoſe two cautions provided, he ought together with his generall conſent [i] *to put truſt* in his wife (as [k] *Potiphar* did in *Joſeph*) making herein a difference betwixt a wife, and all others whether children of yeeres, friends or ſervants whom he imployeth in his affaires. Them in every particular he may direct for matter and maner, and take a ſtrait account of them for expences laid out, or other things done: becauſe what they doe is wholly and only for another. To his wife (who is a joynt parent of his children, and governour of his houſe, to whoſe good the husbands wealth redoundeth, and in that reſpect doth for her ſelfe that which ſhe doth for her husband) greater liberty, and licence muſt be given.

[i] *Pro.* 31. 11.
[k] *Gen.* 39. 6.
Difference betwixt the truſt put in a wife, and in others.

§. 19. *Of husbands too much ſtrictneſſe towards their wives.*

In what things an husband manifeſteth too much ſtrictnes.

Contrary is the rigour and auſterity of many husbands, who ſtand upon the uttermoſt ſtep of their authority, and yeeld no more to a wife then to any other inferiour. Such are they.

1. Who are never contented or ſatisfied with any duty the wife performeth, but ever are exacting more and more.

2. Who care not how *grievous* and *burdenſome* they are to their wives: *grievous* by bringing ſuch gueſts into the houſe as they know cannot be welcome to their wives: *burdenſome* by *too frequent*, and *unſeaſonable* inviting of gueſts, or impoſing other like extraordinary buſineſſes, over and above the ordinary affaires of the houſe. *Too frequent* impoſing of ſuch things, cannot but breed much weariſomneſſe. *Unſeaſonable* (as when the wife is weake by ſickneſſe, childe-bearing, giving ſucke or other like meanes, and ſo not able to give that contentment which otherwiſe ſhe would) cannot but much diſquiet her, and give her great offence.

3. Who hold their wives under as if they were children or ſervants, reſtraining them from doing any thing without their knowledge and particular expreſſe conſent.

4. Who are over-buſie in prying into every buſineſſe of the houſe, and will have their hand in all. Beſides that ſuch husbands afford no opportunity to their wives of giving proofe

of

of that understanding, wit, wisedome, care, and other gifts which God hath endowed them withall, they take away that maine end for which a wife was given a man, namely, *to be an helpe.* Such husbands cannot but neglect other more weighty matters, which more properly belong unto them. For observe it and you shall finde, that such husbands as are most busie about the private affaires of the house appertaining to their wives, are most negligent of such affaires as appertaine unto themselves: they thinke they *walke in integrity*, but yet are they not *just* nor *wise* therein: for *the just man walketh in HIS integrity*, and *the wisedome of the prudent is to understand HIS way*: (that is) that integrity which appertaineth to his owne peculiar place, and his owne way: but *every foole will be medling*, namely, with things not belonging to his place.

Gen. 2. 18.

Pro. 20. 7. & 14. 8.

& 20. 3.

5. Who are over-suspicious of their wives, and thereupon over-strickt in taking account of them. Saint *Paul* calleth surmisings *evill*, and that not without just cause: for evill they are in their *nature*, and evill in their *effects*, being occasions of many mischiefes; but in none so evill as in husbands over their wives. If a wifes fidelity (to whose good the welfare of the family, and increase of the stocke redoundeth as well as to the husbands) bee without just cause suspected, who shall be trusted? It is the overthrow of many families, that servants are trusted, and not wives.

1 Tim. 6. 4.

Thus farre of an husbands kinde acceptance of that which his wife is willing and able to doe.

§. 20. *Of Husbands encouraging their wives in good things.*

The *love* which an husband oweth to his wife, further requireth that he wisely *commend* and *reward* what she hath *well done*. That which the Apostle saith of the Magistrates authority, may fitly be applied to an husbands in relation to his wife, [a] *Doe that which is good, and thou shalt have praise of the same.* [b] It is expressly noted in the description of a good husband, that *hee praiseth his wife*: and in that he saith, [c] *Give her of the fruit of her hands*, it is implied also that he rewardeth her.

Husbands must commend and reward good things in their wives.

[a] *Rom.* 13. 3.
[b] *Pro.* 31. 28, 29.
[c] *Verse* 31.

This is an undoubted evidence of his good acceptance of her duty, and a further incouragement to stir her up to goe on

and continue in well doing. Yea this is also an evidence of his joy and delight both in her person, and also in her well-doing. If there be no delight in ones person, well-doing will rather stir up envy then joy: and they that envy a mans well-doing, will never commend or reward him for it.

In an husbands commending of his wife, this caveat must be put: that he so order his commendation as it savour not of flattery, or dotage: nor yet * stir up lust or envy in others.

* Lege apud T. Liv. Dec. 1. l. 1. quid inde evenit, quod regij juvenes suam quisq; uxorem miris modis laudare. Quisque suam laudat, studijs certamina crescunt. Ovid. Fast. lib. 2.

§. 21. *Of husbands ungratefull discouraging their wives.*

Contrary is an ungratefull, if not envious disposition of such husbands, as passing by many good things ordinarily and usually every day done by their wives without any approbation, commendation or remuneration, are ready to dispraise the least slip, or neglect in them; and that in such generall termes as if they never did any thing well, so as their wives may well complaine and say as it is in the proverbe,

Oft did I well, and that heare I never:
Once did I ill, and that heare I ever.

Yet such will be ready to praise other mens wives, and upbraid their owne wives with the examples of those other, when their owne doe farre excell them in all kinde of goodnesse. What doth this shew but that eyther they take no notice of their owne wives goodnesse, or else by reason of the commonnesse thereof, little regard it? If their wives have not the more grace in them, this disposition is enough not onely to discourage them from doing any good duty, but also to breed jealousie in them, and to alienate their hearts from them.

§. 22. *Of an husbands * mildnesse.*

* Treat. 3. §. 10.

Hitherto of that respect which an husband is to have of that duty which his wife performeth to him.

Oportet virum præesse uxori oblectando, & indulgendo. Plut. præ. Connub.

For avoiding just offence, an husband must further have *good respect to that which as duty he doth to his wife.* As *kindly* he must accept duty at his wives hands, so *mildly* he must performe that duty which he oweth to her.

This mildnesse is an especiall fruit and evidence of love, and a notable meanes to take away all offence that otherwise might

might bee taken from many things which he doth. Sugar and Hony are not more pleaſant to the tongue, then mildneſſe to the heart; it cauſeth ſuch things as otherwiſe are irkſome and grievous to the ſoule, to bee well taken and applied even as bitter pils dipt in ſweet ſyrrop, or rolled up in the ſoft pap of an apple, are ſoone ſwallowed downe and well digeſted. If an husband deſire to be accounted a ſervant of the Lord, hee muſt learne this leſſon. For *the ſervant of the Lord muſt be gentle to all men.* If any other ſervant of the Lord, much more husbands: if to *all men*, moſt of all to their wives: and that in many reſpects. 2 Tim. 24.

1. Becauſe of the neere union betwixt man and wife.

2. Becauſe of the joynt authority ſhee hath with him over others: that herein he may be a preſident and example to her.

3. Becauſe of her weakneſſe: glaſſes are tenderly handled: a ſmall knocke ſoone breakes them.

§. 23. *Of husbands bitterneſſe.*

Contrary is *bitterneſſe*, a vice expreſly forbidden, and that in particular to husbands. A vice that cannot ſtand with an husband-like love: whereupon the Apoſtle commanding the one forbiddeth the other, *Love* (ſaith he) *and be not bitter.* Nothing more turneth the edge of his authority, perverteth the uſe of his government, provoketh the ſtomacke of his wife, maketh his words and deeds leſſe regarded then *bitterneſſe.* It is as gall and wormewood mixed with ſweet and wholeſome meats, which cauſeth that they cannot be well digeſted, but with violence are ſpit out againe ſo ſoone as ever they be taſted. Men in authority are much prone hereunto: and therefore O husbands be ſo much the more watchfull againſt it, *love your wives and bee not bitter unto them.* Col. 3. 19.

§. 24. *Of the* * *Titles which an husband giveth to his wife.*

* Treat. 3. § 13, 14.

The forenamed *mildneſſe* of an husband muſt be manifeſted in his { *Speech.* / *Cariage.* }

Wherein a husbands mildneſſe is manifeſted.

For ſo far as *reverence* extends it ſelfe in the duties of wives, muſt *mildneſſe* be extended in the duties of husbands.

Whether an husbands ſpeech be *to his* wife before her face,

or *of her* *behinde her backe, it must bee sweetned with mildnesse.

* Of his speech about her, behinde her back. See Treat. 2. Part. 2. §. 36. The speech of husbands to their wives sweetned with mildnesse.

1. For his speech to her, 1. The *titles* wherewith he calleth her. 2. The *instructions* which he giveth her. 3. The *commandements* which he layeth upon her. 4. The *reproofes* wherewith he checketh her, must all be mixed with *mildnesse*.

1. Mild and kinde titles.

Among other *titles*, the most ordinary and usuall title (*wife*) is a milde and kinde title, and least offensive of all other: if an husband give any other *title* to his wife, it must be such an one as manifesteth kindnesse, familiarity, love, and delight. Such are all the titles which Christ giveth to the Church, as *Spouse*, *Love*, *Dove*, with the like. I doe not deny but that in the Song of *Salomon*, and in other places of Scripture many titles are given and speeches used by Christ to the Church which are not meet to be used by husbands to their wives, because they are metaphoricall, and hyperbolicall: but yet in them all we may observe tokens of amiableness, kindnesse, and mildnesse, which is the end for which I have alledged his example.

Contrary, unseemely titles.

But contrary are such titles as on the one side set the wife in too high a place over her husband, as *Lady*, *Mistresse*, *Dame*, *Mother*, *&c.* And on the other side set her in too meane a ranke, as *woman*, *wench*, *&c.* And their Christian names contradicted, as *Sal*, *Mal*, *Besse*, *Nan*, *&c.* and names of kindred, as *Sister*, and *Cosen*: and opprobrious names, as *slut*, *drab*, *queane*; and names more befitting beasts then wives, as *Cole*, *Browne*, *Muggle*, *&c.*

Object. These are titles of mildnesse, kindnesse, and much familiarity: for husbands call their wives by these names, not when they are angry with them and displeased, but ordinarily, and usually, even when they are best pleased.

Answ. The mildnesse and familiarity which is required of an husband must be such as may stand with his authority and place of eminency (as some of those names doe not,) and with that neere conjunction which is betwixt man and wife above all others (as other doe not,) and with Christian gravity and discretion (as other doe not.) Christians therefore must take heed that by their practise they justifie not corrupt customes.

§. 25. *Of*

§. 25. *Of an husbands manner of instructing his wife.*

2. To *instruction* the Apostle expresly annexeth *meeknesse. Instruct* (saith he) *with meeknesse, those that oppose themselves.* If Ministers must use *meeknesse* when they instruct their people, much more husbands when they instruct their wives: If in case of *opposition* meeknesse must not be laid aside, then in no case, at no time.

Instruction to be given with meeknesse. 2 Tim. 2. 25. τὸν ἀντιδιατιθεμένους.

In this case to manifest meeknesse, let these rules be observed.

Directions to instruct with meeknesse.

1. Note the understanding and capacity of thy wife, and accordingly fit thine instructions: if she be of meane capacity, give *precept upon precept, line upon line, here a little and there a little.* A little at once oft given (namely every day some-thing) will arise in time to a great measure, and so arise, as, together with *knowledge* of the thing taught, *love* of the person that teacheth will increase.

2. Instruct her in private betwixt thy selfe and her, that so her ignorance may not be blazed forth. Private actions passing betwixt man and wife are tokens of much kindnesse and familiaritie.

3. In the family so instruct children and servants when shee is present, as she may learne knowledge thereby. There can be no more meeke and gentle manner of instructing, then by one to instruct another.

4. Together with thy precepts mixe sweet and pithy perswasions, which are testimonies of great love.

Contrary harsh nesse.

Contrary is an harsh and rough manner of instructing, when husbands goe about to thrust into their wives heads, as it were by violence, deepe mysteries, which they are not able to conceive, and yet if they conceive not, they will bee angry with them, and in anger give them evill language, and proclaime their ignorance before children, servants, and strangers. This harshnesse is ordinarily so fruitlesse, and withall so exasperateth a womans spirit, as I thinke he were better cleane omit the duty then doe it after such a manner.

* Treat. 3. §. 43. 51, 52, 62, 64, &c.

26. *Of an husbands manner of * commanding his wife any thing.*

Commandements to be ordered with mildnesse.

3. The commandements which an husband giveth to his wife, whether they be *affirmative* (bidding her to do something) or *negative* (forbidding her to doe this or that) must all be seasoned with *mildnesse*. For which end respect must be had to the *matter* and *manner* of his commandements.

What things he may command his wife.

In regard of the *matter* the things which he commandeth his wife to doe, must be

1. Such as are indeed lawfull and honest.
2. Such as she is perswaded to be so.
3. Such as beseeme her place.
4. Such as are of weight and moment.

What things hee may forbid his wife.

And on the contrary, the things which he forbiddeth must bee

1. Such as are indeed unlawfull to be done.
2. Such as he can evidently prove unto her to be unlawfull.
3. Such as are unbeseeming her place.
4. Such as will have some evill and mischievous effect if they be done.

1. To command a thing unlawfull, or forbid a thing which ought to be done, is to bring his owne authority into opposition with Gods: in which case he bringeth his wife into this strait, either to reject Gods commandement or his. How then can shee thinke that her husband loveth her, when he bringeth her into such snares and straits, that shee must needs fall into the gulfe of Gods displeasure, or knocke against the rocke of her husbands offence? Mildnesse is farre from such commandements.

Such things as a wife maketh doubt of not to be prest upon her.

2. The like may be said of such things as to a wives conscience seeme to be sinnefull, if they be enjoyned to her; or her bounden duty, if they be forbidden: especially if she have any ground for her conscience out of Gods Word. The conscience is subject to God alone: if it be forced it will be a fearefull horror, and a very hell in that party whose conscience is forced: *She that doubteth is condemned* if she doe that whereof she maketh doubt. *Rom.* 14. 23.

1. *Object.*

1. *Object.* In doubtfull matters the commanding power of a governour is sufficient warrant and ground to resolve the conscience of them that are under authority.

Of what doubtfull things the commanding power of a governour may be a warrant.

Answ. 1. In things meerely doubtfull concerning which the party in subjection hath not warrant out of Gods Word one way or other, it may be so. But when the conscience doth not doubt and hang in suspence, but is out of some ground taken from Gods Word perswaded that that which is commanded is unlawfull, or that which is forbidden is a bounden duty, then to doe this, or to leave that undone, is to the party so perswaded a sin: and this is the *doubting* (whereof the Apostle speaketh) that condemneth a man. In this case to urge a wife to doe this, or not to do that, is to urge her to sinne: which a milde spirit and loving heart will not doe. *Rom.* 14. 13.

2. Though the husbands command be sufficient warrant to the wife, and if he peremptorily presse her to this or that, she ought to yeeld, yet the love and mildnesse required of an husband should make him so to tender her as to remit something of his power, and when he seeth her conscience troubled about his command, to relieve her conscience by forbearing to presse that which seemeth so burthensome to her. A husband may sinne in pressing that too much upon his wife, which she upon his pressing may without sin yeeld unto.

§. 27. *Of an husbands* * *wise carriage when his wife is erroneously scrupulous.*

* Treat. 4. §. 66.

2. *Object.* What if an husband upon his knowledge observe his wife to be erroneously scrupulous, and to misinterpret and misapply the Word of God which she maketh the ground of her scruple?

Answ. He must first labour to resolve her conscience by a plaine discovery of her error; which is a true and a great token of love. If notwithstanding all that he can doe in that kinde she cannot be brought to yeeld to that which he would have, then he must carefully observe these two things.

1. Whether her refusing to yeeld, be an obstinacy, or weaknes.

2. Whether it be about a sleight or weighty matter.

By the reasons which shee rendreth, and her manner of pressing

How a wifes refusing to yeeld may be discerned to be on obstinacy or weakneſſe.

ſing them, he may diſcerne whether weakneſſe or obſtinacy make her ſtand out againſt him. If the reaſon which ſhe reſteth on taken from Gods Word be doubtfull, and to one that hath not a good ſound judgement, and a ſharpe diſcerning wit, it may appeare to make ſomething for her, it is to be preſuppoſed that there is more weakneſſe then ſtoutneſſe in her. But if ſhe can render no good reaſon, but onely take every ſhew that any way ſeemeth to incline to her-wards, and peremptorily holdeth the concluſion, and ſtiffely ſtandeth on her owne reſolution, though the vanity of her pretences be evidently diſcovered to her, ſo as ſhe hath not any thing further to object; or if ſhe render no reaſon at all but her owne thought, conceit and will, and yet reſiſteth to yeeld, ſurely obſtinacy poſſeſſeth her heart. In caſe of obſtinacy it is very expedient that an husband ſtand upon his power to maintaine his authority, and by the beſt wiſdome he can (uſing onely ſuch meanes as are lawfull) bring her to yeeld from her ſtoutneſſe to that which he requireth: eſpecially if the matter be weighty: as in caſe a religious man have beene maried to a Popiſh wife, and ſhe by no reaſon will be moved to forbeare going to Maſſe, or yeeld to goe to the preaching of the Goſpell. But if through *weakneſſe* ſhe cannot be perſwaded of the lawfulneſſe of that her husband requireth, and the matter required be of no great conſequence, nor the weakneſſe of her conſcience cauſe any great error, an husband ought ſo farre to manifeſt his mildneſſe as to forbeare to preſſe her conſcience.

* Treat. 3. §. 43, 44, &c.

§. 28. *Of an husbands * forbearing to preſſe things unbeſeeming a wifes place.*

3. Things unbeſeeming the place of a wife are diſhonourable unto her: for an husband to urge his wife by ſtrict charge to doe them, implieth more rigorouſneſſe then mildneſſe. Had the ſpirit of that ſtout Monarch *Ahaſhueroſh* beene more milde towards his wife, he would not have ſo farre preſſed his wife unto ſo unſeemely a thing as he did, namely, to come before all his Princes and people to make ſhew of her beauty. It is true indeed (as we ſhewed * before) that ſhe offended in refuſing to yeeld thereunto, he peremptorily requiring it; but that offence on her part doth

* Treat. 3. §. 45.

doth not justifie his fact, and free him from all blame. It is noted, that *he was merry with wine*, when he gave that commandement, whereby is intimated, that his practise was more beseeming a drunken, then a sober man. Such is their practise who exact of their wives to doe such businesses as beseeme maid-servants rather then wives, or strumpets rather then honest women; as to goe to tavernes, ale-houses, play-houses, and such places where light companions be. *Est.* 1. 10.

§. 29. *Of an husbands pressing his authority in weighty matters.*

4. To use a mans authority about weighty matters of moment, maketh it to have such weight in it, as it will much better be regarded. For thus a wife will either be brought to yeeld unto that which is commanded, or to condemne her selfe for not yeelding: yea thus a wife may see, that it is not his owne will so much which maketh him to use his authority in commanding, as the necessity of the thing it selfe, which redoundeth especially to her good that doth it: for the performance of a duty is for the most part most advantageable to the party that performeth it; so as hereby an husband sheweth love to his wife in pressing that which he presseth.

Reasons of pressing a cõmandement to be rendred.

This token of love that it may the better appeare, it is behovefull that an husband add to his commandement just and weighty reasons, that thereby his wife may the better discerne the meetnesse, lawfulnesse, expediency, and necessity of the things commanded. We know that all the things which God commandeth are weighty and necessary: yea his *will* (being the very rule, and ground of all goodnesse) maketh things absolutely necessary; yet unto his commandements he useth to add weighty reasons; shewing on the one side the benefit and blessednesse that will come to such as obey his commandements; and on the other side, the mischiefe and misery that will fall on their pates who refuse to obey; whereby he sheweth the great good respect which he beareth to us, and the earnest desire he hath of our good. Thus may an husband even in his commandements shew much love and kindnesse.

§. 30. *Of*

§. 30. *Of husbands too great pride in commanding.*

Contrary is the peremptory pride of husbands, when they will have their owne will done: it booteth not whether the thing commanded be lawfull, or unlawfull, whether their wives consciences can yeeld unto it or no, whether it stand with the honour of their places, or no, and whether it be weighty or light; their will it is it should be done, and done it shall be, there is all the reason they will give. Some thinke it a glory to command what they list, and thinke that there is no proofe of their authority, and of their wives subjection, but in such things as upon their owne will, without any further ground or reason, they command: If such husbands meet with confronts; if though they command much, they finde not answerable performance, they may thanke themselves, who run the ready course to have their authority contemned and even troden under foot.

§. 31. *Of husbands rare and milde using their commanding power.*

Respect must be had by husbands to the *manner* of using their authority in commanding as well as to the *matter*.

In regard of the *manner* his commandements must be

1. *Rare*, not too frequent.
2. By way of *intreating*, not too peremptory.

1. Commanding must be rare.

Authority is like a sword, which with over much using will be blunted, and so faile to doe that service which otherwise it might when there is most need. A wise, grave, peaceable man, may alwaies have his sword in readinesse, and that also very bright, keene and sharpe: but he will not be very ready to plucke it out of his scabberd; he rather keepeth it for a time of need, when it should stand him in most stead. Such husbands therfore as are too frequent in their commands, shew themselves nor grave, nor wise, nor lovers of peace.

2. Commanding must bee by way of intreating. *Philem.* 9.

As the use of an husbands authority in commanding must bee rare, so when there is occasion to use it, it must be with such mildnesse and moderation tempered, as (according to Saint *Pauls* example) though he have power to command that which is convenient, yet *for loves sake he rather intreat it*. Note how mildly

mildly *Abram* frameth his ſpeech to his wife, *Say I pray thee, thou art my Sister.* Though the thing he requireth ſavoured of too much weakneſſe, yet his manner of requiring it was well beſeeming a kinde husband. Gen. 12. 13.

§. 32. *Of husbands inſolencie and peremptorineſſe.*

Contrary is the inſolency of many who cannot ſpeake to their wives, but in commanding-wiſe. Their authority is like a ſwaggerers ſword, which cannot long reſt in the ſheath, but upon every ſmall occaſion is drawne forth. This frequent uſe of commanding, maketh their commandements nought regarded. The like may be ſaid of them who are too peremptory in commanding: there muſt be no ſaying of nay, to that which they ſay: upon command they will have their minde done, and no other way: no perſwaſion, no intreaty ſhall be uſed: they will rather not at all have their will done, then not upon abſolute command; nay they will not ſuffer others, in caſe of any refuſall, to intreat, or perſwade, but will try what abſolutely they can doe by authority. Thus as by trying to bend ſteele how farre it will goe, it oft breaketh; ſo by putting their authority to the uttermoſt triall, they oft loſe all their authority; in which caſe *the mends* (as we ſpeake) *is in their owne hands.*

§. 33. *Of an husbands * reproving his wife.*

* Treat. 3. §. 47. Husbands ought to reprove.

4. The authority and charge which God hath given to an husband over his wife, doe require that as good and juſt occaſion is offered, he ſhould reprove her; for this is an eſpeciall meanes to draw her from thoſe ſinnes, wherein otherwiſe ſhe might live and lie, yea and die alſo; and ſo live, lie, and die under Gods wrath; out of which miſery and wretchedneſſe to free a wife, is as great a token of love, as to pull her out of the water when ſhe is in danger of drowning, or out of the fire when ſhe is in danger of burning. *Solomon* thus ſtileth reproofes, [a] *reproofes of life*, and expreſly noteth [b] *reproofes* to be *the way of life*, a meanes to breed and preſerve ſpirituall life, and to bring one unto eternall life, and ſo to eſcape death and damnation. In theſe reſpects rebukes are called *a precious balme*, or *excellent oile*, which may heale a wound, but make none; it [c] brea-

[a] Pro. 15. 31.

[b] 6. 23.

[c] *breaketh not the head*, as the Pſalmiſt ſpeaketh. Vpon this ground, no doubt, it is noted of many good husbands, who were without all queſtion, loving, kinde, meeke, and milde husbands, that they reproved their wives; as [d] *Iaakob*, [e] *Iob*, [f] *David* and others.

[c] *Pſal.* 141. 5. See the fruits of reproofe. Treat. 3. §. 47.
[d] *Gen.* 30. 2.
[e] *Iob* 2. 10.
[f] 2 *Sam.* 6. 21, 22.

§. 34. *Of neglecting reproofe.*

Contrary is a ſervile and timerous minde of many husbands, who are loth to offend, and (as they thinke) to provoke their wives, and thereupon chuſe rather to let them continue in ſinne, then tell them of it. Wherein they both diſhonour their place and the image of God, which by vertue of their place they carry, and alſo in effect and in truth hate their wives; which the Law implieth, where it ſaith, *Thou ſhalt not hate thy brother in thine heart, but ſhalt plainely rebuke thy neighbour, and not ſuffer ſinne upon him.*

Levit. 19. 17.

§. 35. *Of* * *well ordering reproofe in the matter thereof.*

* Treat. 3. §. 47. An husbands reproofe muſt be ſweetned with mildnes.

That an husband may evidently demonſtrate that his reproving of his wife is indeed a fruit of his love, he muſt have an eſpeciall care to ſweeten it eſpecially with mildnes; for it is the bittereſt pill that by an husband can be given to a wife. It is a verball correction, and in that reſpect a middle meanes (as I may ſo ſpeake) betwixt admonition and correction: partaking ſomwhat of both; it goeth no further then words, and ſo is an admonition: the words of a reproofe are ſharpe, and ſo it is a correction: though it be but a milde correction, yet it is a ſharpe admonition; and all the correction which by himſelfe an husband can give his wife: for we ſhall * after ſhew that he may not proceed to blowes, and ſtrokes. To ſweeten *reproofe with mildneſſe*, reſpect muſt be had (as before was noted of *commanding*) both to the *matter*, and alſo to the *manner* thereof.

* §. 44.

The *matter* of reproofe muſt be { 1. *Iuſt.* 2. *Weighty.*

Matter of reproofe. 1. Iuſt.

Iuſtice requireth that it be a *truth*, and a *knowne truth*, even a thing whereof he is aſſured, for which he reproveth his wife. Chriſt in giving direction for reproving aright, layeth downe this as a ground, *If thy brother ſhall treſpaſſe, &c.* a treſpaſſe there-

Matth. 18. 15.

fore

fore must goe before reproofe; where no trespasse is, there reproofe is unjust.

Againe, the Apostle aduiseth, that an accusation, should not be received *but under two, or three witnesses*; whereby he implieth that a light report must not be received, but where blame is laid, there must be two or three witnesses to confirme it, so as he that censureth may have good and sure ground for that which he doth: indeed that advise was in particular given about an elder, but from the lesse to the greater it will follow to be a good advise concerning wives: for no kinde of person must be more wary in laying blame upon another and reproouing for the same, then an husband on his wife. 1 Tim. 5. 19.

Equity further requireth that the *matter* for which an husband reproveth his wife be *weighty*; namely for some fault that is dangerous to her soule, hurtfull to estate, contagious by reason of ill example to their children, and others in the family, but most of all for sin against God which provoketh his wrath, & pulleth downe his heavy curse upon him, her, and her whole family. 2 Weighty.

When that for which a wife is reproved is a truth, a knowne truth, and a weighty truth, the husband in performing this duty justifieth his deed, sheweth that there was need thereof; and so giveth evidence of his love, maketh his reproofe to pierce the more deeply, and so maketh her the more athamed of her fault, whence it will follow, that either she will amend her fault, or at least will have her mouth stooped, so as she shall have nothing to except against it. The reproofe of the three Saints before mentioned [m] *Iaakob*. [n] *Iob*, and [o] *David*, were answerable to these points of Iustice and wisdome: and the effects thereof answerable to those which wee have noted in this reason, as the silence of the three wives implieth: for none of them replied againe.

[m] *Gen.* 30. 2.
[n] *Iob* 2. 10.
[o] 2 *Sam.* 6. 21, 22.

§. 36. *Of undue reproofe.*

Contrary to the forenamed Iustice and equity are over-light *credulity* and undue *suspicion*. *Credulity* is when credence is given to every light report, and thereupon blame laid upon the wife before any just proofe bee made of that for which Contrary, 1 Credulity.

ſhe is blamed: whereby it oft commeth to paſſe, that ſhe is wrongfully and unjuſtly blamed: which if ſhe be, what good fruit can proceed from ſuch reproofes? yea what evill fruits are not like to proceed from thence, as ſecret diſcontent (if not malice and hatred) and open contentions and brawling.

2 Suſpicion. The like may be ſaid of light and cauſeleſſe *ſuſpicion*, which is the mother of jealouſie, and the very bane of mariage, from whence the divell taketh great advantage againſt them both, ſeeking thereby to unlooſe that knot which God hath ſo firmely knit betwixt them. *Suſpicion* to the minde is a coloured glaſſe to the eie, which repreſenteth things to the ſight not as indeed they are in their owne true colour, but as the colour of the glaſſe is. *Suſpicion* will make a man pervert every thing that his wife doth, and blame her many times for ſuch things as are praiſeworthy: in which caſe what can be thought, but that an husband ſeeketh advantage againſt his wife, rather then any good unto her.

3. Raſhneſſe. If to thoſe two forenamed vices (*credulity* and *ſuſpicion*) hee add *raſhneſſe* and haſtineſſe in reproving, and make every ſmall and light matter whereby any way he diſliketh, matter of reproofe, doth he not proclame to all that ſhall know it, that hee loves chiding more then he loves his wife? Yea is not this the ready way to make all his reproofe (if not ſcorned) lightly regarded? What then will be the profit of them?

§. 37. *Whether an husband may reproove his wife for ſuch things as he is guilty of.*

To the *matter* of reproofe ſome adde, that an husband ought not to reprove his wife for that fault whereof he himſelfe is guilty: but I make doubt of this direction. I deny not but that he ought to have an eſpeciall care that he be not guilty of that crime for which he blameth his wife; otherwiſe, 1. he blunteth the edge of his reproofe, ſo as readily it cannot pierce into her heart. 2. He cauſeth it to rebound backe againe upon himſelfe with theſe reproches, *Phyſitian heale thy ſelfe, Hypocrite firſt caſt the beame out of thine owne eye. Thou that teacheſt another, teacheſt thou not thy ſelfe?* 3. He is an heauy witneſſe againſt himſelfe; for *in that he judgeth another he condemneth himſelf*. But thereupon to infer, that

Luke 4. 23. *Mat.* 7. 5. *Rom.* 2. 21. *Rom.* 2. 1.

that because he is guilty of such vices as are in his wife, hee ought not to reprove her though she be worthy to be reproved, is scarse sound and good divinity: for thus he maketh himselfe guilty of a double fault, *one* of committing the sinne himselfe, *the other* of suffering his wife to lie therein: whereas if he reproved his wife, he might thereby reclaime both her and himselfe: for I doubt not but his reproving of his wife would strike deeper into his owne conscience then if a third should reprove them both. How were *Judah* and *David* strucken to the heart after they had given sentence against such crimes as they themselves were guilty of? It is a good advice that no man be guilty of that which he reproveth in his wife, but it is no good rule to say, no man ought to reprove his wife of that whereof he is guilty.

Gen. 38. 26.
2 *Sam.* 12. 13.

§. 38. *Of well ordering reproofe in the manner thereof.*

Like directions to those which were given for the manner of commanding must be observed in the *manner* of reproving.

Manner of reproving.

Reproofes therefore must be { *Rare.* / *Meeke.*

When reproofes are *seldome* used, not but upon urgent and necessary occasion, 1. It sheweth that an husband taketh no delight in rebuking his wife, but is even forced thereto. 2. It maketh his wife much more regard it. 3. It is like to worke a more perfect cure, for seldome and rare reproofes doe commonly pierce deeply.

1 Seldome.

Contrary is continuall chiding, and finding fault with a wife for every thing amisse: if not onely the wife her selfe, but a childe, or servant, or any else in the house doe amisse, the wife shall be blamed for it. This is too common a fault in husbands: whereby they much provoke their wives; yea and many times make them no more regard a reproofe then any other word. For as birds which alwayes abide in Belfries where much ringing is, are not a whit affrighted with their lowd sound; so wives who have their eares from time to time filled with their husbands rebuke, by use are brought nothing at all to be moved therewith.

Contrary, continuall chiding.

2 That a reproofe must be given in *meekenesse* is cleere by

2 Reprove mildly. *Gal.6.1.*

by the Apostles generall precept of restoring one *in the spirit of meekenesse*: for a right manner of reproving is thereby particularly intended. Now of all with whom we have to doe, no fitter object for meekenesse then a wife, who in more peculiar manner then any other is *thine owne flesh*.

Meekenesse hath respect both to *secrecy* of place, and to *softnesse* of words.

3 Reprove in secret. *Mat.18.15.*

When an husband is alone with his wife, then is the fittest seafon for reproofe: thus will reproofe be answerable to Christs direction: *tell him his fault betweene thee and him alone* (saith Christ of a brother:) but no brother must be tendred more then a wife. Thus will it also soake better into her soule, when no conceit of dishonour and discredit shall arise up to hinder the worke of it: which conceits will be ready to arise when a reproofe is given in publike before others. Thus likewise will occasion be taken away from children and servants of despising her: which otherwise they would quickly take, if before them shee should be rebuked; gathering from thence, that shee is kept under as much as they: now because she is with him a joynt-governour of them, he ought by all meanes to maintaine her reputation before them.

Direction for reproving such a wife as regardeth not a secret reproofe. *Mat.18.15.*

1 *Quest.* What if she regard not a rebuke in secret?

Answ. He may follow Christs direction, *take one or two more*, namely wise, grave, faithfull friends, if it may be, of her kindred, as her parents (if shee have any living) or such as are in course of nature next to parents (if they be not partiall on her side) and before them rebuke her: but by no meanes before any of the house under her government.

Direction for reproving a wife whose offence is publike.

2 *Quest.* What if her fault bee publike, such an one as may be an ill example to them of the house, it being committed in their sight, or brought some other way to their knowledge?

Answ. Wisely hee must so manifest his dislike of her faults, as hee no way impaire her honour: hee may therefore declare that such a thing was not well done, and fore-warne his houshold of committing the like; yea roundly threaten them, that if any of them do the like, they shall dearely repent it; and if such as are under correction offend therein, the more surely and severely

severely correct them, even because they have taken example. Thus shall he testifie a great good respect of his wife, and also a thorow dislike and hatred of her sinne.

2 *A soft tongue* (as *Salomon* noteth) *breaketh the bones*, that is, softneth an hard heart, and beateth downe a stout stomacke. How will it then worke upon a soft heart and gentle disposition? If therefore an husband looke to do good by reproving his wife, his reproofe must be so ordered, as it may seeme to be rather a gentle admonition, then a sharpe rebuke. He may and ought plainly to declare her fault unto her, but in milde and meeke tearmes, without reviling, opprobrious and ignominious words.

4. Reproove gently. *Pro.25.15.*

Quest. What if her fault be an heinous notorious sinne?

Answ. In an extraordinary case some sharpnesse may be used: as the reproofes of *Iaakob*, *Iob*, and *Dauid* doe shew, for they were every one of them sharpe: but yet this sharpnesse must not be made bitter by any evill language. A womans wickednesse may not move an husband to be froward, and outragious; but to be the more watchfull over himselfe; that he containe himselfe within the bounds of discretion and moderation. For which end it is meete that husbands lay it downe for a rule, never to rebuke their wives when they are in passion. Passion raiseth a darke myst before the eies of reason; which, while it remaineth, keepeth reason from giving any good direction. Yea passion is as a fire, and it so incenseth a man, and distempereth him, that in his disorder hee can keepe no meane or measure. How soever a man be not able to rule himselfe when passion is stirred up, yet, if before hand while *his eye is single, and his whole body light*, while he is *in tune* (as wee speake) and well tempered, hee resolvedly determine with himselfe not to do such or such a thing in his passion, that foregoing resolution will be an especiall meanes to make him forbeare doing that in passion, which if he should do, he could not in passion well order and moderate. For if once he begin to doe a thing in passion, the least provocation that can be, will be as bellowes to blow up that fire into a flame.

A reproofe may be sharpe not bitter. *Gen.30.2. Iob.2.10. 2 Sam.6.21.22.*

Rebuke never to be given by a man in passion.

Mat.6.22.

In regard of the violence of passion (wherein women by reason of the weaknesse of their judgement are for the most part most violent) it is also the part of a wise man to forbeare

Rebuke to be put off while a wife is in passion.

forbeare this duty of reprooving his wife even when shee is in passion. For as it is needfull that hee should be in case well to give a reproofe, so as needfull it is that she should be in case well to take a rebuke. Passion both filleth and festereth ones heart. The heart then being full of passion, what roome is left for good advice? will a man powre wine into a vessell full of water, or stay, till all the water be dreaned out?

The heart also being so festered as it savoureth of nothing but passion, what good can then good advice doe?

It is therefore an especiall point of wisedome, and sheweth a good respect that a man beareth to his wife, yea, it savoureth of much meekenesse and moderation for an husband well to weigh both his own and his wives temper when he reproveth her, and to forbeare doing it while either he or she be in passion.

§. 39. *Of undiscreet reproving a wife.*

Contrary is the indiscretion of husbands who regard not place, nor persons, nor time, nor temper of themselves or their wives, nor any other circumstance in reproving; but like *Saul* (who at a table where a great feast was, in presence of his Nobles and Captaines, when he was inraged with anger, with most virulent and bitter speeches not rebuked onely but reproached also his sonne, and that with such words as hee spared not his owne wife; for in his passion hee called his
1 *Sam.* 20. 30. sonne, *sonne of the perverse rebellious woman*:) like this foolish and furious *Saul*, I say, they take the most open place of the family before children, servants, and whole house, to reprove their wives; and that with such bitter and disgracefull termes, as either they provoke their wives to answer againe for maintaining (as they thinke) their owne credit and reputation, (thus
1 *Sam.* 20. 32. *Ionathan* was provoked to answer his father againe:) or else give them of the house that behold her thus trampled under foot, occasion to set their feet also upon her.

Most husbands are forward enough to reprove, but few do it in meekenesse and moderation. They cannot doe it but in company, nor without bitter words. Many in rebuking their wives, sticke not to use all the evill termes that they can think of, even such as tend not onely to their wives dishonour, but also

alſo to their owne and their childrens infamy. The reaſon whereof is, becauſe they never rebuke, but when they are in paſſion, and ſo ſcarce know what they doe: whereby alſo they ſtirre up paſſion in their wives, and yet for all that refraine not any whit the more, but rather grow more violent: as when the heat of two fires meet together, the flame muſt needs be the greater. This being the prepoſterous practiſe of many husbands, is it any marvell that ordinarily ſo little good, and ſo much hurt is done by reproving? Nay, would it not be a wonder, if any good, and no hurt ſhould be done thereby? This therefore though it be a duty, yet a duty rarely and with great moderation to be uſed.

Thus farre of an husbands mildneſſe in his ſpeeches to his wife.

§. 40. *Of an husbands * amiable countenance towards his wife.*

* Treat.3 §. 10.

An husbands cariage towards his wife muſt be anſwerable to his ſpeech, or elſe all the mildneſſe thereof will ſeeme but complementall.

An husbands cariage muſt be milde.

A mans cariage compriſeth under it, his *Countenance, Geſture, Actions*: in all which muſt mildneſſe be ſeated.

1 His countenance in his wives preſence, and towards his wife, muſt be compoſed to an amiable pleaſantneſſe. His authority over her, and eminency above her, may not make him forget the neere conjunction and union betwixt them.

1 A milde countenance.

Vnder the face and countenance I compriſe head, brow, eyes, lips and ſuch other parts which are according as they are framed, gnes of amiableneſſe, or diſcontentednesſe. Now among, and above other parts of the body, the outward compoſition of the countenance doth ſooneſt and beſt declare the inward diſpoſition of the heart. By *Eſaus* pleaſant countenance *Iaakob* perceived that he was pacified in his heart towards him, and thereupon ſaid, *I have ſeene thy face as though I had ſeene the face of God*, that is, an amiable, gracious countenance. On this ground *David* deſired God, *to lift up the light of his countenance upon him*, that thereby hee might know the favour and love of God towards him. On the other ſide, by a

Gen.33.10.

Pſal.4.6.

frowning, and lowring face, by hanging downe the head, putting out the lips, with the like, anger, malice, griefe, with other like affections of heart, are manifested: by *Caines* casting downe of his countenance God discerned anger and envy to be in his heart: by *Labans* countenance *Iaakob* observed that his affection was turned from him. A wife then beholding mildnesse and amiablenesse in her husbands face, beholds it as the face of God, and therein as in a looking glasse beholds the kindnesse and love of his heart, and so hath her heart thereby the more firmely knit unto him, and is moved the more to respect him.

Gen. 4, 6.

Gen. 31. 2.

§. 41. *Of Husbands too great austerity.*

Contrary.
1. A lofty brow.
2. A grim looke.
3. A frowning forehead.
4. A fiery eye.

Contrary is 1. A lofty proud countenance, as of an imperious Lord over his vassals.

2 A grim sterne countenance, as of a Iudge over poore prisoners.

3. A lowring frowning countenance as of a discontented creditor over a desperate debtor.

4. A fierce fiery countenance, as of an angry King over a subject that hath displeased him.

These and such like countenances, as they manifest a proud, stout, furious, discontented disposition of heart, so they cannot but give great discontent to a wife, yea, and much affright her, being but a weake vessel, and alienate her heart and affection from him.

§. 42. *Of an Husbands familiar gesture with his wife.*

2. Milde gesture.

II. An husbands gesture ought to be so familiar, and amiable towards his wife as others may discerne him to be her Husband, & his wife may be provoked to be familiar with him. They which this way are ready to shew themselves kind & milde husbands, are prone to exceed, & so to fal into an extream on the right hand: for some are never well but when they have their wives in their laps, ever colling, kissing, and dallying with them, they care not in what company; thus they shew more lightnesse, fondnesse, & dotage, then true kindnesse and love, which forgetteth not an husband-like gravity, sobriety, modesty, and decency.

Some

Some sticke not to alledge *Isaacks sporting with Rebeckah*, to countenance their lascivi ousnesse. *Object.* *Gen.* 26.8.

But they forget that what *Isaak* did, was when he and his wife were alone; he was seene through a window. Much greater liberty is granted to man and wife when they are alone, then in company. Besides, there are many other wayes to shew kindnesse and familiarity, then by lightnesse and wantonnesse. *Answ.*

Contrary to the familiarity I speake of, is (as we speake) *strangenesse*, when an husband so carrieth himselfe towards his wife, as if shee were a stranger to him: if hee come in company where his wife is, of all other women hee will not turne to her, nor take notice of her. This fault is so much the greater, if such a man be of a free pleasant carriage, and use to be merry and familiar with other women. Though his mirth and familiarity be such as is not unbeseeming a Christian, yet his cariage being of another temper towards his wife, it may bee a meanes to breed jealousie in her. Many thinke outward kinde gesture towards a wife to be fondnesse; but if they knew what a meanes it is to stirre up, increase, and preserve love in a wives heart to her husband, they would be otherwise minded. *Husbands. strangenesse*

§. 43. *Of an Husbands giving favours to his wife.*

III. Actions are of all other the most reall demonstrations of true kindnesse, wherein an husband must not faile, as he would have his kinde speech, countenance, and gesture, to be taken in the better part. Kindnesse and mildnesse in action consisteth in giving *favours* (as we speake) unto his wife. This is expressly noted in *Elkanah*, who every yeere gave *favours* to his wives: Thus an husband as he testifieth his love to his wife, so hee will much provoke her to doe all duty to him. A small gift, as an action of kindnesse freely given, not upon any debt, but in testimony of love, doth more worke on the heart of her to whom it is given, then much more given upon contract, or for a worke done, whereby it may seeme to be deserved. *1 Sam.* 1.4,5.

In giving favours to a wife, an husband ought to be more bountifull and liberall, then to others, that so shee may see thereby he loves her above all; as it is noted that *Elkanah* gave

Annah

1 Sam. 1.5. *Annah a worthy portion, because he loved her.* And in giving favours, it is best to bestow them with his owne hands, unlesse he be absent from her.

§. 44. *Of Husbands beating their wives.*

Contrary are the furious, and spightfull actions of many unkinde husbands (*heads too heady*) whose favours are buffets, blowes, strokes, and stripes: wherein they are worse then the venemous viper. For the viper for his mates sake casteth out his poison: and wilt not thou ô husband, in respect of that neere union which is betwixt thee and thy wife, lay aside thy fierceneſse and cruelty? Many wives by reason of their husbands fury, are in worse case then servants: for

Vipera virus ob veneration em nuptiarum evomit. Et tu duritiem animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis? Basil. Hexæm. Hom 7. Ambr. Hexæm. l. 5. c. 7. Urget hanc ipsam similitudinem.

1 Such as will not give a blow to a servant, care not what load they lay upon their wives.

2 Where servants have but a time and terme to be under the tyranny of such furious men, poore wives are tied to them all their life long.

3 Wives cannot have so good remedy by the helpe of law against cruell husbands, as servants may have against cruell masters.

4 Masters have not such opportunity to exercise their cruelty over servants as husbands ouer wives, who are to be continually at boord and bed with their husbands.

5 The neerer wives are, and the dearer they ought to be to their husbands, the more grievous must strokes needs be when they are given by an husbands hand, then by a masters.

Hujusmodi virum (siquidem vir appellandus est potius quàm fera) & patricidæ, & matricidæ similem dixeris Chrys. hom 26. in 1 Cor 11. An husband may not beat his wife.

6 The lesse power and authority that an husband hath to strike his wife, then a master to strike a servant, the more heavy doe his strokes seeme to be, and the worse doth the case of a wife seeme to be in that respect, then of a servant. Not unfitly therefore is such a man (if he may be thought a man rather then a beast) said to be like a father-queller and mother-queller.

Quest. May not then an husband beat his wife?

Answ. With submission to better judgements, I thinke hee may not: my reasons are these.

1 There

Reasons.

1 There is no warrant thorowout the whole Scripture by precept, or example for it: which argument though it bee negative, yet for the point in hand it is a forceable argument in two respects. 1 Because the Scripture hath so plentifully and particularly declared the severall duties of husbands and wives: and yet hath delivered nothing concerning an husbands striking and beating his wife. 2. Because it hath also plentifully and particularly spoken of all such as are to correct, and of their manner of correction, and of their bearing correction who are to be corrected, and of the use they are to make thereof; and yet not any thing at all concerning an husbands punishing, or a wives bearing in this kinde. The Scripture being so silent in this point, we may well inferre that God hath not ranked wives among those in the family who are to be corrected.

1 No warrant in the word.

2. That small disparity which (as I have * before shewed) is betwixt man and wife, permitteth not so high a power in an husband, and so low a servitude in a wife, as for him to beate her. Can it be thought reasonable that she who is the mans perpetuall bed-fellow, who hath power over his body, who is a joynt parent of the children, a joynt governour of the family, should be beaten by his hands? What if children or servants should know of it? (as they must needs: for how can such a thing be done in the house, and they of the house know it not?) can they respect her as a mother, or a mistresse who is under correction as well as they?

2 Small disparity.

* Treat. 3 § 4.

Summa injuriæ est vitæ sociam, & in rebus necessarijs tibi conjunctam, tanquam mancipium ignominia afficere. Chrys. ibid.

3 The neere conjunction, and very union that is betwixt man and wife suffereth not such dealing to passe betwixt them. The wife is as a mans selfe, [a] *They two are one flesh.* No man but a frantike, furious, desperate wretch will beat himselfe. Two sorts of men are in Scripture noted to cut and lanch their owne flesh, *idolaters*, as the [b] Baalites, and *Damoniacks*, as [c] hee that was possessed with a legion of devils. Such are they who beat their wives, either blinded in their understanding, or possessed with a devill.

3 Neere conjunction.

[a] *Eph.* 5. 31.

[b] 1 *King.* 18. 28.

[c] *Mar.* 5. 5.

Object. He that is best in his wits will suffer his body to be pinched, pricked, lanched, and otherwise pained if it be needfull and behoofefull.

Answ.

Answ. 1. A mans heart will not suffer him to doe any of these himselfe: there are Chirurgiors whose office it is to doe such things: if the Chirurgion himselfe have need of any such remedy for his owne body, he will use the helpe of another Chirurgion. If the case so stand as a wife must needs be beaten, it is fitter for an husband to referre the matter to a publike Magistrate (who is as an approved and licensed Chirurgion) and not to doe it with his owne hands.

2 Though some parts of the body may be so dealt withall, yet every part may not, as the *heart*, which the wife is to the man.

3 The comparison holdeth not. For the fore-named pinching, lanching, *&c.* is no punishment for any fault, as the beating of a wife in question is. Their is no question but a man that hath skill may if neede be, open a veine, lanch a boile, splinter a broken bone, or disioynted joynt in his wives body, which may be more painfull then correction: and herein the comparison holdeth, but not in the other.

2 *Object.* There is as neere a conjunction betwixt Christ and his Church, as betwixt man and wife: yet Christ forbeareth not to correct and punish his Church.

Answ. There is a double relation betwixt Christ and the Church: he is an husband unto it, having made it *of his flesh, and of his bones*: and a supreme Lord over it, having *all power in heaven and earth committed unto him.* In this later respect he punisheth, not in the forme. An husband is not such a supreme Lord over his wife: therefore Christs example, is no warrant to him.

Eph. 5. 30. *Mat.* 28. 18.

4 No profit: much mischiefe.

4 There is no hope of any good to proceed from an husbands beating of his wife: for where the party corrected is perswaded that the party which correcteth hath no authority or right so to doe, it will not be brought patiently to take it, but will resist, and strive if it be possible to get the mastery. Let a stranger strike such a childe of yeeres or a servant as will patiently beare many strokes, at a parents or masters hand, they will turne againe at that stranger, and indeavour to give him as good as he brings: now a wife having no ground to be perswaded that her husband hath authority to beat her what

what hope is there that she will patiently beare it, and be bettered by it? Or rather is it not likely that she will if she can, rise against him, over-master him (as many do) and never doe any duty aright? A fault in a wife is not taken away but increased by blowes.

Adhibitis verberibus morbus non tollitur, sed augetur, & exasperatur. Melch: Iun. quæst. Polit. par. 2.

Object. Smart and paine may make her dread her husband, stand in awe of him, and doe her duty the better.

Answ. Such dread and awe beseemes neither the place of an husband to exact it, nor the place of a wife to yeeld it. Though perforce shee may be brought to yeeld some outward subjection, yet inward hatred of her husbands person may be joyned therewith, which is as bad, if not worse then outward disobedience.

Object. She may be of so outragious a disposition, as, but by force, she will not be kept in any compasse.

1 *Answ.* It hath beene of old time answered, that *no fault should be so great as to compell an husband to beat his wife.*

Nullum sit tam magnum peccatum quod ad verberandam uxorem compellat. Chrysost. hom 26. in 1 Cor. 11.

2 *Answ.* Other forceable meanes may be used besides beating by her husbands hands: shee may be restrained of liberty, denied such things as she most affecteth, be kept up, as it were, in hold; and, if no other meanes will serve the turne, be put over to the Magistrates hands, that if shee be of so servile a disposition, as by no other meanes she will be kept under then by feare and force, by smart and paine, shee may feare the Magistrate, and feele his hand, rather then her husbands.

Object. If a wife waxe so mannish, or rather mad, as to offer to strike and beat her husband, may he not in that case beat her to make her cease her outrage?

Answ. I doubt not but that that good provision which is made in law to preserve a mans life, may be applied to this purpose. The law simply condemnes all murther; yet if a man be so assaulted, as there is no way to preserve his own life, but by taking away his life that assaults him, it condemneth not him as a murtherer, because he did it *in defence of himselfe* So if an husband be set upon by his wife, it is lawfull & expedient that he defend himselfe, and if he can doe it no other wayes but by striking her, that is not to be reckoned an unlawfull beating her.

Se defendendo.

§. 45.

§. 45. *Of an Husbands bearing with his wives infirmities.*

Hitherto of the Husbands avoiding of offence: a word concercerning his bearing with offence.

Gal. 6. 2.

A generall duty it is, common to all sorts, *to beare one anothers burden*: in which extent even a wife is to beare her husbands burden, because he, as every one else, is subject to slip and fall, and so hath need to be supported. Yet after a more speciall and peculiar manner doth this duty belong to an husband, and that in two respects.

Considera mulierem debile vas esse: tu autem vir propterea princeps factus es, ut subditæ feras imbecillitatem. Chrysost. hom 26. in 1 Cor. 11. 1 Pet. 3. 7.

1. Of the two, he is more bound then his wife, because in relation to his wife he is the *stronger*: for she is *the weaker vessell*, 1 Pet. 3. 7. But the *strong* are most bound to *beare with the infirmities of the weake*, Rom. 15. 1.

2. He is bound to beare with his wife more then with any other, because of that neere conjunction which is betwixt them: he that cannot beare with his wife, *his flesh*, can beare with no body. The reason alleaged by the Apostle to move a man to dwell with his wife according to knowledge, and to give honour to her, intimated in this phrase, *as to the weaker vessell*, sheweth that this is a peculiar duty belonging to an husband, wherein, and wherby he may both manifest his knowledge and wisdome, and also do honour to his wife. For why is he put in minde of her weakenesse, but to shew he should beare with her?

As that phrase intimateth the duty, so also it intimateth a good reason to inforce it. For precious things, whereof we make high account, the weaker they be, the more tenderly, and charily are they handled, as Cheny dishes, & christall glasses: and of all parts of the body, the eye is most tenderly handled. Now what thing, what persons are more deare and pretious then a wife? yet withall she is a weak vessel: therfore she is much to be borne withall.

Directions to husbands for bearing with their wives infirmities.

For an husbands better direction herein, difference must be made betwixt infirmities: for some are *naturall imperfections*, other are *actuall transgressions*.

Neque Saram tanquam sterilem contempsit Abraham: neq;

Naturall imperfections are *inward*, (as slowneſse in conceit, dulneſse in apprehension, shortneſse of memory, hastineſse in passion, &c.) or outward, (as lameneſse, blindneſse, deafeneſse, or any other defect, and deformity of body.) These infirmities should

ſhould breed pitty, compaſſion, commiſeration, yea, and greater tenderneſſe and reſpect, but no offence. Note *Abrahams* example in this caſe: his wife was barren, yet he deſpiſed her not for it, nor upbraided her with any ſuch thing.

Actuall tranſgreſſions are breaches of Gods Law: whereof ſuch are here ment, as are moſt directly tending to his owne diſquiet, and diſadvantage, as ſhrewiſhneſſe, waiwardneſſe, niceneſſe, ſtubbornneſſe, &c. In the bearing of theſe muſt an husband eſpecially ſhew his wiſdome, and that ſundry wayes.

1. By uſing the beſt and mildeſt meanes he can to redreſſe them, as meeke admonition, ſeaſonable advice, gentle intreaty, and compaſſionate affection. [c] *Elkanah* ſuppoſing that his wife offended in her paſſion, thus dealt with her, and ſupported her.

2. By removing the ſtone whereat ſhe ſtumbleth, by taking away the occaſion, (ſo farre as conveniently hee can) which maketh her offend. Thus [d] *Abram* and that by Gods advice, put *Hagar* and her ſonne out of the houſe, becauſe they were an offence to *Sarah*.

3. By turning his eyes away (if the matter be not great, but ſuch as may be tolerated) and taking no notice of the offence, but rather paſſing by it, as if he perceived it not. *Salomon* ſaith, that [e] *it is a mans glory to paſſe over a tranſgreſſion*: and he exhorteth a man [f] *not to give his heart to all the words that men ſpeake.*

4. By forgiving and forgetting it (if notice be taken thereof.) [g] *Iaakob* tooke notice of *Rachels* raſh and froward demand, for he rebuked her for it: yet in that he readily yeelded to that which afterwards ſhe moved him unto, it appeareth that he forgave the offence, if not forgat it.

The beſt triall of a mans affection to his wife, and of his wiſdom in ordering the ſame, is in this point of bearing with offences. Not to be offended with a wife that giveth no offence, is not praiſeworthy: heathen men may goe ſo far. Note what Chriſt ſaith of this caſe, *If ye love them which love you, & do good to them that do good to you, what thanks and reward have ye? for publicans, and ſinners do the ſame*: but gently to forbeare, & wiſely to paſſe over offences when they are given, not to be provoked when there is cauſe of provocation miniſtred, is a true Chriſtian vertue, a vertue beſeeming Husbands better then any other kinde of men.

Contrary

quicquam tale exprobrauit. Si uxor pauper ſit, noli exprobrare; & ſi ſtulta, noli ei inſultare. Ibid Uxor iracunda & c admonenda & adiuuanda conſilio, & omni gonatu anniten-dum, ut illis liberetur affectibus Ibid.

[c] 1 *Sam.* 1, 8.

[d] *Gen.* 21.14.

[e] *Prov.* 19.11.

[f] *Eccl* 7.23.

[g] *Gen.* 30.1, 2. &c.

Reaſon.

Beſt tryall of a mans wiſdome and love.

Matth. 5.46. *Luc* 6.32,33.

Husbands teſtineſſe.

Contrary is teſtineſſe, and peeviſhneſſe, when husbands are moved with the leaſt provocation, like tinder catching fire at the leaſt ſparke that falleth upon it: yea, many are like gunpowder which not onely taketh fire, but alſo breaketh out into a violent flame, upon the leaſt touch of fire: as gunpowder is dangerous to be kept in an houſe, ſo ſuch Husbands to bee joyned ſo neerely to wives as mariage joyneth them. If it be ſaid, that as gunpowder doth no hurt, if fire come not at it; ſo they are good and kinde, if they be not provoked and diſpleaſed. I anſwer, that we have a proverbe that ſaith, *The divell is good while he is pleaſed*, yet it is not ſafe to have the divell too neere. It is as impoſſible (conſidering mans weakneſſe) that he ſhould live and converſe with any, and not give offence, as for flint ſtones long to beat and daſh againſt one another, and no ſparke of fire to come from them. How then may it be thought poſſible for a wife, who is ſo continually converſant with her Husband, and the weaker veſſell, to live without giving him offence? It is no very kinde ſpeech, which husbands uſe, eſpecially if they be told of their unkindneſſe, *Let my wife deſerve favor, and ſhe ſhall have it.* How little favour would ſuch husbands have of Chriſt their husband, if he ſhould be of that minde towards them?

Thus farre hath beene handled the firſt part of an Husbands well managing his authority, by a tender reſpect of his wife. The ſecond is a provident care for her.

* Treat. 3. §. 49.

§. 46. *Of an Husbands * provident care for his wife.*

An husband that tenderly reſpecteth his wife, but providently careth not for her, ſheweth more affection then diſcretion: he may have a kinde heart, but he wants a wiſe head. How then can he be a good head unto his wife? Some preſent contentment ſhe may have by him; but ſmall profit and benefit can ſhe reape from him. Thoſe duties therfore which have bin delivered muſt be done, but theſe that follow muſt by no meanes be left undone.

An husbands provident care is noted in that office of Chriſt, wherein an husband reſembleth him, namely, to be *a Sauiour of the body*, as hath beene * before declared. It conſiſteth

Eph. 5. 23.

* Treat. 1. §. 1. & Treat 3. §. 73.

1. In providing things needfull for his wife.
2. In protecting her from things hurtfull.

1. A carefull *providing of things needfull*, is a principall part of that [b] *honour*, which husbands are to give unto their wives. For where the Apostle saith, that [c] *Elders are worthy of double honour*, he meaneth *maintenance* as well as *reverence*. The Apostle counteth him [d] *worse then an Infidell, that provideth not for his owne, and specially for those of his owne house*. Who are of an husbands house, if not his wife? in his house, who more properly *his owne*, then his wife? If then an husband provide not for his wife, what is he to be accounted?

1. Providing things needfull.

[b] 1 *Pet.* 3. 7.

[c] 1 *Tim.* 5. 17.

[d] 1 *Tim.* 5 8.

Great reason he should provide for her, because he hath taken her from her parents and friends, and hath received that portion which they allotted her, and hath authority committed unto him over her, and she is put in subjection under him: her friends having given away her portion, and their power over her, and committed all to him, will take no further care for her: she being in subjection under him, cannot without him provide for her selfe. Who then shall provide for her if he doe not, whose wholly and onely she is?

Recordare quòd pater uxoris tanquam depositum quoddam filiam tibi tradidit, & omnibus relictis, matre, domo, & seipso, omnem ejus curam tuæ dexteræ commisit. Chrys. hom. 26. in 1 Cor. 11.

Contrary is their minde, who take a wife onely for their own content, or delight, or gaine, and never thinke of that charge which together with a wife they take upon them. According to their minde is their practise: for when they have a wife, they neglect her in every thing, but what may stand with their owne ends. Much have they to answer for: and so much the more, because a wife is an especiall pledge of Gods favour.

Contrary, to take a wife only for himselfe.

Pro. 18. 22.

§. 47. *Of an husbands providing meanes of spirituall edification for his wife.*

In this provident care which an husband ought to have of his wife, we will consider the { Extent / Continuance } thereof.

It ought to extend both to *her selfe*, and to *others*.

In regard of her selfe, to her { Soule. / Body. }

For her *Soule*, a meanes of spirituall edification must be provided, and those both privat and publike. Private meanes are holy and religious exercises in the house, as reading the Word, Prayer, Catechising, and such like; which being the spirituall

Privat meanes of edification.

food of the ſoule, are to be every day, as our bodily food, provided and uſed. An husband as a Maſter of a family muſt provide theſe for the good of his whole houſe, but as an Husband in ſpeciall for the good of his wife: for to his wife, as well as to the whole houſe he is a King, a Prieſt, and a Prophet.

By himſelfe therefore, for his wives good, ought hee to performe theſe things, or to provide that they may bee done by ſome other. *Cornelius* himſelfe performed thoſe exerciſes. *Micah* hired a Levite (though his Idolatry were evill, yet his care to have a Levite in his houſe was commendable.) The Shunemites husband provided a chamber for the Prophet, and that eſpecially for his wives ſake, for it was at her requeſt.

Acts 10.2 30. *Iudg.* 17.10. 2. *King.* 4.11.

Publike meanes of edification.

Publike meanes are the holy ordinances of God, publikely performed by Gods Miniſter. The care of an husband for his wife in this reſpect is, ſo to order his habitation, and provide other needfull things, as his wife may be made partaker thereof. It is expreſly noted of *Elkanah* that he ſo provided for his wives, that they went with him every yeere to the houſe of God: the like is intimated of *Ioſeph* the husband of the Virgin *Mary*. In thoſe daies there was a publike place and houſe of God, whither all Gods people (how far ſoever they dwelt from it) were to reſort every yeere: the places where *Elkanah* and *Ioſeph* dwelt, were far remote from the houſe of God, yet they ſo provided, as not only themſelves, but their wives alſo went to the publike worſhip of God. Now there are many houſes of God, places for the publike worſhip of God, but yet through the corruption of our times, the miniſtry of the Word, (the moſt principall meanes of ſpirituall edification) is not every where to be enjoyed: therefore ſuch ought an husbands care for his wife in this reſpect to be, as to dwell where ſhe may have the benefit of preaching the Word, or elſe ſo to provide for her, as ſhee may weekely go where it may be had.

1 *Sam.* 1.7. & 2.19. *Luk.* 2.41.

If men of wiſedome and ability make a purchaſe, or build an houſe for their habitation, they will be ſure it ſhall be where ſweet rivers and waters are, and good paſture ground, and where all needfull proviſion may be had. Gods Word preached is a ſpring of water of life; the place where it is preached, a pleaſant, profitable paſture; all needfull proviſion for the ſoule

ſoule may there bee had. Let this therefore bee moſt of all inquired after: and no habitation ſetled but where this may bee had.

§. 48. *Of neglecting their wives edification.*

Contrary is their practiſe, who having their calling in places where the Word is plentifull, yet upon outward reſpects of pleaſure, delight, eaſe, and profit, remove their families into remote places where preaching is ſcarce, if at all; and there leave their wives to governe the family, not regarding their want of the Word, for as much as they themſelves oft comming to *London*, or other like places, by reaſon of their calling, enjoy the Word themſelves. Many Citizens, Lawyers, and others, are guilty of great neglect of their wives in this reſpect.

So alſo are they, who abandon all religious exerciſes out of their houſes, making their houſes rather ſtewes of the divell, then Churches of God. If for want of meanes, either publike or private, a wife live and die in ignorance, profaneneſſe, infidelity, and impenitency which cauſe eternall damnation, aſſuredly her bloud ſhall be required at his hands: for an husband is Gods Watchman to his wife. *Ezek. 3. 18. &c.*

§. 49. *Of an husbands providing things needfull for his wives body.*

To the body alſo muſt an husbands provident care of his wife extend: and that both in health and ſickneſſe. In health, by providing ſuch things as are needfull to preſerve health, as competent food; raiment, and the like neceſſaries. Where the [b] Prophet to aggravate the miſery of the people ſaith, *Seven women ſhall take hold of one man*, ſaying, *We will eat our owne bread, and weare our own apparell, only let us be called by thy name*, he intimateth, that it was an husbands duty to provided bread and apparell, that is, all neceſſaries for his wife. Which the [c] law alſo implieth, where it injoyneth him that taketh one wife upon another, not to diminiſh the food and raiment of the former. In ſickneſſe ſuch things are to bee provided as are needfull either to recover her health, or to comfort, cheriſh and refreſh her in her ſickneſſe.

[b] *Iſa. 4. 1.*

[c] *Exod. 21. 10.*

This was * before noted among common mutuall duties; for by vertue of the matrimoniall bond it belongeth both to man and wife: but to the man it appertaineth by vertue of that power and charge which he hath over his wife: and therefore it was needfull here to be touched.

* Treat. 2. Part 2. §. 29.

* Treat. 3. §. 49.

§. 50. *Of an husbands * provident care for his wife about her child-bearing.*

Most proper to this place is that provident care which husbands ought to have of their wives both before and in the time of their travell and child-bed: and that in two things especially.

1. In procuring for their wives to the uttermost of their power and ability, such things as may save their longing, in case they doe long (as in all ages women in the time of breeding and bearing childe, have beene subject thereunto.) For it is well knowne, that it is very dangerous both for mother and childe to want her longing: the death sometimes of the one, sometimes of the other, sometimes of both hath followed thereupon.

2. In providing such things as are needfull for their travell and lying in childbed. This time is especially to be provided for, in many respects.

1. Because it is a time of weakenesse, wherein the woman cannot well provide for her selfe.

The paines of womens travell.

2. Because her weakenesse is joyned with much paine: the paine of a woman in travell is the greatest paine that ordinarily is endured by any for the time: none know it so well as they that feele it: and many Husbands because they are not subject thereto, thinke but lightly of it: but if wee duly weigh that the Holy Ghost when he would set forth the extremity of any paines and pangs, resembleth them to the paines of a woman in travell, we may well gather, that of all they are the greatest: which is further manifested by the shreekes and outcries which not onely weake, and faint-hearted women utter in the time of their travell, but also are forced from the strongest, and stoutest women that be, and that though before hand they resolve to the contrary. Neither may we wonder thereat; for

Psal. 48. 6. *Isa.* 13. 8. & 21. 3. *Jer.* 4 31. & 30 6. *Mic.* 4 9.

their

their body is as it were ſet on a rack (if at leaſt the travel be ſharp) and all their parts ſo ſtretched, as a wonder it is they ſhould ever recover their health and ſtrength againe; or that they ſhould hold out the brunt, and not die with their travell, as *Rachel* and the wife of *Phinehas*, and many in all ages have done. Surely among ordinary deliverances I know none ſo neere a miracle, none wherein the Almighty doth ſo evidently manifeſt his great power and good providence, as in the ſafe delivery of women. Beſides the great paine of travel, women are alſo after their delivery ſubject to many *after-throws* which are very painefull. From all theſe paines and great weakneſſe which befalleth women in child-bed, eſpecially if they nurſe their children, men by reaſon of their ſex are freed. Now then to apply this point, ſeeing women are brought to ſuch paines and weakneſſe in bringing forth thoſe children which are the mans as well as hers, and he freed from all; is it not very juſt and meet that hee ſhould provide all things needfull for her welfare, eaſe and recovery of ſtrength?

Gen 35. 16. &c. 1 *Sam.* 4. 19. 20

3. Becauſe the want of things needfull is at that time very dangerous: dangerous to the health and life of the woman and childe alſo.

§. 51. *Of neglecting wives in their weakneſſe.*

Contrary to an husbands provident care in generall are thoſe vices which were taxed in the Treatiſe of common duties, as *grudging at the charges beſtowed on a wife: Covetouſneſſe, Prodigality*, and *Idleneſſe*.

* See Treat. 2. Part. 2. §. 30. 39.

But contrary in particular to an husbands care for his wife in child-bed, is the inhumane and more then barbarous unkindneſſe of many husbands; who no whit conſider the weakneſſe of their wives in this caſe, to helpe, eaſe, and comfort them, but rather make their burden much more heavy. For,

1. Some through covetouſneſſe refuſe before hand to afford meanes to their wife to provide ſuch things as are needfull for her ſelfe and child: and when the time commeth if their wife be deſirous of a Midwife that requireth ſomewhat more charges then ſhe that is next, ſhe ſhall have none if ſhe will not have the next. And as for a nurſe to tend her, they thinke their Maid will

ſerve the turne well enough: they need not be at the charges to bring a Nurſe into the houſe. In regard of convenient lodging ſome will not ſticke to ſay, Cannot my wife be brought to bed in a roome without a chimney as well as the Virgin *Mary*? Why ſhould my wife need more things then ſhe did? Yea further there be many that when the time that their wife ſhould be delivered approcheth neere, carry her from all her friends into a place where ſhe is not knowne, leſt her friends ſhould by importunity draw him to expend and lay out more upon his wife then he is willing. In the time while their wife is weake in childbed, many are loth to allow them any other diet then is for themſelves and children provided in the houſe, not conſidering that her ſtomack cannot be like theirs.

Many other ſuch bitter fruits of unkinde husbands ariſing from covetouſneſſe might be reckoned up, whereby husbands plainely ſhew that they love their wealth better then their wives: they had rather loſe *them* then part with *that*.

Si quid uxor peccaverit, conſolare & noli maiorem augere. Chryſ. hom. 26. in 1 Cor. 11.

2. Others through jealous ſuſpicion forbeare not even in the time of their wives paine and weakneſſe, to upbraid them with lightneſſe, and ſo ſay that the childe is none of theirs. To lay this to a wifes charge unjuſtly, is at any time a moſt ſhamefull and odious reproach: but in the time of child-birth whether juſt or unjuſt, a thing too too ſpightfull and revengfull. Some wives are ſo farre overcome thereby (eſpecially in the time of their weakneſſe) as they are not able to beare it, but even faint and die under the reproch: others more ſtout vow never to know their husbands againe. Many like miſchiefes follow on ſuch unkindneſſe.

* Treat. 3. §. 38.

§. 52. *Of an husbands * providing for his wife according to his eſtate and ability.*

In an husbands providing for the body of his wife reſpect muſt be had to the *meaſure*, and to the *manner*.

The *meaſure* muſt extend to his ability: for an husband ought to maintaine his wife in as good an eſtate and faſhion as himſelfe; by mariage ſhee is advanced to as high an eſtate, and dignity in relation to others as hee is: and for her owne uſe ſhee is made a

partner

partner of all his goods, and accordingly ought to partake thereof.

For the *manner*, he muſt ſuffer her (if at leaſt he obſerve her to have competent diſcretion) to order ſuch things as are needfull for her ſelfe according to her beſt liking: as *Elkanah* in another caſe ſaid to his wife, *Doe what ſeemeth beſt.* 1 Sam. 1. 23.

Both in the *meaſure* and in the *manner* of providing, there muſt be a difference put betwixt a wife, and ſervants or children. Theſe may have their portions of meat, apparrell, and like neceſſaries, proportioned out and ſtinted unto them, which is unmeet to be done to a wife. Neither is it needfull that ſo plentifull a proviſion be made for them as for her.

§. 53. *Of an husbands niggardlineſſe to his wife.*

Contrary is an husbands niggardly dealing with his wife: when the allowance ſhe hath is both farre under his eſtate, and alſo ſo given her by little and little, as if ſhee were a childe. Many husbands make their wives drudge at home, fare hardly, and goe meanely; who are themſelves brave in apparrell, frolike in their feaſting abroad, and ſo exceed their wives as they are aſhamed to be ſeene in company with them. They who marry their maids, or others of meaner ranke then themſelves, oft to deale with them: eſteeming them but as ſervants and meane perſons though they be their wives. But it hath beene * before ſhewed, that wives by mariage are advanced to their husbands dignity, how meane ſoever they were before. * §. 6.

§. 54. *Of husbands * allowing their wives to beſtow on others, as they ſee good occaſion.* * Treat. 3. §. 23, 32, 33.

So farre ought the provident care of an husband for his wife to extend, as ſhe may have (beſide things needfull to her ſelfe) to beſtow on ſuch as it is requiſite for her to give unto: as namely, on children and ſervants in the houſe, and others alſo out of the houſe. For ſo much is noted in *Salomons* deſcription of a good wife; *Shee giveth meat to her houſhold, and a portion to her maidens: all her houſhold is clothed with ſcarlet* (namely, Pro. 31. 15. & c Verſe 21.

Verſe 28. by her ordering and diſpoſing the matter.) *Her children riſe up and call her bleſſed*, both for her generall cariage in the family, and alſo for her particular favours beſtowed on themſelves. As

Verſe 20. for others out of the houſe, it is alſo noted that *ſhe ſtretcheth out her hand to the poore and reacheth forth her hands to the needy*. The ſe things ſhe did by vertue of that power and liberty which her husband gave her: as appeareth by two points there noted.

1. In that before any mention is made of thoſe things

Verſe 11. which ſhe did, it is ſaid, *The heart of her husband doth ſafely truſt in her.*

2. In that, after all her good deedes are reckoned up, it is ſaid,

Verſe 28. *Her husband praiſeth her.*

After this patterne it is meete that other husbands (whoſe wives are wiſe and faithfull) ſhould deale with their wives: that in the houſe they might have the more honour of children and ſervants: and that out of the houſe they might give the better tryall of their charity.

For conſidering the many excellent promiſes that are made to workes of mercy and charity, and the many terrible threatnings that are denounced not onely againſt ſuch as exerciſe cruelty but alſo againſt ſuch as ſhew no mercy: conſidering alſo that wives together with their husbands, are *heires of the*

1 Pet. 3.7. *grace of life*, it is very needfull, yea even neceſſary, that they ſhould manifeſt their faith by ſome worke of mercy and charity. Now unleſſe her husband doe give unto her ſomething at her owne diſcretion to beſtow on others, true and through tryall of her mercifull and charitable minde cannot bee made. If ſhee give of that which her husband hath reſerved to himſelfe, as her giving is unlawfull, ſo ſhee may be thought liberall, not becauſe ſhe is mercifull, but becauſe notwithſtanding her liberality ſhee parteth with nothing of her owne: yea though ſhe have a generall conſent to give as ſhe ſeeth cauſe of the common goods of the family, yet is not that ſo ſure and ſound a tryall of charity, and mercifulneſſe, as if ſhee had ſomething of her owne which ſhee might retaine or give away as pleaſeth her ſelfe; and what ſhe gives not away, lay up as her owne ſtocke proper to her ſelfe. For there is naturally ſuch a ſelfe-love in man, and a deſire to keepe that which is proper to

ones

ones ſelfe, that he is very loth to part with any of it, unleſſe conſcience and grace alter this corruption of nature, and ſo move him readily to lay out ſomething on charitable uſes. But otherwiſe of that which in whole or in part belongeth to another (be that other, husband, parent, maſter, friend, or any elſe) he is eaſily moved to be liberall and bountifull: a man will willingly cut a large thong (as we ſpeake) out of anothers leather.

It is knowne that many children and ſervants, who, when they come to be poſſeſſors of their own, are very niggards and miſers, they have beene liberall of their parents and maſters goods unto the poore. Yea partners in a ſtocke will be much more forward in giving away that which is common with another, then that which is proper to each of them. The trueſt triall of a mercifull and charitable heart lieth in the diſtribution of that which is proper to ones ſelfe.

It is therefore meet upon this very ground, that an husband ſhould according to his ability let his wife have ſome ſtocke, and portion of her owne, free to her ſelfe to diſpoſe as ſhe ſeeth good: intimating unto her that the principall end why hee provideth ſo plentifully for her, is, that ſhe may ſhew forth the fruits of her faith by ſome workes of charity: and exhorting her ſo to doe. Many religious, wiſe, kinde husbands thus do: ſome giving quarterly allowance in money to their wives, others giving their wives power to receive a certaine portion of rent out of certaine lands or houſes; others making their wives an abſolute eſtate of ſome inheritance, and ſuffering them to receive the profits and revenewes thereof; others giving them certaine fees of their offices or of their trade; others, that are poore, ſuffering them to work for themſelves, and diſpoſe their earnings as they ſee cauſe: ſome one way, ſome another: every one in his place beſt knoweth the meanes how to gratifie his wife in this kinde: it ſhall be ſufficient for me to have laid downe the generall rule.

§. 55. *Of husbands too great ſtraitneſſe over their wives.*

Contrary is their ſtrait-handedneſſe to their wives, who allow them no more then may be for their owne private uſe. They

They thinke it a great matter and as much as an husband is bound to doe, to let her have apparrell, meat and drinke, and such necessaries as are befitting her ranke, but all other over-plusse they thinke needlesse. Thus their wives are not onely deprived of meanes to gaine respect of their children and servants at home, and to gratifie such as are obedient and ready to doe service to them, but also to performe such workes of mercy as both opportunity requireth, and also their conscience moveth them to doe. Yea many wives of rich husbands are brought to great shame hereby, in that being in places where there is just occasion of contributing to some charitable use, and by reason of their rich and costly apparrell it is expected they should be bountifull, they have not any thing at all to bestow. The fault of some husbands in this respect is great many waies. As 1. In that they bring shame and griefe to their wives, whom they ought with all tendernesse to respect. 2. In that they dishonour their owne places: for they who take notice of this straitnesse to their wives, will be ready to judge them both covetous, and unkinde. 3. The omitting of that worke of mercy which their wives should have done shall be laid to their charge: they shall heare that dreadfull doome; *Goe ye cursed into everlasting fire, for I was an hungred, and yee fed mee not, &c.* and if they answer, *When saw we thee an hungred, &c.* it shall be replied, *In that yee suffered not your wives to doe it, you did it not.*

Mat. 25. 41.

Thus much of the extent of an husbands provident care for the good of his Wife.

It followeth, to speake of the continuance thereof.

§. 56. *Of an Husbands care to provide for his Wife so long as she shall live.*

The *continuance* of an husbands provident care for his wife must be so long as she liveth, yea though she out-live him: not that he can actually wherhe is dead provide for her, but that he may before his death so provide for her, as she may have wherewithall to maintaine her selfe, and to live according to that place whereunto by him she is advanced: at least that he leave her not onely so much as he had with her, but something more also

alſo in teſtimony of his love to her, and care for her. Husbands have the example of Chriſt to preſſe this duty upon them: for when he went away from his Church here on earth, he left his ſpirit, which furniſhed it with gifts as plentifully, as if Chriſt had ſtill remained with her, if not more abundantly. *Epheſ.* 4. 8.

For the better performance of this duty, husbands which die before their wives, muſt obſerve among other things two eſpecially.

1. That plainly and expreſly they declare their mind and will before they die, leſt their wives ſhould be circumvented and defrauded of that which they intended them. Thus did *David* upon the motion of *Bathſhebah*, he ſetled his eſtate, and cauſed *Bathſhebahs* ſonne to be actually crowned before he himſelfe gave up the Ghoſt; which he did, as for other weighty reaſons, ſo in particular for his wifes good, as may be gathered from that reaſon ſhee alleaged to the King in theſe words; *Elſe when my Lord the King ſhall ſleepe with his fathers, I ſhall bee reputed vile.* Husbands before they die muſt make their will even for their wives good. See Treat. 6. §. 62. 1 *King.* 1. 21.

2. That he requeſt ſome faithfull friend in his ſtead to be an helper unto her; (as Chriſt commended his mother unto his Diſciple *Iohn*) which will be needfull in regard of her weakneſſe, by reaſon of her ſex, and want of experience to manage ſuch affaires eſpecially as are out of the houſe. Husbands on their death-bed muſt commend their wives to ſome faithfull friend *Iob.* 9. 26, 27.

At the time of a mans departure out of this world from his wife, will the trueſt triall of his affection to his wife be given: for many that beare their wives faire in hand while they live with them, at their death ſhew that there was no ſoundneſſe of affection in their heart towards them: all was but a meere ſhew for ſome by-reſpects. *Reaſon.* Trueſt triall of love at departure.

§. 57. *Of husbands neglect of their wives future eſtate.*

Contrary are divers practiſes of unkinde husbands. For Contrary.

1. Some through improvidence, unthriftineſſe and prodigality, diſable themſelves from doing good to their wives after their death; and ſo leave their wives nothing, or (that which is worſe then nothing) in debt, and with a great charge of children. That care which husbands ought to have of their wives ſhould make them thinke before hand of the time to come, and even 1. A wilfull inability.

even for their wives sake be some-what the more diligent, thrifty, and provident, and cut off many unnecessary expences, else sinne is doubled. 1. By a needlesse wasting their estate. 2. By neglecting their wives.

2. Making away their wives joynter or any other right.

2. Others by fawning, or forcing meanes draw their wives to yeeld up that interest they have in money, goods, house or land by joynter, inheritance, or any other way, and yet make them no sufficient recompence in another kinde: but at their death leave their wives in a farre worse estate then they were in before mariage, beside a greater charge then they had before. As this is a great part of unkindnesse, so also a maine point of injustice.

3. Defeating of *thirds*.

3. Others grudging against the lawes under which they live for providing for a wife by *thirds* or otherwise, use all the fraudulent meanes they can to deprive her of that which otherwise the law would lay upon her. The civill politique lawes of the place where we live ought to be the rule of our civill actions (so far as they are not repugnant to Gods Word) and wee ought for *conscience sake* to be subject unto them. Besides an husband ought (though the law forced him not) to leave at least the *thirds* to his wife, as a testimony of his love to her, and care for her: so as this also is a double fault. 1. A transgression of the law. 2. A note of unkindnesse.

Rom. 13. 5.

4. Making no will.

4. Others having aged and sickly wives, or otherwise thinking that their wives may, or rather hoping that their wives will die before themselves, put off the making of their wills of purpose that they might not put in their wives *thirds*, but dispose them some other way. Besides that these husbands shew no good affection towards their wives, they provoke God to disappoint them of their hopes: and so he doth often-times: for he taketh them away before their wives, and so taketh away, as having no time to make their will, not onely their wives enjoy their *thirds* (which they so much desired to avoid) but also some other (whom of all in their life time they misliked) seaze upon the other two parts.

§. 58. *Of an husbands protecting his wife from danger.*

Having ſhewed how an husband is to provide things needfull for his wife: It remaineth to ſhew how he is to protect her from things hurtfull.

In regard of that *protection* which an husband oweth his wife, he is called *the veile of her eyes*: which phraſe as it implieth *Subjection* on the wives part, ſo alſo *Protection* on the husbands: To protect one, is as it were, to *cover* them, namely, from danger; to be negligent and careleſſe of them, is, as it were, to lay them open to danger. The ſame duty is implied under another like phraſe of *ſpreading his wing* over his wife. The metaphor is taken from winged fowles, which to keepe their young ones from hurt, uſe to ſpread their wings over them: this phraſe and metaphor is alſo attributed to God, to ſet forth his protection. Gen. 20. 16. Ruth 3. 9. Ruth 2. 12.

But moſt pertinent to this purpoſe is the title, * *Saviour*, given to an husband in relation to his wife. * Treat. 4. § 15. and Treat. 3. §. 73.

For this end the Lord who ſubjected a woman unto her husband, gave to his ſexe greater ſtrength, courage and boldneſſe then to hers, that hee might protect her which is the *weaker veſſell*. In this duty of *protection* Chriſt ſheweth himſelfe an excellent patterne and preſident unto husbands.

The better to performe this duty, an husband muſt bee carefull,

1. To prevent, as much as he may, ſuch dangers as his wife is like to fall into.

2. To recover her out of ſuch as ſhe is fallen into.

For this purpoſe did *David* carry his wives with to *Gath*, leſt, if they were left in Iſrael, *Saul* ſhould worke them ſome miſchiefe; and againe, when they were taken by the *Amalakites*, he recovered them. 1 Sam. 27. 3. & 30. 18.

According to that danger whereunto wives are ſubject, muſt an husbands care of protecting his wife be manifeſted.

1. If ſhe be in danger to be ſeduced and inticed, as *Eve* was, by any evill inſtruments of the devill, as Jeſuits, Prieſts, Friers, profane, blaſphemous, laſcivious, or riotous perſons; his care muſt be either to keepe them away that they come not at her, or to put them A wife muſt be kept from being ſeduced.

them away from her ſo ſoone as he can; he may not ſuffer them to harbour in his houſe.

A wife ſtolne away muſt bee fetched home.

Iudg. 19. 2. 2 *Sam.* 3. 13, 14. 1 *Sam.* 30. 18.

2. If by any ſleight ſhe be drawne from his houſe, hee muſt ſeeke her, and fetch her againe, as the *Levite* did his wife; or cauſe her (if he can) to be brought home againe, as *David* cauſed *Michal* to be brought; eſpecially if they be taken away by force, as *Ahinoam*, and *Abigail*, *Davids* wives, were.

A wives credit muſt be maintained. See Treat. 2. Part 2. §. 31. &c. *Luk.* 10. 16.

3. If ſhe be unjuſtly ſlandered, he is to maintaine her credit and reputation as much as his owne; as *Chriſt* accounteth himſelfe deſpiſed, when his Church is; ſo muſt he. This care muſt he have of his wifes credit, even after her death, as well as while ſhe liveth.

A wife muſt be defended againſt ſtrangers, ſervants, and children. *Eſt.* 7. 7, 8. &c.

4. What other miſchiefe ſoever is intended or practiſed againſt her, he muſt be a tower of defence to protect her, (as *Ahaſhueroſh* was to *Eſter* againſt *Haman*) and that not onely againſt ſtrangers without the houſe, but alſo againſt children and ſervants in the houſe. Children growne to yeers, that are ſtout and ſtubborne, will be ready to riſe up againſt their mother, eſpecially if ſhe bee a mother in law, becauſe ſhe is the weaker ſex: the countenance of a father for the moſt part keepeth moſt in awe. Wherefore the husband muſt be an helpe to his wife, and maintaine her honour againſt them, yea though they be children of a former wife.

§. 59. *Of an husbands maintaining his wife againſt children of a former venter, and ſervants.*

Object. Mothers in law often prove unkinde, and unjuſt ſtepmothers, and deale unmercifully with their husbands children: muſt an Husband in ſuch caſes aſſiſt his wife againſt his children?

Anſw. The protection I ſpeake of, is in caſe a wife be wronged, then her husband is to doe what he can to right her (as wee ſpeake.) But if ſhe be the wrong doer, he may by no meanes boulſter her up againſt his children, and ſo make the wrong the greater. Yet ſo farre ought he to reſpect his wife, as by all the faire meanes he can, to labour to pacifie her minde, and turne her heart towards them; and if he obſerve her heart to be cleane alienated from them, then to put them forth to bee brought up in ſome other place, and ſo to take away from her the object of her diſpleaſure, that he and ſhe may live more quietly together. For *if a*

man

man must forsake father and mother, he must also forsake children, and *cleave to his wife*. Peace and unity betwixt man and wife must of all other be kept inviolable. *Though thou cast away all, nothing can happen more troublesome to thee, then not to have a quiet wife at home. Thou canst finde no sin more grievous then to have contention with a wife.*

Licet omnia projicias, nihil molestius continget quam non habere benevolam domi uxorem; peccatum nullum magis dolendum inveneris, quam cum uxore seditionem habere. Chrys. hom. 25. in 1 Cor. 11.

If a wife must be maintained against the stubbornesse of children, much more against the insolency of servants: for which purpose the example of *Abraham* is recorded, whose servant might have a priviledge above others, because he had made her his bedfellow; yet when she waxed insolent against her mistresse, first he put her into her mistresses hand to doe to her as pleased her; and afterwards he cast her out of his house, Gen. 16.6. & 21.14.

§. 60. *Of neglecting to maintaine their wives.*

Contrary is a dissolute carelesnesse of Husbands, who care no more to helpe and succour their wives, then any other.

Contrary, Dissolute carelesnesse.

1. Some more feare to offend their wives, then they care to do them good, and in that respect they let any sort of people come to their wives, that are welcome to them. If Magistrates in a Commonwealth shal answer for suffering seducers to come into their dominions to deceive their people, much more shall husbands answer for suffering them to come and deceive their wives.

1. In suffering seducers to come to the house.

1. Because they have a greater charge over their wives, then Magistrates over their people.

2. Because Wives ought to be dearer to Husbands, then people to Magistrates.

3. Because they may sooner espy them in their house, then Magistrates in the Common-wealth.

4. Because they may be much more easily kept out of an house, then out of a Common-wealth, or a City.

2. Others care not whither their wives wander, and if they do go out of their house, they shal never be sought after by their husbands: though this may be a just punishment on wandring wives, yet is it not just for Husbands so to deale with them. If Christ our Husband should so deale with us, we should soone be lost: for we oft go astray like wandring sheepe, but he is that good shepheard, who seeketh after the lost sheepe, untill he finde it.

2. In suffering wives to goe whither they list.

Luk. 15.4.

3. No

3. In not regarding ill reports of wives

3. No marvell then that many husbands are no more affected with the ill reports and rumors raiſed againſt their wives, when they ſo little regard who come to them, or whither they goe. Aſſuredly the diſcredit of a wife will turne to the mans diſhonour: for as *a vertuous wife is a crowne to her husband*, ſo by the rule of contraries, an infamous wife is a ſhame to her husband. If therefore not for his wives ſake, yet for his own ſake a man ought not too carelesly paſſe over the ill reports which are raiſed againſt his wife.

Pro. 12. 4.

4. In ſuffering wives to bee miſuſed.

4. There be ſuch unkinde husbands as are moved with no ill uſage done unto their wives, nor will heare any complaint that they make unto them: yea if they ſee them miſuſed, they will either not ſeeme to ſee it, or but ſmile at it, and ſo go their way, and ſuffer their wives to right themſelves as well as they can. As this beſeemeth not any Chriſtian to ſuffer his neighbour to be wronged, (for it is noted as a commendable matter in *Moſes*, that when he ſaw two Hebrewes ſtriving together, he tooke his part that had wrong done to him, and reproved the other) ſo much leſſe an husband, to whoſe ſafe-guard his wife is committed. Nature teacheth us that the head is as much affected with a wrong done to the bodie, as to it ſelfe: ſo ought an husband.

Exod. 2. 13.

5. In boulſtring up children or ſervants againſt wives.

5. As the wrong which is done by thoſe who are in ſubjection in the houſe under the wife, is greater then that which is done by ſtrangers: ſo is the Husbands fault the greater in ſuffering it: for he hath more power over them in his houſe, then over others. What then may we thinke of ſuch, as either by their connivence, or by taking part againſt their wives, ſuffer both children and ſervants to inſult over them? Aſſuredly thoſe Husbands themſelves will find ſome ſmacke of the bitter and evill fruit thereof: & that not only by that great diſcontent which their wives muſt needs take thereat; but alſo by that contempt which will follow on their owne perſons, both by their wives (who cannot thinke them meet heads to governe others) and alſo by their children and ſervants, who thereby will take occaſion to waxe proud, and preſumptuous againſt them. By deſpiſing the weaker, men grow by little and little to deſpiſe the ſtronger. This men of wiſdome and experience well know: whereupon in Common-wealths and Policies governed by wiſe men, the authority of inferiour Magi-

Si illam que ſecundum poſte locum obtinet contumelia afficis, non parum tui principatus honori derogas. Chryſ. loc. cit.

Magistrates is upheld and maintained: superior magistrates wil not suffer them who are in authority under them tobe despised: for it is well knowne that it tends not to the honour and ease onely, but to the safety also of the supreame Magistrate, to have the power and authority of inferiour Magistrates respected, and not trampled under feete. It argueth therefore both want of affection, and of discretion and understanding in Husbands, to suffer childe, servant, or any other in the house, to insult over their wives, who are joynt governours with them over the house.

§. 61. *Of an Husbands first beginning to love his wife.*

The generall *matter* together with the particular *kindes* of husbands duties being thus farre handled, The *manner* also of performing them is to be delivered.

To instruct an husband in the *manner* of performing his duties to his wife, the Apostle laieth downe two patternes, { 1. *Christ*, vers. 25 / 2. *Our selves*, vers. 28.

As Christ loveth his Church, and as we love our selves, so must men love their wives.

The manner of an husbands love set forth by Christs manner of loving his Church in six branches.

That wee may the better follow these patternes, we must distinctly note how Christ loveth his Church, and how wee love our selves.

The love of Christ to his Church is commended unto us in sixe severall points: which are

1 The *order* { 4 The *quality* / 2 The *truth* { 5 The *quantity* } thereof. / 3 The *cause* { 6 The *continuance*

1. Christ *first* loveth the Church.

I. For the *Order*, Christ beganne to love his Church: hee manifested his love to her before she loved him: as the aire heated by the Sunne, is hote, and a wall on which the Sunbeames smite, giveth a reflexion of heat backe againe: so the Church, as it were heated and warmed at heart by the sence of Christs love, loveth him, as the Apostle expressly noteth, (*We love him because he loved us first*:) and the Church her selfe acknowledgeth, saying; *because of the savour of thy good ointments* (wherwith we are revived, and cheered) *the Virgins love thee*.

1 *Iob.* 4. 19.

Can. 1. 2.

There is in us by nature no sparke of love at all: if Christ by his loving of us first, did not instill love into us, wee could no more love him, then a living bird rise out of a cold egge, if it were not kept warme by the dammes sitting upon it.

Husbands must by their love provoke their wives to love.

Thus must an husband first begin to love his wife. His place of eminencie, and authority requireth, that hee should be to his wife,* *a guide*, which title is expressly given to him by the holy Ghost, to teach him to goe before her, and by his example to instruct, and incite her to doe her dutie. What a shame would it be for a man who is *the Image and glory of God, the head of his wife*, in the same place to her that Christ is to his Church, to bee provoked by his wives wive-like carriage (shee being the weaker vessell, under him to learne of him) to love her? * Reasons there be to stirre up a wife to indeavour to prevent her husband in doing her dutie, which if she doe, it is the greater glory to her; but this patterne of Christ should stirre him much more to strive to goe before her.

* Prov. 2. 17. אלוף Sic aput est vir præcedere debet in omnibus bonis factis uxorem suam, ut illa imitetur virum, & sequatur caput suum Aug de decem chor c. 3.

* Treat. 1. §. 10. 11.

§. 62. *Of Husbands repaying unkindnesse for love.*

Contrary is their disposition, who having loving and dutifull wives, are notwithstanding nothing moved to love them againe; but are as unkinde and churlish, as if they had the most peevish, and perverse wives that could be. But what shall wee say of such as love their wives the lesse, yea, and hate them for their forwardnesse to love, and (in testimony of true love) to performe all good duty? What, but that they are very devils incarnate? For it is the devils property to overcome good with evill. These make the doctrine of a wives subjection to seeme harsh, and a carefull performance thereof, an heavy burden. Never shall they partake of Christs love, that in their place shew themselves so unlike to Christ.

§. 63. *Of the* * truth *of Husbands love.*

* Treat. 3. §. 57.

2. Christ loveth in truth.

II. The *truth* of Christs love was manifested by the fruits thereof to his Church: *Hee gave himselfe for it.* It was therefore not in *word* onely, no nor onely in *heart*, but in *deed* also.

Thus

Thus his love proved profitable, and beneficiall to his Church, which thereby *was elected and made a glorious Church*. Had he onely borne a tender compaſſion and pitifull affection towards it, or laboured only with comfortable and ſweet words to uphold and ſuccour it, it had ſtill laine polluted with ſinne, in the power of the divell, and under Gods wrath, and ſo received no profit and benefit at all. verſe 26. 27.

So muſt Husbands love their wives in *truth* and in *deed*. *Such a love is required of a man to his brother; much more therefore to his wife, who is not onely a *ſiſter* (as *the Apoſtle expreſly ſtileth her) but neerer then ſiſter, mother, daughter, friend, or any other whatſoever. This therefore ſerveth to preſſe the *practiſe* of all the forenamed duties appertaining to an husband. Husbands muſt love in deed. * 1 Joh. 3. 18. * 1 Cor. 9. 5.

§. 64. *Of Husbands diſſimulation.*

Contrary is their diſſimulation and hypocriſie, who make great ſhew of much love, and pretence of earneſt affection, uſing many outward complements, but faile when they come to the trueſt triall, the *deed*. Some like ſutors or wooers, will promiſe *mountaines*, but not performe *mole-hils*: others will coll and kiſſe their wives much, but truſt them with nothing, nor provide for them things requiſite: there be that will weepe much when their wives are ſicke, yet not affoord phyſicke, and ſuch like things for their recovery: yea, many will carry a faire face all their life long towards their wives, and at their death leave them nothing to live by.

Hence it is that many who by others are accounted to be very kind husbands, are by their wives found to be farre otherwiſe. If triall be made of Husbands love by their practiſe and performance of the foreramed duties, it will be found that they for the moſt part come as farre ſhort in *love*, as Wives in *ſubjection*.

§. 65. *Of the* freeneſſe *of Husbands love.*

III. The cauſe of Christs love, was his love, as *Moſes* noteth, *He ſet his love on you, becauſe he loved you*. His love aroſe 3 Chriſt loveth freely. *Deut.* 7. 7, 8.

onely, and wholly from himſelfe, and was every way free: as there was nothing in the Church, before Chriſt loved her, to move him to love her, ſo can there be nothing that hee could hope for afterwards, but what himſelfe beſtowed. Indeed hee delighteth in that righteouſneſſe, wherewith, as with a glorious robe ſhe is clothed; and with thoſe heavenly graces, wherewith as with precious Iewels ſhe is decked: but that righteouſneſſe, and thoſe graces are his owne, and of his free gift. *He preſents it to himſelfe a glorious Church.*

Eph. 5. 27.

In imitation hereof Husbands ſhould love their wives, though there were nothing in wives, to move them ſo to doe, but onely that they are wives: yea, though no future benefit could after be expected from them. True love hath reſpect to the *object* which is loved, and the good it may doe thereunto, rather then to the *ſubject* which loveth, and the good that it may receive. For love *ſeeketh not her owne.*

Husbands love muſt be *free.*

1 *Cor.* 13. 5.

Chriſts love in this branch thereof ſhould further move Husbands to doe what lieth in their power, to make their wives worthy of love: thus will it be in truth ſaid, that they *dwell with their wives according to knowledge*: and thus will their love appeare to be as Chriſts love, *free.*

1 *Pet.* 3. 7.

§. 66. *Of husbands loving for advantage.*

Contrary is their love which is onely for their owne content and advantage. Many love no further then they may have ſome bait to allure their affections, as beauty, wealth, honour, or the like by-reſpects; or at leaſt hope of ſome inheritance, or portion above that which they have, or of ſome favour that they expect from their wives friends. This cannot be a true ſound love: ſucha man may be thought to love his wives beauty, inheritance, and friends, rather then his wife. This love cannot laſt.

§. 67. *Of the* purity *of husbands love.*

IIII. Chriſts love for the *quality*, is an holy, pure, chaſte love: as hee himſelfe is, ſo is his love euident by the effect thereof: for it moved him to *ſanctifie and cleanſe his Church, to make it a glorious Church without ſpot*: hee did therefore

4. Chriſts love pure.

Eph. 5. 26, 27.

no way pollute, or defile his Spouſe: and that his love might the better appeare to be chaſte love, caſt onely upon one Spouſe, and not many, hee united all his Saints together by the bond of his Spirit, and made them all *one body*.

1 Cor. 12. 12, 13

Hereby Husbands muſt learne ſo to bee affected towards their wives, as may ſtand with holineſſe, and chaſtity; though much love berequired, yet it may not over-flow thoſe bankes. *Marriage is honourable and a bed undefiled.* It muſt therefore be uſed as an undefiled thing. This indeed appertaineth to the wife, as well as to the husband. But becauſe he is the head, and guide of his wife, and ought to be as a patterne and preſident before her, as Chriſt is before him; therefore is it more ſpecially applied to him. The purity of an Husbands love here ſpoken of, hath a double uſe.

Husbands love muſt be *chaſte*. Heb. 13. 4.

1 It reſtraineth an Husbands love to his owne wife. There is a generall Chriſtian love, whereby all occaſions of doing good are taken, with which an Husband may, and ought to love others; and a particular matrimoniall love, whereby hee is moved to preferre his wife before all, and to have his heart ſet and fixed on her, and ſo proper and peculiar to her.

2 It orders and moderates his love, ſo as it turneth not into ſinfull luſt, whereby that eſtate, (which in it ſelfe by vertue of Gods ordinance, is holy) is polluted.

§. 68. *Of husbands lightneſſe.*

Contrary, is not onely *adultery*, whereof wee have ſpoken * before, but alſo wantonneſſe, lightneſſe, and uncleanneſſe, with his wife. For many intemperate and unchaſte husbands, giving the raines to their head-ſtrong luſts, manifeſt as much unſeemelineſſe, and plaine filthineſſe in their words, geſtures, and actions. (to ſay nothing of their thoughts, which are not ſeene) to their wives, as other doe to ſtrumpets and harlots; which is a moſt ſhameleſſe thing, and I am even aſhamed to mention: but becauſe it is mentioned, let ſuch know, that they ſhall be accounted among ſuch *whoremongers and adulterers as God will judge*.

* Treat. 2. Part. 2. §. 5. 8.

Heb. 13. 4.

§. 69. *Of Husbands loving their wives more then themselves.*

5. Christs love extended to the giving of himselfe.
a *Eph.* 5. 25.
b *John* 10 11.
c & 15. 13.

The *quantity* of Christs love cannot be expressed: for the measure of it was above measure. a *He gave himselfe* for his Church, and in that respect he calleth himselfe that b *Good sheepheard that gave his life for his sheep.* c *Greater love then this hath no man.* What will not he doe for his Spouse, that gave his life for her?

How husbands must love their wives more then themselves.
1 *John* 3. 16.

This may seeme to be too high a straine, and pitch of love for an husband to attaine unto: a matter wherein he is to leave his patterne, and not to follow Christ: but yet Saint *Iohn* addeth even this extent to the love of our brethren: *Wee ought* (saith he) *to lay downe our lives for the brethren*; therefore by just consequence for our wives. But that this extent be not stretched too farre, and husbands cast into a pit of needlesse perill, two cautions must be noted,

Cautions about an husbands loving his wife more then himselfe.

1. That there be an absolute necessity, to bring us to this straite of parting with our life: which is, when the good we aime at in the behalfe of our wives cannot any other way be effected, but by venturing our life. There was no other way to redeeme the Church, but by the bloud of Christ.

2 That the good wee intend in this case to our wives, bee of greater value then our temporall life: as is the good of her soule, the saving of it. Thus the Apostle saith, *I will most gladly bebestowed for your soules.* Which minde men must much more carry towards their wives. It was for our salvation that Christ gave himselfe.

2 Cor. 12. 15.

§. 70. *Of husbands unkindnesse.*

Contrary is their unkindnesse, that preferre every trifle of of their owne before the good of their wives; their profit, their pleasure, their promotion, cleane draw away their hearts & affections from their wives. If any extraordinary charge must be laid out, or paines taken for their wives good, little love will then appeare: wherby it appeares that there was no true & sound love setled in their hearts towards their wives. As gold and other like mettals are tyred by the fire, so love by afflictions & crosses.

§. 71. *Of combats in pretence of wives honour.*

Contrary in another extreame is the over-bold and over-heady pretended manhood of ſuch Husbands as upon every jealous ſurmize and ſlight report, are ready to make challenges of fight, and to enter into ſingle combates and duels, on pretence of maintaining their wives honour. This being no warrantable courſe of righting a wrong, no honour can redound to the wife thereby, but much diſhonour and danger to the Husband. If he prevaile over his adverſary, and kill, he is made guilty of murther thereby, and ſo reproach and ſhame muſt needes come to himſelfe, wife, and whole family: if hee be overcome and ſlaine, ſhe may be reputed more guilty then ſhee was before. And oft it falleth out that God in juſt judgement giveth over the challenger into his adverſaries hand, becauſe he hath undertaken ſo indirect a courſe.

§. 72. *Of Husbands* * Conſtancy *in love.*

VI. The continuance of Chriſts love was without date: [a] *Having loved his own, he loved them unto the end.* His love was conſtant (not by fits, now loving, then hating) and [b] *everlaſting* (never repenting thereof, never changing or altering his minde.) No provocations, no tranſgreſſions could ever make him forget to love and ceaſe to doe that good which he intended for his Church. Note what he ſaid to her even when ſhee revolted from him, *Thou haſt plaied the harlot with many lovers, yet returne againe to me*: and againe, *My mercy ſhall not depart away.*

* Treat.3.§.61.
§ Chriſts love *perpetuall.*
[a] *Ioha.13.1.*
[b] *Hoſ.2.19.*
Ier.3.1.
2 Sam.7.15.

For his love reſteth not on the deſert of his Church, but on the unchangeableneſſe of his owne will. As this manifeſted Chriſts love to be trve ſound love, ſo it made it profitable and beneficiall to the Church, which, notwithſtanding her many frailties, by vertue hereof is glorified.

This laſt branch muſt be added to all the former branches of an Husbands love, or elſe they will be all in vaine, & to no purpoſe. This giveth the trueſt triall of ſound love. Such was the love betwixt *David* and *Ionathan*: the ſoundeſt love that ever was, betwixt party and party. This bringeth the greateſt glory to the party which loveth; and the greateſt benefit to the party which is loved. That a mans love may thus remain firme and inviolable,

Husbands muſt be conſtant in their love.

1 He must be sure to lay a good foundation; he must ground his love on Gods ordinance: and love his wife in regard of the matrimoniall bond which knitteth them together, and that neere union which thence ariseth; and so it will last so long as that knot lasteth.

2 He must further support and strengthen it with an inviolable resolution to be changed and altered with no provocation, but rather to passe by all infirmities; indeavouring in love to redresse them if possibly he can: if not, to beare with them.

§. 73. *Of husbands variablenesse.*

Contrary is their variablenesse, whose love is ready to turne as a weathercocke with every blast of a contrary winde: now tender-hearted, then againe hard-hearted; now smiling, then lowring; now giving this and that favour, then denying every thing, even such things as are needfull.

Many whose love was as hot as fire, while their wives were young, or their friends lived, or while they pleased them, when those occasions are taken away, prove in their love as cold as ice.

Againe others by some continuance in doing good to their wives, thinke it a burden, and waxing weary, cleane leave off their former good course; which plainely sheweth that they never truly and intirely loved their wives.

By this patterne of Christ here propounded to husbands, we have on the one side a good direction to teach us how to love our wives, as hath bin particularly declared; and on the other side, matter of humiliation, in that it sheweth us how farre short we come of our bounden duty. Howsoever, wives may most complaine of their burden, because it is a *Subjection*, whereunto by nature we are all loath to yeeld: yet I am sure the heaviest burden is laid upon the husbands shoulders: and much more easie it is to performe the part of a good wife, then of a good husband.

See Treat. 1. §. 10.

§. 74. *Of husbands loving their wives* as themselves.*

* Treat. 3. §. 39.

To the example of Christ the Apostle annexeth the patterne of ones selfe, in these words: *So ought men to love their wives, as their owne bodies.*

Eph. 5. 28.

Quest.

Queſt. Is not the former patterne ſufficient? Is this latter more excellent, or more perfect?

Anſ. Chriſts example is a full, compleat, perfect and every way ſufficient patterne; far more excellent then this of a mans ſelfe: this is not annexed to adde any thing to that, or in regard of the excellency hereof, but onely in regard of our dulneſſe to make the point ſomewhat more plaine and perſpicuous. For this patterne is more ſenſible and better diſcerned. Every one knoweth how he loveth his owne body: but few or none know how Chriſt loveth his Church.

To Chriſts example, the patterne of ones ſelfe is added.

1. Becauſe it is more ſenſible.

Beſides, that example of Chriſt may ſeeme too high and excellent for any to attaine unto, euen inimitable; therefore to ſhew that he requireth no more then a man may performe, if he will ſet himſelfe with care and conſcience to doe his duty, he addeth the patterne of *ones ſelfe*; that which one doth to his body, if he will, he may do to his wife.

2. Becauſe it is more imitable.

No direction can be taken from this latter patterne, but might be referred to the former, as moſt of the former (though in a farre meaner manner) may be referred to the latter. For the love which a man beareth to himſelfe is true, and intire without all diſſimulation: the moſt diſſembling wretch in the world (who in his dealings with other men doth nothing uprightly) nor will nor can diſſemble with himſelfe; though other men ſhall never know the depth of his heart, yet *the ſpirit which is in him*, even himſelfe, *knoweth it*: ſo as this patterne alſo preſſeth truth and ſincerity on husbands in their affection towards their wives: of all other they may not diſſemble and deale doubly with them, but let them know the intireneſſe of their affection towards them; and ſee they neither fawne on them, nor flatter them. They which pretend great love to their wives in ſhew onely, offend againſt nature it ſelfe. As the foreſaid love of a mans owne ſelfe, is for manner intire and true, ſo alſo free not forced; and for meaſure as great as poſſibly it can be, and for continuance, conſtant, and ſo like to Chriſts love. But there are two points eſpecially to be conſidered in the love of ones ſelfe, which above others are moſt ſenſibly diſcerned in this patterne. 1. *Tenderneſſe*. 2. *Cherefulneſſe*.

The patterne of loving ones ſelfe, ſetteth forth the ſame things that Chriſts love doth.

1 Cor. 2. 11.

Man is tender towards himſelfe.

No

No other man will or can ſo tenderly handle a mans hand, arme, legge, or any other part of his body, as himſelfe: hee is very ſenſible of his owne ſmart.

Eph.5.29. The metaphors which the Apoſtle uſeth in theſe words, ***He nouriſheth and cheriſheth it***, do lively ſet forth this tenderneſſe: for they are taken from fowles and birds which very charily, and tenderly hover over their young ones, covering them all over with their wings and feathers, but ſo bearing up their bodies as no weight lieth upon them.

Husbands muſt deale tenderly with their wives. Thus ought husbands with all tenderneſſe and mildneſſe to deale with their wives, as we have before noted in many particulars: only this example of a mans ſelfe I thought good to ſet before husbands, as a lively patterne wherein they might behold a preſident without exception, going before them, and whereby they might receive excellent direction for the better performing of the particulars before noted.

Man is cheerfull in doing himſelfe good. Againe, no friend, no parent, no other party will or can ſo willingly and cheerfully doe any kindneſſe for one, as a man for himſelfe. This among other is one eſpeciall point which the law aimeth at, when it enjoynes a man to ***love his neighbour as himſelfe***, namely, as willingly and readily as himſelfe. Whatſoever a man doth for himſelf, he doth much more cheerefully then for another. There needeth no other proofe then experience. Let men take notice of their owne minde and diſpoſition when they doe things for themſelves, and this will be as cleere as the light when the Sunne ſhineth forth at noone day.

Lev.19.18.

Husbands muſt be cheerfull in ſeeking their wives good. Such an affection ought husbands to have to their wives: they ought more willingly and cheerefully to doe any thing for their wives then for parents, children, friends or any other. Though this cheerefulneſſe be an inward diſpoſition of the heart, yet may it be manifeſted by a mans forwardneſſe and readineſſe to doe his wife good: when his wife ſhall no ſooner deſire a kindneſſe, then hee will be ready to grant it: as *Boaz* ſaith to *Ruth*, ***I will doe to thee all that thou requireſt***; yea, if by any meanes he may know that this or that will be behoofefull to her, though ſhe deſire it not, yet to effect it for her: which was the minde of the ſaid *Boaz* to *Ruth*, as the hiſtory in many particulars ſheweth.

Ruth.3.11.

Contrary

Contrary is the disposition of those husbands who so grudgingly, repiningly, and discontentedly doe those things which they doe in their wives behalfe, as their wives had rather they were not done at all. The manner of doing them causeth more griefe to tender hearted wives, then the things themselves can doe good.

Hitherto of the manner which husbands ought to observe in performing their duties.

The reasons to inforce the same remaine to be handled.

§. 75. *Of Christs example, a motive to provoke husbands to love their wives.*

Generall reasons. 1 Christs example.

The forenamed examples of *Christ* and of *our selves* as they are patterns for our direction, so generall motives to provoke and stir us up the more to performe all the forenamed duties after the manner prescribed.

Christs example the greatest motive that can be.

A greater, and stronger motive cannot be yeelded then the example of Christ. Example in it selfe is of great force to provoke us to doe any thing: especially if it be the example of some great one, a man of place and renowne.

But who greater then Christ? What more worthy patterne? If (as was * shewed) the example of the Church be of great force to move wives to be subject to their husbands, the example of Christ must needs be of much greater force to move husbands to love their wives. A great honour it is to be like unto Christ: and his example is a perfect patterne.

* Treat 3. §. 74.

Two things in Christs patterne provoke husbands to love their wives. 1 The great inequality betwixt Christ and his spouse.

Two things there be which in Christs example are especially to be noted to move husbands to love their wives.

1 That great inequality which is betwixt him and his spouse.

2 That small benefit which he reapeth by loving her.

For the better discerning of that *inequality*, the *greatnesse* of Christ on the one side, and the *meanenesse* of the Church on the other, are duly to be weighed.

Christs *greatnesse* is in the Scripture set forth by comparing him with *creatures*, & the *Creator*. Compared with creatures he is far more excellent then the most excellent, as the Apostle by many arguments proveth in the first chapter to *Hebr.* that whole chapter

ter is spent in proof of this point: & in another place it is said that [a] *Hee is set farre above all principality and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come.*

Compared with the Creator he is no whit inferiour to him, but [b] *equall*; [c] *Being the brightnesse of glory, and the expresse image of his person*; and that [d] *word* of whom it is said, *In the beginning was the word, and the word was with God, and the word was God: All things were made by him &c.* So as he is the very *Creator* himselfe, *eternall, infinite, incomprehensible.* Thus is Christs greatnesse inexplicable.

The meannesse of the Church is as low on the other side, she is a creature, fashioned out of the earth, proceeding from the loines of corrupt *Adam*, not onely finite, but in it selfe vile and base: The Prophet [e] *Ezechiel* doth set her forth in her lively colors as she is in her self. Compared therefore unto Christ she is [f] *nothing lesse then nothing.* What equality, what proportion can there then be betwixt Christ and her?

But if man and woman be compared together, we shall finde a neere equality; and that both in the points of their humiliation, and also of their exaltation. In regard of the former, they are both of the same mould, of the same corrupt nature, subject to the same infirmities, at length brought to the same end. In regard of the latter, the best and greatest priviledges are common to both of them: they are both made after the same image, redeemed by the same price, partakers of the same grace, and heires together of the same inheritance.

Quest. What is then the preferment of the male kinde? What is the excellency of an husband?

Answ. Only outward and momentany. *Outward*, in the things of this world only; for [g] *in Christ Iesus they are both one. Momentany*, for the time of this life onely; for [h] *in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven*: then all subjection of wives to husbands ceaseth.

To conclude this point, the inequality betwixt Christ and the Church, and equality betwixt man and wife being such as hath beene declared; seeing Christ vouchsafeth to love his Church, ought not man thereby be moved to love his wife?

[a] *Eph.* 1. 21.
[b] *Phil.* 2. 6.
[c] *Heb.* 1. 3.
[d] *Ioh.* 1. 1. 3.
[e] *Ez.* 16. 1 *&c.*
[f] *Isa* 40. 17.
[g] *Gal.* 3. 28.
[h] *Mat.* 22 30.

The

The other point concerning the *ſmall benefit which Chriſt reapeth by his Church*, will yet further inforce the point: for illuſtration whereof we will alſo note the great benefit which man reapeth by his wife.

a The ſmall benefit that Chriſt reapeth by loving his Church.

The benefit which Chriſt reapeth from the Church is in one word *nothing*. For Chriſt is in himſelfe *Al-ſufficient*: he neither needeth any thing, nor can receive any thing: i *If thou beeſt righteous, what giveſt thou to him? Or what receiveth he of thine hand?* Yet abundantly he beſtoweth all manner of gifts, temporall, and ſpirituall, earthly and heavenly. It was not therfore his owne good that he reſpected in loving the Church, but her good: for he being k *God* became *man*; being *Lord of heaven and earth*, he tooke upon him l *the forme of a ſervant*; being m *rich* he became poore: having the n *Keyes of hell and of death*, and being o *the Lord of life*, he p *humbled himſelfe, and became obedient unto the death*: thus to ſhew love to his Church he left much for her ſake, but received nothing of her.

i *Iob.35.7.*

k 1 *Tim.3.16.*
l *Phil 2.6,7.*
m 2 *Cor.8.9.*
n *Rev.1.18.*
o *Act.3.15.*
p *Phil.2.8.*

But the benefit which man reapeth from a wife is very great: for q *It was not good for a man to be alone*: in ſo much as r *He who findeth a wife findeth a good thing*; and that in all the points of goodneſſe, a profitable thing, a comfortable thing, a delightfull thing. They know not the benefit of the married eſtate who * prefer ſingle life before it, eſpecially if the married eſtate bee ordered by Gods word, and man and wife carefull to performe their owne duty each to other.

q *Gen.2.18.*
r *Pro.18.22:*
* See Treat.2. Part.1.§.87.

To apply this point alſo to bring it to the concluſion: If Chriſt who can receive nothing from the Church, notwithſtanding love her, ought not men much more to love their wives, who many wayes receive much good from them, and without whom they cannot well be?

Chriſts example removeth all pretences which men make for not loving their wives.

This example of Chriſt is the rather to be noted, becauſe it cleane wipeth away all thoſe falſe colours, and vaine pretences which many alledge as reaſons, to ſhew that there is little reaſon, they ſhould love their wives: ſome of their pretences are theſe.

1 Their wives are of a farre meaner ranke then themſelves: ſhould they then performe duty to their inferiours? They commonly who marry their kitchin maids, or others far under their degree, alledge this pretence.

3 *Obiect.*

Anſw.

Answ. I might reply, That mariage advanceth a wife to the degree of her husband: and that it was his owne folly to marry one so meane: but for the purpose and point in hand, let any tell me whether the supposed disparity betwixt them and their wives, be in any degree comparable to that which is betwixt Christ and the Church: yet Christ thinketh not much to do duties of love to his Church.

2 *Object.* 2 There is nothing in their wives worthy to be loved.

Answ. This very thing, that *such an one is thy wife*, is matter enough to make her worthy of love. But what was there in the Church to make her worthy of Christs love? If it be said that she is indued with many excellent graces, which make her amiable in Christs sight: I answer, that of her selfe she hath none of those graces, Christ hath bestowed them upon her, and so made her amiable: and thus oughtest thou to endevor by using all good meanes thou canst to make thy wife answerable to thy love: but howsoever, to love her.

3 *Object.* 3 Their wives give just occasion to be hated by reason of their peevishnesse, stoutnesse, insolency, and other like intolerable vices.

Answ. No occasion may seeme just to move an husband to hate his wife: nor any vice seeme to him intolerable: with goodnesse he ought to overcome evill. If notorious sinnes seemed intolerable to Christ, or that he thought any occasion just to cause hatred, many that are of his Church would oft draw his hatred upon them: but Christ hateth never a member of his Church.

4 *Object.* 4 There is no hope that ever I shall receive any helpe of my wife, or benefit from her.

1 *Cor.* 13. 7. *Answ.* There is little charity in such as can conceive no hope; for *love hopeth all things*; but yet the case so standeth with Christ. The Church is so utterly unable to helpe or benefit him, as hee may justly say, hee cannot hope to receive any thing from her. Christ loveth the Church for her owne good not for his; so ought husbands. Thus if Christs example be well weighed, and observed of husbands, it will afford matter enough to remove every doubt or scruple raised to alienate their affections from their wives. Fitly therfore hath the Apostle set it before husbands both

to

to direct them how to love their wives, and also to move them so to doe.

§. 76. *Of a mans love to himselfe, a motive to provoke him to love his wife.*

To the same purpose that Christs example tendeth, tendeth also the patterne of a mans selfe. Great is the affection that a man beareth to himselfe, to his owne flesh, his owne body: hee never hateth, but ever loveth himselfe: no sore, no disease, no paine, no stench that the flesh bringeth to a man, can make him hate it; but rather all manner of infirmities doe make him the more to pitty, tender, and cherish it. This is a worke of nature; the most heathenish, and barbarous, that ever were, do it. Now a wife being to a man as his body and his flesh (for *they two are one flesh*) and God having commanded men to *love their wives as their owne bodies*, these conclusions will necessarily follow from this motive:

1 He that loveth not his wife is more carried with the instinct of nature, then with the expresse charge of the God of nature. Natures instinct moveth him to love his body. But Gods expresse charge moveth him not, to love his wife.

2 He that loveth not his wife is worse then an infidell and a barbarian, yea then a very beast; for all these love their own bodies, and their owne flesh: but a wife (by Gods ordinance) is as ones body, and his flesh.

3 He *that loveth his wife loveth himselfe*: The Apostle himselfe in these very words layeth downe this conclusion: from whence by the rule of contraries this also will follow, *hee that loveth not his wife, loveth not himselfe.*

4 He that loveth not his wife cannot but bring woe and mischiefe upon himselfe. For the damage and mischiefe which followeth on a wife, through any neglect of duty on her husbands part, followeth also on him: as the mischiefe which followeth on the body through any negligence of the head, lighteth also on the head.

If these be not motives sufficient to provoke an husband to love his wife, I know not what can be sufficient.

The

The fifth Treatise.

Duties of Children.

§. 1. *Of the General Heads of Childrens duties.*

EPHES. 6. 1. *Children obey your Parents in the Lord: for this is right.*
2. *Honour thy father and mother (which is the first commandement with promise.)*
3. *That it may be well with thee: and thou maist live long on the earth.*

THe second couple in a family are { *Parents.* / *Children.*

In laying downe their duties, the Apostle beginneth with children; his direction and instigation unto them is laid downe in the three first verses of the sixt chapter: wherein

1. He declareth their *duty*:
2. He addeth *reasons* to inforce the same.

In laying downe their duty he noteth three points.
1 *Wherein* it consisteth, (*obey, honour.*)
2 *To whom* it is to be performed (*your parents.*)
3 *After what manner* it is to be done (*in the Lord.*)

The reasons used by the Apostle are foure.
1 The *place* of parents (*in the Lord.*)
2 The *equity* of the thing (*this is right.*)

3 The

3. The *charge* of God (*Honour thy father, &c.*)
4. The *reward* promised (*That it may goe well, &c.*)

Vnder this word (*obey*) which the Apostle useth, and that word (*honour*) which the law useth, are all those duties compriſed, which any where thorowout the whole Scripture are injoyred to children.

We will therefore ſet them downe in ſome order, and handle them diſtinctly one after another.

1. The *Fountaine* of childrens duties is to be ſearched out.
2. The *Streames* that flow from thence are to be obſerved.

The *Fountaine* is an inward diſpoſition of the heart compounded of *love* and *feare*.

The *Streames* iſſuing from thence extend unto parents, both while they are *living*, and alſo when they are *dead*.

Childrens duties which are to be performed to their parents while they live, have reſpect to their { *Authoritie.* / *Neceſſitie.*

The *Authority* of parents requireth of children { *Reverence.* / *Obedience.*

Their *Neceſſity* requireth *Recompence.*

The duties which children owe to their parents deceaſed, reſpect their { *Body.* / *Credit.*

Their *Body* with decency muſt be *buried.*

Their *Credit* with honour muſt be *maintained.*

§. 2. *Of Childrens love to their Parents.*

I make the fountaine of childrens duties to bee a mixed and compound diſpoſition, in reſpect of that *authoritie and affection* which is mixed together in parents. The *authoritie* of parents requireth *feare* in children: and their *affection*, *love*. So intire and ſo ardent is parents *affection* towards their children, as it would make children too bold and inſolent if there were not *authority* mixed therewith to worke *feare*: and ſo ſupreme and abſolute is their *authority* over them, as it would make children like ſlaves to dread their parents, if a fatherly *affection* were not tempered therewith to breed *love*. But both theſe joyned together make a very good compoſition: *love* like ſugar

ſweetneth *feare*, and *feare* like ſalt ſeaſoneth *love*: and thus, to joyne them both together, it is a *loving-feare*, or a *fearing-love*, which is the ground of childrens duties.

Where Chriſt forbiddeth an exceſſive love in children to their parents, he implieth that parents are a fit object for children to love (ſo as their love be wel moderated:) yea he implieth that it is an affection even by nature ingraffed in children to love their parents. *Ioſeph* is commended unto children as a worthy patterne in loving his father, and that from his youth till the deceaſe of his father: in teſtimony whereof in his younger yeeres he brought to his father the *evill report of his brethren*, whereby he incurred their envie and hatred, which he would never have done, if he had not loved his father: and having beene long abſent from his father, when by Gods providence there was offered an occaſion for him to meet with his brethren, one of his firſt queſtions to them was about their father: and hearing that he was living, he thought it not enough to ſend him food for his need, but muſt alſo needs ſee his face, and have him dwell with him: and while his father was in the way he went out to meet him, and at firſt ſight fell on his neck, and wept a good while (a token of great affection.)

Matth. 10.37.
Gen. 37.2.
Gen. 43.7.
Gen. 45.9.
Gen. 46.29.

Reaſons.
1. Equity.

That love which naturally parents beare to their children, ought in equitie to breed in children a love to their parents. For love deſerveth love: and moſt unworthy are they to be loved, who cannot love againe. The love of parents above all others is to be anſwered with love on childrens part to the uttermoſt of their power, becauſe it is free, great, and conſtant.

2. Neceſſity.

Beſides, there is a neceſſity of love in children to their parents, leſt for want thereof, their ſubjection (which of all others ought to be moſt free) ſhould turne into ſlaviſh ſervitude.

This ought children the rather to labour after, becauſe by nature they are nothing ſo prone to love their parents, as their parents are to love them. Love is weighty, and, as weighty things, it deſcendeth. Children therefore with conſcience of dutie muſt labour to make ſupply of this defect, and helpe nature by grace. I denie not but naturally there is in children a greater love to their parents, then to others: yet in compariſon of the heat of parents love to them, their love to their parents

rents is but cold. Wherefore as the heat of the Sun ſhining much and long on a ſtone wall, draweth a reflection of heat from that wall: ſo the hot beames of parents love, which with fervency and conſtancy is caſt on children, ought to provoke and ſtirre up children to ſend forth a reflection of love on their parents.

Two extremes are contrary to this affection of love.

One is *want of naturall affection*, which is a vice moſt odious and abominable in all, but moſt of all in children. The Apoſtle reckoneth this among the moſt hainous vices that be. *a corpia. Rom. 1.30. a Tim. 3.3.*

The other is hatred and deſpight of parents: a vice more then monſtrous, and unnaturall. From thence commeth mocking and curſing of parents, whereof wee ſhall afterwards heare.

§. 3. *Of a childs feare of his parent.*

To the forenamed duty of love, muſt *feare* be added, which is a childes *awfull reſpect of his parent.*

This *awfull reſpect* ariſeth from an honourable eſteeme which a childe in his judgement and opinion hath of his parent, as he is his parent; and from it proceedeth on the one ſide, a deſire and indeavour in all things to pleaſe the parent, and on the other ſide a loathneſſe to offend him.

In this reſpect the feare of a *childe* is oppoſed to the feare of a *ſlave*. For a childes feare being mixed with love, hath reſpect to the *offence* which a parent may take; but a ſlaves feare, which is ordinarily mixed with hatred, hath reſpect to nothing but the *puniſhment* which his maſter may inflict upon him. The forenamed feare is ſo proper to children, as that awfull reſpect which the Saints beare to God, is called a * *filiall* or *child-like feare.* * See Treat. 1. §. 4.

This *feare* in a childe is an eſpeciall branch of that [a] *honour* which the law requireth of children to their parents: and it is in [b] expreſſe termes injoyned to children by the law. That phraſe which God uſeth of *Miriam* ([c] *If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven daies?*) ſheweth that there ought to be ſuch a feare of the parent in a childes heart, as ſhould worke ſhame in it when the parent is offended. [a] *Exod. 20. 12.* [b] *Lev. 19. 3.* [c] *Num. 12. 14.*

[d] *Gen.* 27. 12.

A worthy patterne we have hereof in [d] *Iaakob*, who was loth to gaine the blessing with offence of his father.

Reasons.
1. Feare ordereth love.
2. It well guideth the carriage.

This *feare* keepeth *love* in compasse: and restraineth a child from overmuch saucinesse, and malipartnesse.

And it is a cause of a childes reverend and dutifull carriage to his parent. For as the heart is affected, the carriage will bee ordered.

Contrary, light and base esteeme of parents.

Contrary hereunto is that *light*, or (which is more abominable) that *base* and *vile* esteeme of parents, which is in the heart of many children, especially if parents be poore, of low degree, unlearned, ignorant, or subject to any infirmities. It cannot be but that [e] *Cham* had too light, if not a base esteeme of his father, when he derided him. A true filiall feare would have restrained him from that extreme.

[e] *Gen.* 9. 22.

How to breed and cherish a filiall feare.

Wherefore to breed and cherish this feare, and to prevent, or redresse the contrary extreme, let children well informe themselves of their parents place and authority, how they are in Gods stead, and a meanes under God of their childrens being: children have received their very substance from the substance of their parents. In which respect though they should seeme contemptible to others, yet not to their children.

Thus much of a childes inward disposition towards his parent.

The manifestation thereof must be by his outward carriage: and that in two things; Reverence, *and* Obedience: *both which respect a parents authority.*

§. 4. *Of a childes* Reverence *in refraining speech before his parent, and in hearkning to his parent.*

The outward *reverence* which children owe to their parents, consisteth partly in their *speech*, partly in their carriage.

Their speech both *to* and *of* their parents must savour of reverence.

To their parents in presence.

Or their parents in absence.

In presence, by { *refraining* / *well framing* } their speech.

For

For refraining ſpeech two vertues are requiſite, { *Silence.* / *Patience.*

Silence in { *forbearing* to ſpeake. / *breaking* of ſpeech.

Patience in hearkening to their parents.

The two branches of ſilence, in *forbearing* to ſpeake (eſpecially when parents are ſpeaking, or till parents give leave to their children to ſpeake,) and in breaking off ſpeech, when parents come into the place where children are ſpeaking, are tokens of great reverence. Thus children teſtifie that there are ſome in place whom they much reſpect and honour. *Iob* doth thus ſet forth the reſpect which Princes and others did beare to him in his proſperity, *The Princes* (ſaith he) *refrained talking, and laid their hand upon their mouth, the Nobles held their peace, &c.* Namely, while he was in preſence, or while he ſpake. The like may be ſaid of childrens patience in induring their parents ſpeech; which *Iob* alſo noteth in theſe words, *Unto me men gave eare, and waited, and kept ſilence.* Though parents in their ſpeech ſeeme to be long and tedious, yet muſt children indure it.

Children ought to forbeare ſpeaking in their parents preſence.

Iob 29.9,10.

Children muſt patiently hearken to their parents ſpeech. *Iob.* 29.21.

And it is very needfull that patience be added to ſilence, becauſe many parents in tender love of their children, and earneſt deſire of their good, thinke they can never ſpeake enough in inſtructing and admoniſhing them. The many exhortations given in Scripture unto children to *heare, hearken, give eare, give heed, marke, and obſerve* the words of their parents, doe imply the forenamed *ſilence* and *patience*: For they who ought to be *ſwift to heare* muſt bee *ſlow to ſpeake.* I denie not but much more is intended under thoſe phraſes, namely, *obedience*: yet muſt *theſe* alſo bee preſuppoſed: for he that will not in ſilence patiently hearken to his parents while they ſpeake, will much leſſe obey what they ſay.

Gen. 49.2. *Pro.* 1.8. & 4.1 & 7.1. *Iam.* 1.19.

Contrary to ſilence is ſawcineſſe (as we ſpeake) and overmuch boldneſſe in children, when, without due reſpect of their parents preſence, they will be prating of this thing or that thing: inſomuch as if ſtrangers ſhould come into the roome where ſuch children are, they would not thinke that their parents were in preſence; or if they knew it, they might

Contrary, 1. Boldneſſe of ſpeech.

well thinke that such children beare little respect to their Parents.

2. Impatience hindering the parent.

Contrary to patience in hearing, is fretting and murmuring against parents, (if at least their speech be any whit long) and flinging or flinching away before they have done. These faults are the greater, if children by their loquacity, or impatiency hinder or interrupt their parents speech when they are giving any admonition or instruction: for thus they shew both too light a respect of their parents; and also too little regard of the meanes of their owne good.

§. 5. *Of a childes reverend framing his speech to his Parents.*

A childes reverence in speech is manifested, 1. By reverend titles.

A childes reverence in well framing his speech to his parents may many waies be manifested, as

1. By giving unto them reverend and honourable titles. No title can be more honourable then that which is most proper and usuall, *Father* to the one parent, and *Mother* to the other. God taketh the title [a] *Father* unto himselfe, as a title of great dignity.

[a] *Ier.* 31. 9. *Gal.* 4. 6.

Object. This title is so proper to God, as [*] *We are to call none on earth Father.*

[*] *Mat.* 23. 9.

Answ. This is not simply to be taken of the title it selfe, but of the minde of him that giveth or affecteth that title.

If it bee affected or given to obscure Gods *Father-hood*, or to make a man *a Father* of himselfe without dependance on God or reference to him, who is properly the Father of all, it is an impious and sacrilegious title. But otherwise lawfull and warrantable.

In Scripture the title *Father* is given to all degrees of dignity among men, as to [b] *Kings*, [c] *Captaines*, and other *chiefe Governours*, to [d] *Priests*, [e] *Prophets*, [f] *Apostles*, and other [g] *Ministers*. In the fift Commandement all superiours are comprized under it, therefore *Father* is a title of great honour; and by the rule of relation *Mother* is a title of as great honour to the female sex. Religious and dutifull children have ever used to give these titles to their parents. *My Father*, saith [h] *Isaak* to *Abraham*, and [i] *Iaakob* to *Isaak*; [k] *My Mother*, saith *Salomon* to *Bathsheba*.

[b] 1 *Sam.* 24. 12.
[c] 2 *King.* 5. 13.
[d] *Iudg.* 18. 19.
[e] 2 *King.* 6. 21.
[f] 1 *Cor.* 4. 15.
[g] 1 *Tim.* 1. 1.
[h] *Gen.* 22. 7.
[i] *& c.* 27. 18.
[k] 1 *King.* 2. 20.

Bathsheba. I finde also the title of [l] *Sir* or *Lord*, used: a title of honour.

2. By using *few words* before their parents: and those few not without just occasion, being first spoken to by their parents, or having leave of them, or making knowne to them some needfull matter. at least not against their parents liking, so as their parents should be offended thereby. And if they observe their parents to be unwilling to heare them speake any more of such and such a matter, then ought they to lay their hands upon their mouthes, as *Isaak* (Gen. 22.7.) and *Iaakob* (Gen. 27.12.) This is a token of great respect.

3. By meeke and humble speeches. Such was the speech of [m] *Ionathan* the naturall sonne of *Saul*, and of [n] *David* his sonne in law, wherewith he was much contented, and his wrath pacified.

4. By observing a fit opportunity: as when parents are not seriously busied, or in company, or in passion. When [o] *Saul* was out of passion, how well did he accept *Ionathans* Apology for *David*? but [p] in his passion, how ill did he take it? This wise observing of fit opportunity sheweth great reverence.

5. By a present, ready, willing, pleasing answer, when by their parents they shall be spoken unto. *Eli* was as a father to *Samuel*: therefore when [q] *Samuel* thought that *Eli* called him, he presently and readily answered, *Here am I*: and when *Eli* was instant to know what the Lord had said to him, [r] *Samuel told him every whit, and held nothing from him.* [s] The yonger son (noted in the parable) shewed a son-like reverence in giving a willing and ready answer to his father, though he failed in his obedience, by not performing what he promised.

[l] *Mat.* 21.30. אדני. *Gen.* 31.35.

2. By few words.

3. By humble speech.

[m] 1 *Sam.* 19.4.

[n] & 24.10.

4. By seasonable speech.

[o] 1 *Sam.* 19.6.

[p] & 20.30.

5. By ready answers.

[q] 1 *Sam* 3.4.6.

[r] *Verse* 18.

[s] *Mat.* 21.30.

§. 6. *Of the vices in children contrary to the forenamed reverence in speech.*

Contrary to those branches of reverence in speech, are

1. *Pride*: when children scorne to give the title of *Father* or *Mother*, to their parents. This is the minde of many who have gotten more wealth or honour, then ever their parents had: in publike especially such children most refuse to give their [illegible] *Salomon* was not so minded. He being a great King, sitti[illegible]

Contrary, 1. Scorning to acknowledge parents

his throne, in ſight and hearing of all his people that were about him, called *Bathſheba Mother.*

1 *King.* 2. 20.

If children had that regard to the honour of their parents which they ſhould, they being themſelves in places of honour and dignity, would the rather openly call their parents *Father* and *Mother*, that they might be knowne to be the father and mother of ſo eminent a perſon.

2. Too much importunity.

2. *Loquacity*, and too much importunity, or rather impudency in ſpeech, when children having to do with their parents, can never have done (as we ſpeake) but muſt needs urge matters to the very uttermoſt. Many parents are oft much provoked hereby. It skilleth not that the childe have the right, eſpecially in a matter of no great conſequence. For reverence ſake the childe muſt forbeare, at leaſt for a time. And if the matter of difference be weighty, as in points of religion, the childe muſt either take ſome other opportunity of better informing his parent, or elſe get ſome other wiſe friend to doe it.

3. Stout anſwers.

3. *Stoutneſſe*, when children anſwer their parents as if they were their equals; giving word for word. It doth as ill become children to *anſwer againe*, as ſervants (to whom the Apoſtle hath expreſly forbidden it, Tit. 2. 9.) Both law and nature forbiddeth children to be provoked hereunto, by any thing that their parents ſay or doe; how great then is their fault who give ſcornefull and ſtout words to their parents when they are no way provoked, as [b] the *elder ſonne* noted in the parable, and [c] the *elder brother* of the prodigall childe?

Ne filius cum patre quoquo modo expoſtulet, cum lex interdixit, tum ante leges ipſa natura. Greg. Naz. in ſenten.

[b] *Mat.* 21. 29.
[c] *Luk.* 15. 29.

4. Vnſeaſonable ſpeech.

4. *Indiſcretion*, when children have no reſpect to any time, buſineſſe, or temper of their parents in ſpeaking to them, and ſo, much provoke them. It is laid downe as [d] a caveat to parents, that they *provoke not their children to wrath.* How much more muſt children obſerve that caveat?

[d] *Eph.* 6. 4.

5. Stomachfull ſilence.

5. *Stubbornneſſe*, when children pout, loure, ſwell, and give no anſwer at all to their parents. This is too common a fault in children, and many parents are much offended and grieved thereat. We heard * before of a child-like ſilence which was very commendable, and a token of great reverence; but this is worthy of much blame, a token of great undutifulneſſe; and as carefully to be avoided, as that to be practiſed.

* § 4.

§. 7. *Of*

§. 7. *Of Childrens reverend ſpeeches of their Parents.*

So true and intire ought that reverend reſpect to be which children beare to their parents, as their ſpeech not onely *to them* before their faces, but alſo *of them* behind their backes, muſt be ſo framed both for matter and manner, when they have any occaſion to fall into ſpeech of their Parents, as all that heare them may note them to beare a reverend reſpect to their Parents.

Direction for children how to ſpeake of their parents.

As a generall direction for the better performing of this duty, let children ſpeake nothing of their parents that they would bee loath ſhould come to their parents eare. More particularly, let them ſpeake of thoſe things which moſt tend to their commendation, that ſo (as Chriſt ſaid of his father) they may honour their parents. Let other things be buried in ſilence ſo much as in them lieth. And if others ſpeake of matters diſgracefull to their parents, let them interpret in the better ſenſe things doubtfull, and, ſo farre as they may, extenuate things evident, and ſharply reprove them that ſlander their parents. This is that *bleſſing* which children owe to their parents, for neglecting whereof the wiſeman taxeth children, ſaying; *There is a generation that doth not bleſſe their Mother.*

Ioh. 8.49.

Pro. 30.11.

Childrens unreverend ſpeeches of their parents.

Contrary to that kinde of bleſſing is diſcovering of Parents infirmities, noted in curſed [b] *Cham*, and broaching untruths of them, noted in impious [c] *Abſolom*, and mocking and curſing them [d] expreſly condemned. The reward whereof is by [e] Gods law death: yea a ſhamefull and ignominious death; for the [f] *Ravens of the valley ſhall plucke out his eyes, and the yonng Eagles ſhall eat it*: [g] which phraſe ſetteth forth the end of a notorious malefactor that is hanged.

[b] *Gen.* 9.22.
[c] 2 *Sam.* 15.3.
[d] *Pro.* 30.11.
[e] *Levit.* 20 9.
[f] *Pro.* 30.17.
[g] *Gen* 40.19.

§. 8. *Of a childs reverend cariage to his Parent.*

As the ſpeech, ſo the cariage of children towards their parents muſt be ſeaſoned with reverence: for

1. *This* is a fruit, and proofe of filiall feare as well as *that*.

2. Of

2. Of the two, this is the surer evidence: for actions are better signes of the disposition of the heart then words.

3. Faire words joyned with contrary deeds, cannot but be accounted meerely complementall and hypocriticall.

4. Where there is a contrariety betwixt words and deeds, the one will be a witnesse against the other, and that mans condemnation the greater.

Childrens reverence to their parents manifested.

Wherefore let all reverence be manifested in Childrens behaviour to their Parents, and that in these, and such like instances.

1. By meeting them.

1. If a parent be comming to a childe, and the childe observe it, let him haste to meet his parent: so did [a] *Ioseph* to his father, and [b] *Salomon* to his mother. Which two examples are the rather to be noted, because both were in eminent place: one a great governour, the other a King.

[a] *Gen.* 46 29.
[b] 1 *King.* 2. 19.

2. By obeysance to them.

2. Let such child-like obeysance be performed as becommeth the age and sex, either in going to, remaining before, or going from a parent: as uncovering the head, bending the knee, bowing the body, standing up, with the like. The two forenamed eminent persons, [c] *Ioseph* and [d] *Salomon*, bowed, the one to his father, the other to his mother.

[c] *Gen.* 48. 12.
[d] 1 *King* 2. 19.

3. By wel composing the countenance.

3. Let the countenance, and gesture of the body be so soberly and modestly ordered in the presence of the parent, as may argue due respect.

4. By giving the upper hand.

4. Let the upper place, and hand be given to Parents: and if occasionally a childe be above his parent, let him come below him. For that is a manifest token of inferiority and subjection. What maketh men to strive for the upper hand, but because they would bee accounted better then those with whom they strive? But that ought not to be the minde of Children to their Parents.

Quest. What if Children be in estate more wealthy, or honorable then their Parents, are they then to give the hand to them?

Answ. No honour is comparable to the dignity of fatherhood: it giveth a greater eminency to the parent over his childe, then any other honour can to the childe over his parent. I grant that a childe may by some office, and outward

dignity

dignity be so advanced above his father, as other men may more honour and reverence the childe, and give the upper place to him: and for order sake the childe may and ought to take it in company: but when they are alone, the childe must rather reverence the father.

5. According to the custome of the time and place wherein they live, let children aske their parents blessing. 5. By asking blessing.

§. 9. *Of Childrens asking their Parents blessing, whether it be lawfull or no.*

Some doubt is made of this duty both in regard of the thing it selfe, and also of the gesture of kneeling used in the performance thereof: I will therefore distinctly prove both.

For the thing, it is noted of *Jaakob* that hee carried savoury meat to his father, that *he might blesse him*: and of *Ioseph*, that he went to his father, and carried his two sons with him, that his father might *blesse* both him and them: for which end the twelve sons of *Iaakob* assembled to their father. *Gen.27.19.* *Gen 48.1. &c* *Gen 49.1. &c*

Object. These were extraordinary examples: the Patriarchs were indued with the spirit of prophesie, whereby they revealed to their children what their estate should bee in the times to come: for knowledge whereof their children came to them. How the blessings which the Patriarchs gave their children are patternes to others. See Trat. 6. §. 58, 59.

1. *Answ.* Their blessings were more then predictions of things to come: they were confirmations and assurances to the children, that God would indeed performe that blessing which their parents had pronounced. For they sustained a double person: the person of a Prophet, and of a father; as Prophets they foretold things to come: as fathers they obtained the blessings pronounced, and an assurance thereof to their children, and that by faith and prayer. *Heb.11.20.*

2. *Answ.* Though all Parents cannot with such an extraordinary spirit assure unto their children any distinct particular blessing, yet the faithfull prayer of parents is an especiall, and ordinary meanes to obtaine a blessing from GOD upon their children; and that because of Gods * promise which extends it selfe not onely to faithfull parents, but also to their seed. * *Gen.17.7. Act.2.39.*

Where-

Wherefore as the children of the Patriarchs came to their fathers to be assured of some extraordinary blessing, so may other children go to their parents as a meanes to obtaine an ordinary blessing. It is noted of *Eliah* that by an extraordinary spirit in prayer he obtained extraordinary matters: Yet the Apostle setteth forth that example to all Christians, as a motive to stirre them up in faith to pray for ordinary blessings. But for further clearing of this point, note the phrase used in the fift commandement, as a reason to move children to honour their parents: this it is, word for word, *That they may prolong thy daies, &c.* How can Parents prolong their Childrens dayes, but by begging that blessing of God? * The prayers then of Parents are a great blessing to Children, and Children ought to seeke this blessing of their Parents.

Iam. 5. 17.

למען יארכון ימיך

* See Treat. 6. §. 4.

Pro. 15. 8. How wicked Parents may bless their Children.

Object. If Parents bee wicked, their prayer is abomination: what blessing then can children looke for from wicked parents?

Answ. Though God heare not wicked Parents in love and goodnesse to themselves, yet for the good of their children hee may and will heare them: and that the rather to maintaine a reverend respect of parents in the heart of their children. For asking a blessing is an acknowledgement of superiority and authority, according to that of the Apostle, *The lesse is blessed of the greater.*

Heb. 7. 7.

Concerning the gesture of kneeling, it is answerable to the gesture which of old was used by Gods people in like case: of *Ioseph* it is said that *he bowed downe himselfe with his face to the earth.*

It is lawfull for children to kneele to their Parents. Gen. 48. 12.

Object. Kneeling is a gesture proper to Gods worship.

Answ. It is not so proper, but that it may be used in civill cases: else Christ would have reproved the young man for *kneeling* before him, as well as for calling him *good*: for he conceived Christ to be but a meere man, and the worship he did him was but civill.

Mar. 10. 17.

It is not simply the gesture, but the occasion of the gesture, the minde of him that performeth it, and the end why hee performeth it, that maketh it divine, or civill. *Cornelius* fell downe before *Peter* with conceit of some divine excellency in him, and

and was not allowed: his manner of worshipping was divine. The Iaylor fell downe before *Paul* and *Sylas*, in acknowledgement of some outward eminency in them, and was not reproved: his manner of worshipping was meerely civill. The same gesture may bee performed to different persons with a different respect. A childe may kneele to his parent, and to the King. Yet it followeth not that he maketh his parent a King. Neither will it follow that by kneeling to his parent, he maketh him a God, because men kneele to God.

§. 10. *Of the vices contrary to childrens reverend gesture towards their Parents.*

Contrary to the forenamed branches of reverend gesture, are, Vnreverend gestures of Children.

1. *Rudenesse* and *unmannerlinesse*, when Children know not how to put difference betwixt their parents and strangers, but can suffer their parents to come to them, and they abide in their place, and not stirre to meet them. 1. Rudenesse.

2. *Disdainfull statelinesse*, when they thinke much to stand bare-headed any while in their parents presence. It falleth out many times, that when parents and children are together before their betters, *they* will shew more reverence then *these*: for the father will stand, and be uncovered, when the son sitteth downe and puts on his hat, upon conceit that his father doth more reverence then is meet: but if it were so, yet the sonne for the fathers sake should stoope somewhat the lower. 2. Statelinesse.

3. *Wantonnesse* and *boldnesse*, when children are over-familiar with their parents, toying and giggling upon every light occasion. This kinde of cariage cannot but much tend to the disgrace and dishonor of parents. For what can they who behold it think, but that such children have beene too much cockered and ill nurtured? 3. Boldnesse.

4. *Ambition*, when children are so ambitiously desirous of place, especially in company, as rather then bee under some whom they suppose to be at least their equals, they will bee above their parents. This oft falleth out, when parents being of a lowly minde, give place to such as their children, being of a lofty minde, thinke meaner then themselves. Now rather then they 4. Ambition.

they will be under their inferiors(as they ſuppoſe) they will be above their parents. A point of great inſolency. Such ought to be the reſpect of a childe to his parent, as he ſhould debaſe himſelfe below thoſe that are his inferiours, rather then exalt himſelfe above his parent. As with other men, for peace ſake, in many caſes, a man muſt depart from his right; ſo eſpecially with his parent, in caſe of ſuperiority. Would not every one that knowes what honour a childe owes to a father, condemne that childes ambition, that ſhould ſo ſtand upon the place and hand, as to take them of his parent?

5. Refuſing to aske bleſſing.

5. An *over-nice* and erroneous *opinion* of thoſe, who thinke it unmeet for any childe to aske their parents bleſſing. Their owne conceit more ſwayeth them then the continuall approved practiſe of Gods people in all ages: not unlike him whom *Salomon* ſaith to be *wiſer in his owne conceit, then ſeven men that can render a reaſon.* Others, though they doe not ſo generally diſavow this duty, yet they thinke it meet onely for young children: not conſidering of what yeeres, ſtature, and ſtate, *Joſeph* was, when he performed it.

Pro.26.16.

As for thoſe, who thinke it not unlawfull, yet careleſly neglect it, they little conſider the benefit of a parents bleſſing: profane *Eſau* ſhall another day riſe up in judgement againſt them. Hee begd and begd againe and againe, and that with a loud cry and ſalt teares, a bleſſing of his father.

Gen 27.34. Heb.12.17.

Thus much of childrens reverence.
Their obedience followeth.

§. 11. *Of childrens obedience.*

The obedience of children doth moſt prove the authority of parents, and is the ſureſt evidence of the honour a childe giveth to his parent: therefore is it [a] by name in the Text expreſſed, and all other duties are compriſed under it. Reverence without obedience is a meere mockage, nothing at all acceptable. Of the two, a childe were better faile in the former: inſtance the [b] parable of the two ſonnes. Reverence in compariſon of obedience is but a complementall honour. Obedience is a true reall honour; the ſureſt triall of a dutifull childe. Obedience

[a] *Eph.6.1. Col.3.20.*

[b] *Mat.21.31.*

is

is a duty ſo proper to children, as the Apoſtle applieth it to them as a proper attribute, ſaying, [c] *as obedient children, faſhion not, &c.* The example of Chriſt is herein ſet before us as a patterne: [d] *he was ſubject to his parents. Salomon* counteth the neglect thereof a [e] *deſpiſing* of a parent.

[c] 1 Pet. 1. 14.

[d] Luk. 2. 51.

[e] Pro. 23. 22.

Contrary is diſobedience and rebellion. the greateſt impeachment of parents authority that can be. For to what end is authority over thoſe who reſiſt it, and rebell againſt it? The [f] Apoſtle reckoneth diſobedient children among the lewdeſt perſons that be; and ſetteth forth their diſobedience by [g] a metaphor taken from untamed, head-ſtrong beaſts, that will not be brought under the yoke. The word therfore is not unfitly tranſlated *unruly*: and it is ſomwhat anſwerable to an [h] Hebrew phraſe given to diſobedient children, viz. *ſonnes of Belial*, which is according to the notation as much as *ſonnes without profit*; or, as ſome will have it, *ſonnes without yoke*; that is, ſuch children, as refuſing to be in ſubjection unto parents, are no way profitable, but worke much miſchiefe, and cauſe great griefe. The [i] puniſhment which by Gods law was appointed to diſobedient and rebellious children, was a publike ſhamefull death.

Diſobedience moſt contrary to parents authority.

[f] 2 Tim. 3. 2.

[g] Tit. 1. 6. ἀνυπότακτα ἀνυπότακτοις

[h] Deut. 13. 13. בני אבני בליעל יצאו proſtituerunt ſe ad quæ ſugo בלי עול ſine jugo

[i] Deut. 21. 18, &c.

§. 12. *Of Childrens forbearing to doe things without conſent of Parents.*

That Children may the better know their duty in this reſpect, I will diſtinctly ſet forth, both the *parts*, and alſo the *extent* of a childes obedience:

The parts of a childs obedience.

1. Wherein it conſiſteth.
2. How farre it extendeth.

The generall *parts* wherein it conſiſteth, are two:

1. A *forbearance* from doing things without conſent of Parents.
2. A *performance* of ſuch things as Parents will have done.

Of the ſeverall wayes whereby conſent may be given, ſee Treat. 3. §. 19. *Num.* 30. 17.

The former of theſe is a duty whereunto Children are moſt bound while they are under their Parents government. For that time the conſent of parents is not onely meet, but neceſſary; and that for theſe reaſons.

1. Children are as the goods of their Parents, wholly in their power,

power, to be ordered and disposed by them. On this ground Satan having all that *Iob* had, put into his hand, took liberty over his children, as well as over his goods and chattell.

Iob 1.12.19.

2. Children while they be under government, (even the eldest that are heires) differ nothing from servants.

*Gal.*4.1.

3. By Gods law given to the Iewes, parents had power to sell their children.

*Exod.*21.7.

4. Parents had power to disanull such things as children had done. Instance the case of a vow made to God, which was one of the most inviolable things that one could do.

*Num.*30.4.

Contrary is the opinion and practise of many, who hold parents consent at the most but a matter of conveniency; that it is good, if children will, to have their parents consent; if they have it not, the matter is not great: their contracts or other things which they doe, are as firme and good, without, as with their conserts. If this were so, wherein is the authority of a parent more then of a wise experienced friend? It is meet, and good to have such an ones consent.

But that the power of parents, and duty of children in this point, may the better bee seene, I will exemplifie it in five particular cases.

1. Entring into a calling.
2. Making mariage.
3. Disposing of goods.
4. Ordering apparell.
5. Making vowes.

§. 13. *Of consent of Parents for Childrens entring into a calling.*

I. That Children ought to have the consent of their parents in making choise of their calling, and not place themselves as they please, is evident by the approved practise of the Saints recorded in Gods Word. [a] *Iaakob* was sent by his parents to *Laban* to be educated under him. [b] *David* was appointed by his father to keep sheep: when *Saul* was desirous to have *David* attend upon him, he sent to *Ishai*, *Davids* father, for him. In that [c] *Ishai* was so carefull to send provision to his three eldest sons that followed *Saul* to the warre, we may well think, that they went to the war with

[a] *Gen.*28.2.
[b] 1 *Sam.*16.11,10.
[c] 1 *Sam.*17.17.

with his consent. It is noted of [d] *Ionadab*, that he appointed his sonnes to dwell in tents, and that accordingly they did so, and are commended & rewarded for this their obedience. It is collected both by [e] ancient and [f] later Divines, that our Lord Iesus Christ in his younger yeeres, before he began to exercise his publike ministery, occupied himselfe in his fathers trade; and that this was one thing wherein he manifested his subjection to his parents. This collection is made by comparing *Luke* 2.51 (where his subjection is noted) with *Mar.* 6.3. and *Mat.* 13.55. where he is called the *Carpenter*, and *the Carpenters sonne*.

Equity requireth that parents should have an hand in placing forth their Children, because they brought them forth into the world, and brought them vp with much care, paine and charge, while they were young, and till they were fit for a calling.

Besides, God hath laid it as a charge upon parents, that they should see their children well trained up: great reason therefore that parents consent be had in setting forth children to a calling.

[d] *Ier.* 35.6.7.
[e] *Iustin. Mart. in Dial. cum Tryph. contr. fin. Basil. lib. de vit. solit. cap.* 15. *Theod. Eccl. hist. l.* 3. *c.* 23.
[f] *Erasm. paraphr. in Mar.* 6. *Bez. annot. in Mar.* 6. *Muscul. in Mat.* 13. *Daneus schol. in Mar.* 6. *Gualt. hom.* 46. *in Mar. Mathes. in Mar* 6. *alijs.*

§. 14. *Of the unlawfulnesse of Childrens entring into religious orders without consent of Parents.*

Contrary is the opinion of Papists, who say, that children may enter into religious orders, not onely without consent, but also against the minde and good liking of their parents. Wherby they do not onely patronize apparent disobedience in children, against the expresse word of God; but also disable children from helping their parents in case of necessity: for both which Christ rebuked the Scribes and Pharises in a like case.

Reasons.
1. Equity.
2 Gods charge.
Bellarm. de Mon lib. 2. *cap.* 25 *Licet filijs ingredi religionem multis parentibus. Mat.* 15.4 *&c. Conditio est, ut parentes non sint in tali necessitate, ut sine filiorum auxilio vivere non possint. Tunc enim tenentur ex precepto Dei parentibus adesse. Bellarm. loc. cit.*

Object. Papists doe grant, that if parents be in such necessity, as they cannot live without their childrens help, their children may not by entring into any religious order forsake their parents. For they are bound by the law of God to succour their parents.

Answ. 1. This caution hath beene extorted from them by evidence of argument taken from Gods Word, and prest by their adversaries.

2 It toucheth not the principall argument taken from Gods precept, which they make of none effect by this their tradition.

3 Though parents bee not at that present, when chil-

dren first enter into their religious order, in such extreame need, yet they may be afterwards. But after that children are once entred, they hold it utterly unlawfull that children for any necessity of the parent, should attend upon them for their succour.

Eos juvant quomodo religiosos decet, mirum precibus apud Deum. Bellarm. ibid.

Object. Children being entred into religious orders, may helpe them, as becommeth religious persons, by their prayers to God.

קרב in Hipbil offerre.

קרבן oblatio, bonum.

Prima vox erat Pharisaicæ traditionis de eximendis filijs ab omni officio parentibus debito.

Answ. 1. This is iumpe the Pharisies *Corban* whereof Christ maketh mention, *Mar.* 7. 11. and wherby he notably discovereth he hypocrisie of the Pharisies, who made pretence of religion, an hinderance to that obedience which God required of Children.

2 To pray for that which a man indevoureth not to do, when the may do it, is a plaine mocking of God.

3 If they were not held in that fast snare of their religious orders, they might helpe their parents with their goods, with their paines, and with their prayers too.

The arguments which they alledge for confirmation of their erroneous opinion, are taken from extraordinary examples, or from mysticall resemblances, as

Gen. 12. 1. *Deut.* 33. 9.

1 *Abrahams* leaving his fathers house.

2 *Levies* speech of his father and mother, who said, ***I have not seene him.***

Psal. 45. 10.

3 The advice given to the royall Queene, ***Forget thy fathers house.***

Mat. 10. 37.

4 The triall of our love of Christ, by loving him more then father or mother.

Luk. 9. 60.

5 Christs forbidding one that followed him to goe and bury his father.

Gen. 12. 1.

Answ. 1. For *Abrahams* example, 1. It cannot be proved that he left his fathers house without the consent of his father 2. Hee was then married, and so of another house. 3. He had an expresse particular charge of God to leave his fathers house, even as he had to sacrifice his sonne. Except the like charge can bee shewed, his example maketh nothing to the purpose.

Ex. 32. 26, *&c.*

2 For *Levies* speech, 1. It was noted by *Moses* in relation to a particular zealous fact of the *Levites* in executing the vengeance of the Lord, and so to be reckoned among such extraordinary

traordinary things as are not exemplary. 2. That which moved the *Levites* to make no difference betwixt their parents & others, was the Lords cause: their parents and kindred as well as others had notoriously sinned against God, and in that respect the Levits tooke no notice of them. But they are not such parents which Papists teach children to forsake, but any parents. Now what consequence is this; Some children have bin Gods Ministers in executing just punishment on their wicked parents, therefore children may enter into such places as shall exempt them from helping any parents, though well deserving? 3. The Levites had an expresse charge for that which they did: but that which Papists inferre from their example, doth make the commandement of God of none effect. *Ex.* 32. 27. *Mat.* 15. 6.

3 For the *advice to the Quere. 1. It is mystically to be taken. 2. If it should be literally taken, it is to be taken as given to her after mariage, when she was out of her parents government. 3. It hath relation to the *law of mariage, & implyeth not a simple forsaking of parents, but a preferring of a husband before them. *Psal.* 45. 10. * *Gen.* 2. 24.

4 For the loving of father and mother more then Christ, 1. It doth not necessarily imply a forsaking of our parents: for we may love Christ more then them, and yet performe duty to them. 2. If they be forsaken, it must be in opposition to Christ, that either Christ or they must be forsaken, in that if we cleave to them, they will draw us from Christ.

5 For Christs forbidding one that followed him to go & bury his father: 1. It was because of an extraordinary calling which he had 2. It is set downe as a patterne to Ministers, to shew that they should especially attend upon their proper function, and leave other secular matters to be performed by such as can performe them well enough. To apply it to childrens forsaking of parents, is to pervert the sense of it.

Thus we see to how little purpose the forenamed arguments are alleadged, to prove that erroneous opinion of childrens entring into religious orders without their parents consent. I might further shew how irreligious their pretended religious orders be, and so shew how unlawful it is to enter into them, even with consent of parents: but that maketh nothing to the point in hand.

§. 15. *Of the unlawfulneſſe of Childrens travelling, and binding themſelves prentiſes without conſent of Parents.*

Contrary alſo to the forenamed part of Childrens obedience, is the practiſe of ſuch children as travell, and ſeeke their fortunes (as they ſpeake) without conſent of parents, like the *Prodigall childe*, if not worſe: for it is likely that hee forced from his father a generall conſent, in that he obtained of him his portion of goods. Theſe uſually bring great griefe to their Parents, and many times make them feare more then is cauſe, as old *Iaakob* feared, when he knew not what was become of his ſonne.

Luk. 15. 12, &c.

Gen. 37. 35.

Among thoſe aberrations may be reckoned a cuſtome in this land more uſuall then lawfull, for children to binde themſelves prentiſes without conſent of parents: to which fault they who take Indentures of ſuch children, or otherwiſe covenant with them without knowledge of their parents conſent, make themſelves acceſſary.

§. 16. *Of Parents conſent to the marriage of their Children.*

Arguments to prove that children may not marry without Parents conſent.

II. That Children ought to have their Parents conſent unto their marriage, is without all queſtion evident. For

1 God himſelfe hath given us herein a patterne: He firſt brought the woman to the man, whereby he would ſhew that he who gave a being to the woman, had a right to diſpoſe her in mariage: which right parents now have: for from them under God, children receive their being. In this caſe Parents ſtand in Gods roome, and are as it were Gods hand to joyne their children in mariage.

Gen. 2. 22.

2 God hath given expreſſe lawes concerning this point. To omit that generall morall law, *Honour thy father and thy mother*, (which, as it is the ground of all other duties appertaining to children, of this alſo) the authority and charge which God by his law hath laid upon Parents, *to give their daughters to husbands, and to take wives for their ſonnes*, hath the force of a law to bind children from taking wives or husbands, without or againſt their parents conſent. This law was not proper to the

Deut. 7. 3.

to the Iewes onely; but as a branch of the morall law it is preſſed upon Chriſtians, 1 *Cor.*7.36,37.

To this may be added the judiciall law (if it be accounted meerely judiciall) of a parents power in giving his daughter, or refuſing to give her in mariage to him that had defloured her, *Exo.*22.17.

3 Anſwerable to the law hath beene the practiſe of Gods Saints recorded and approved in Scripture. *Iſaak* married the wife which his father provided (*Gen.*24.67.) *Iaakob* both obeyed his father in going to *Labans* houſe for a wife (*Gen.*28.2) and alſo when he came to *Laban*, asked his daughter of him (*Gen.*29.18.&c.)

Though *Sampſon* ſaw a daughter of the Philiſtims which pleaſed him well, yet would he not marry her before he had his parents conſent: *Iudg.*14.2.

4 Theſe words of *Thamar* (2 *Sam.*13.13.) *Speake unto the King* (who was her father) *for hee will not with-hold me from thee*; ſhew that children were not wont to be maried without conſent of parents: Which is further confirmed by this oath of the Iſraelites, *There ſhall not any of us give his daughter unto Beniamin to wife*, *Iudg.*21.1.

5 [a] The ancient fathers of the Church have in their ages taught children this duty, and pronounced marriages of children without conſent of parents, to be unlawfull.

6 The very [b] Heathen have obſerved the equity hereof. Though *Shechem* loved *Dinah*, and had defloured her, yet would he not mary her without the conſent of his and her father, *Gen.*34.3.&c. *Iſmael* had learned as much either by the inſtruction he had received out of *Abrahams* houſe, or elſe by the light of nature: for he ſtood to the choice which his mother made for him: *Gen.*21.21.

7. Though [c] Papiſts in other caſes make the authority of parents to be of no effect, yet in this caſe they count it utterly unlawfull for children to marry without or againſt their parents conſent: and have thereupon made Canons againſt it.

8 The [d] law of nature and nations, the civill and canon law, the common and ſtatute law of our Land, all maner of law is agreeable to Gods law in this point.

[a] *Filij ſine conſenſu parentum rite & jure nubere non poſſunt l.2.*
Non eſt virginalis pudoris eligere maritum electionem maritii parentibus deferat. Ambr. de Patr.l.1.c.9.
Legitimum non eſt conjugium niſi uxor petatur a parentibus. Euariſt. in epiſt. ad eccl. Affric.
[b] *Tempore crevit amor: tedæ quoq; jure coiſſent. Sed veru erepatres. Ovid. Metam.4.*
Me parenti potius quam amori obſequi oportet. Teren in Hecyra.
Νομίζουσιν οὐδ' ἂν ἐμοὶ πατὴρ ἐμὸς ἐκ τῶνδε γάμων ἐκπέμψας ἄλλον ἂν ἐξεῦρε κρείσσω. *Eurip in Androm.*
Quod ipſi Philoſophi mirati ſunt, ſervate virgines. Ambr. de patr. l.1 c.9.
[c] *Concil Trid. decr. de reform. matr. c.1.*
[d] *Matris voluntatem in tradenda filia omnibus naturæ præponit. Auguſt. epiſt. 213.*

9 [e] It hath beene a cuſtome in all Chriſtian Churches throughout all ages, for the parent, or ſome in the parents roome, to give the Bride to the Bridegroome at the time of the marriage: wherby the parents conſent is openly manifeſted.

10 [f] Many Divines of good note and name have judged ſuch mariages as have beene made ſimply without, or directly againſt parents conſent (eſpecially if parents have juſt cauſe of exception againſt thoſe marriages) to bee of no force, till the parent he brought to ratifie them: and in many Churches upon due examination of the matter, they uſe to account them as no mariages. Experience hath manifeſted the boldneſſe of many children in ſetting light by their parents conſent in thoſe places where mariages once conſummated are ratified, and made indiſſoluble, though they have beene made ſimply without, or directly againſt parents conſent. Many children thinke, though it be unlawfully done, yet being done, it ſhall ſtand. Whereupon if they doubt of their parents conſent, they will caſt how to get their mariage conſummate, ſo as their parents may not know of it to hinder it before it is done: and after it is done, impudently reſolve to beare out as well as they can, the ſtorme of their parents diſpleaſure. To prevent ſuch contempt of the power of Parents, and to eſtabliſh that authority which God hath given them over their children, mariages without or againſt parents conſent, as aforeſaid, are in many Churches made voide.

[e] *Hoc fieri debere & civilis & naturalis ratio ſuadet Juſtin. Inſtit. l. 1. tit 10 Digeſt. l. 23. tit. 2.* [e] *Cum ſponſus & ſponſa benedicendi ſunt à ſacerdote, offerantur eccleſiæ à parentibus. Grat 30. queſt. 5 Can.*

[f] *Eraſm. in colloq. de Matrim. Luth. in ſerm. de Matrim. Bucer. in Mat. 19. Calu. Inſtit l. 4. c. 19. § 37. Bez. de Diuort. Zanch. de Oper. Dei par. 3. l. 4. c. 16. Gibemus in Exam. part. 2. Brent. in Catec. Melanct. loc. de coniug. Perkins in Oecon. l. 3. a. 1. § 4.*

The reaſons alleaged § 12. may be applied to this particular.

*Gen. 2. 24.

§. 17. *Of the equity of the point, and reaſons why Children ſhould have their parents conſent unto their marriage.*

1 By marriage Children are put from their Parents: for *Man muſt leave his Father and Mother, and cleave unto his wife.* Is it not then great reaſon that they from whom Children had their being, and by whom they have beene maintained and trained up till the time of their mariage, ſhould have notice of that kinde of leaving them, and conſent thereto?

2 A parents power by the mariage of his child is paſſed over to the husband or wife of the childe. And ſhall ſuch a power be taken away without conſent of parent?

3 Children for the moſt part being heady and raſh for want o experience, f

experience, & seeking more to satisfie their present carnall desire then to provide a good, lasting helpe for the maried: but parents by the instinct of nature loving their children as well as children love themselves, & having by much experience better understanding of a meet help, and better able to use their discerning gift in this case, because it is not their own case, and yet the case of one whom they love as themselves, & to whom they will as much good as to themselves; is it not meet even for the childs good, that in a matter of such moment as mariage, the parent should have a stroake?

§. 18. *Of a Childs mariage in case a Parent provide an unfit mate, or none at all.*

Whether parents may force their children to marry, or no. See Treat. 6. §. 34.

Quest. What if Parents urge their Children to marry such as they cannot affect and love: must children therein against their minde and liking yeeld obedience?

Ans If there be no just exception against the party commended, they ought with the uttermost of their power to endeavour to bring their affection to the bent of their parents will: & as an help thereunto, be perswaded that their parents are as carefull of their good, as they themselves are, & wiser then themselves: yea, above all, they ought to make instant prayer unto God (*in whose hand mans heart is to turne it whithersoever he will*) that he would be pleased to alter the course of their affection, & to settle it on the party whom their parent hath chosen for them; if at least they see no just cause to the contrary. But if notwithstanding all the means that they can use, they still find their heart altogether averse, they may in a reverend manner entreat their parent to forbeare to presse that match, and to thinke of some other.

Prov. 21. 1.

2 Quest. What if the parent be negligent, & in due time provide no fit match, may not the childe provide one for himselfe?

Answ. A Parents negligence is not a sufficient pretext to make a childe cast off that subjection which he oweth to his parent. Yet I deny not but that a childe knowing where a fit match is to be had, may make knowne as much to his parent (as *Sampson* did) and crave both his consent and helpe thereunto. And if his parent give no eare to his humble suit, he may use the mediation of his kindred or other friends. Yea, if necessity require that the childe be married, and his parent

Iudg. 14. 2.

adde wilfulneſſe to negligence, and will not be moved at all, neither by the humble ſuit of his childe, nor by the earneſt ſolicitation of any friends, meanes may be made to the Magiſtrate (who is in Gods place over the parent as well as over the childe, and ought to affoord reliefe unto the childe) and what the Magiſtrate doth in that caſe, is as good a warrant to the childe, as if the parent had done it.

Qui liberos injuria prohibuerint ducere uxores vel nubere, per præſides cogantur in matrimonium collocare Digeſt. lib. 23. tit. 2. §. 19.

The like meanes may be uſed, if a parent be an Idolater, Hereticke, or Atheiſt, and will not yeeld that his child be maried to any but to one of his owne profeſſion and diſpoſition.

§. 19. *Of the ſinne of Children in marying without their Parents conſent.*

Contrary is the minde and practiſe of ſuch Children as overlightly eſteeming their parents power, take matches of their owne choice: and that ſometimes privily without giving any notice at all to their parents: and ſometimes moſt rebelliouſly againſt their parents minde and charge: not much unlike thoſe who in the old world are condemned for *taking wives of all that they choſe* (which was one branch of that wickedneſſe for which the world was drowned) or rather like *Eſau*, who tooke ſuch wives as proved a griefe to his parents. What bleſſing can be expected to fall upon ſuch mariages? or rather what curſe may not bee feared to follow them? Gods law is tranſgreſſed thereby: his Image in parents deſpiſed; that which is more proper to them then any goods, or fraudulently, or violently taken from them: their ſoules grieved thereat: and they oft provoked to caſt off their children, and curſe their mariages. Now Gods curſe doth oft follow the juſt curſe of a parent.

Gen. 6. 2.

Gen. 26. 35.

* See more miſchiefs following ſuch mariages, §. 21.

§. 20. *Of objections for Childrens marying without parents conſent, anſwered.*

1 *Object.* Though *Iaakob* married one wife according to his parents direction, yet he married other three (at leaſt the two maides) without their conſent.

Gen. 28. 2.

1 *Anſw. Iaakobs* example in marrying more wives then one, is not juſtifiable.

2 *Anſw.*

2 *Answ.* *Iaakob* had a generall consent of his parents to take a wife of the daughters of *Laban*: if therefore his marying of two wives had bin lawfull, neither this nor that daughter had bin taken without all consent of his parents. As for the two maids of whom he had children, neither of them was his wife: for long after they had children, they are called *his maids*, and distinguished from his wives. *Gen.* 32. 22.

2 *Object.* Servants may marry without their masters consent: why then not children without their parents?

1 *Answ.* * It is not lawfull for servants so to doe while the date of their covenant lasteth. * See Treat. 8. §. 17.

2 *Answ.* Though the servitude of a servant be greater then of a childe, yet a parent hath in many respects a greater power over his childe, then a master over his servant. The power which a master hath is by a mutuall covenant betwixt him and his servant, and by the voluntary subjection of a servant unto his master. But the power of a parent is by the bond of nature, in that a childe hath his being from his parents. Besides, this subjection of a childe to his parent in case of mariage, is not for servitude, but * for the good of the childe. * See the third reason in §. 17.

3 *Object.* Children mary for themselves, and not for their parents, why then should parents consent be so much stood upon?

1 *Answ.* Though they mary not *for* their parents, yet they mary * *from* their parents: by mariage they are freed from the power of their Parents. *See the second reason in §. 17.

2 *Answ.* Children are not their own: they are *the inheritance of the Lord*: the Lord hath given them to parents as an inheritance: a childe therefore may no more marry for himselfe without consent of parents, then alienate his parents goods for himselfe. *Psal.* 127. 3.

§. 21. *Of stealing Children from Parents for mariage sake.*

To the * forenamed sinne, and to the vengeance thereof, doe they make themselves accessary, who fraudulently allure or violently take away children to marry them otherwise then their parents would. This is a worse kinde of felony then stealing away the goods of a man. For children are much more properly a mans own, then his goods; and dearer to him then any goods can be: yea, and so much more highly to be esteemed, * §. 19.

esteemed, by how much reasonable creatures are to be preferred before senseleſſe, and sensuall things. Our * statute law expreſſely condemneth this, and impoſeth a ſevere puniſhment on ſuch as ſhall offend therein. And juſtly doe ſuch offenders deſerve to be ſeverely puniſhed, both in regard of the heynouſneſſe of the ſinne, and alſo in regard of the many miſchiefs which follow thereon, as, *Alienation of parents affection from their children, Diſinheriting heires, Enmity betwixt the friends of each party ſo married, Litigious ſuits in law, Ruine of families*, and (if the perſonages, whoſe Children are maried without their parents conſent, be great and noble) *Diſturbance of whole Townes, Cities, and Nations.* Inſtance the deſtruction of the *Shechemites, Gen. 34.* * This is ſaid to have beene the cauſe of the ten yeeres warre betwixt the Grecians and Troians, and of the ruine of Troy.

* *Anno 4. & 5. Phil. & Mar. ſtat. 8.*

Miſchiefes ariſing from mariages without parents conſent.

* *Cauſa mali tanti coniux, Virg. Æneid 6 Qui rapta longum cum conſuge bellum Attulit in patriam. Ovid Met. l. 12 lege Hor. Carm. l. 1. Od. 15.*

§. 22. *Of Miniſters ſinne in marrying Children without Parents conſent.*

Such miniſters alſo as through *careleſneſſe*, not taking due account of the parties whom they marie, whether they have their parents conſent or no; or through *bribery*, being hired by reward, doe marie ſuch children as they know have not their parents conſent, doe in an high degree make themſelves acceſſary to the * forenamed ſinne. Their fact is as bad as the fact of the principals themſelves. Their ſolemnization of ſuch marriages emboldneth both the parties that are ſo maried, and alſo all the perſons that are preſent thereat. They highly diſhonour Gods holy ordinance, in that bearing the perſon of God, they ſay of ſuch as God hath forbidden to be ſo joyned together, *Thoſe whom God hath joyned together, let no man put aſunder.* If Miniſters had not their hand in ſuch unlawfull mariages, they could not be made: for our Church ratifieth no mariage but what is made by a Miniſter. Wherefore ſome Miniſter or other is guilty of this foule ſinne, whenſoever any childe is maried without conſent of parents. Well therefore doth our Church (to prevent this ſinne) expreſly forbid Miniſters to mary any without parents conſent: and inflict a ſevere cenſure on them that ſhall offend therein.

* §. 19.

§. 23. *Of*

§. 23. *Of Childrens forbearing to dispose any of their Parents goods without consent.*

A third branch of the subjection of Children in forbearing to doe any thing without their parents consent, is about their parents *goods*.

That Children though living in their parents house, ought not without their parents consent to dispose their goods, is evident by the extent of their obedience, *in all things*.

In that *Isaak* was pleased to send *Iaakob* to *Padan Aram* without any great provision, it seemeth that *Iaakob* made conscience of taking any thing privily, but went as his father sent him [a] *with his staffe*. And the [b] apology which he made to *Laban* his father in law concerning things taken away, sheweth that he held it unlawfull for children privily to convey away their parents goods. *What is my trespasse? what is my sinne?* (saith he) *what hast thou found of all thine houshold stuffe?*

[a] *Gen.* 32. 10.
[b] *Gen.* 31. 36, 37.

Doth he not hereby imply, that if *Labans* daughters had taken away any of their fathers goods, it had beene a trespasse and sinne?

The Apostle saith of the heire (who of all the children may seeme to have the greatest right) that as *long as hee is a childe* (that is, under the government of his parents) *hee differeth nothing from a servant, though he be Lord of all*. If hee differ not from a servant, what right can he have at his pleasure to dispose his parents goods? Hath a servant any such right?

Reasons.
1. Children under parents are as servants. *Gal.* 4. 1.

It is very requisite that Children herein should be tied to their parents consent, both for the good of parents, and of children themselves.

Of Parents, that they may know what they have, or have not, and accordingly order their expences. How can parents tell what they have, if children privily without their knowledge purloine and dispose their goods?

2. Good of parents.

Of Children, that their lavish humour might by this meanes be restrained: (for youth is much prone beyond moderation to spend, if it have wherewithall) and that their parents may the better *lay up for them*.

Good of Children. 2 *Cor.* 12. 14.

§. 24. *Of*

§. 24. *Of the ſinne of Children in purloining and waſting their Parents goods.*

It is a ſinne for children 1. To mutter at their parents allowance.

Contrary is both the opinion and practiſe of many Children.

For *opinion*, many thinke and ſay, that whatſoever is their parents, is theirs alſo: and thereupon being through the watchfull eye and provident care of their parents reſtrained from over laviſh ſpending or from laying out any thing with their owne hands, they murmure againſt that reſtraint.

Knowledge and perſwaſion of their ſubjection in this caſe, would be a good meanes to ſuppreſſe that repining humour.

For *practiſe*.

2. Privily to purloine their parents goods *Filius auferens aliquid notabile a patre, contra expreſſam vel præſumptam ejus voluntatem peccat mortaliter Greg. Suyr reg. l. 9. c. 16. de Furt.*

1 Some privily take away and purloine what goods, money, wares, or any thing elſe they can come by of their parents. This the holy Ghoſt accounteth plaine theft: for *Rachel* having privily taken away her fathers Idols, the Scripture ſaith that ſhee *ſtole them. Gen. 31. 19.*

Who counſell Children to convey away parents goods are acceſſary to theft. *Prov. 20. 17.*

Hereunto doe they make themſelves acceſſary, who counſell and incourage children ſo to doe: as many buſibodies, and deceitfull perſons adviſe daughters, when God hath taken away their mothers, to take away linnen, and other-like houſhold-ſtuffe from their father, pretending that their father may mary another wife, who will carry all away: And upon like pretence alſo perſwade ſonnes when their fathers die, to convey away what they can from their mother. But ſuch pretences are no ſufficient warrant unto children to deceive their parents. It were better for children to be deprived of their parents goods, then to enjoy them with ſuch deceit: for they will be like that *bread which is ſweet to a man, and afterward his mouth is filled with gravell.*

3. Waſtfully to ſpend. *Luke 15. 13.*

2 Others riotouſly ſpend their portion, like the prodigall childe, and runne into debt, and ſo make their parents either to pay it, or to leave them to the law. Many Schollers at the Vniverſities, Gentlemen at Innes of Court, and ſuch children as are ſomewhat liberally trained up in their parents, or other friends houſes, do much offend herein. Little doth this exceſſe

exceſſe and riot differ from the forenamed kinde of theft: and ordinarily it bringeth as many miſchiefes as that doth.

3 Some alſo be ſo ungracious and ungratefull, that being come to yeeres, and their parents growne old, ſeeke to defeat their parents of all they have, and to bring their parents under them to be ordered by them: labouring to get poſſeſſion of all before their parents be dead, or before they be willing to reſigne any ſuch right unto their children. Such were *Abſolom*, and *Adoniah*. How highly diſpleaſing ſuch practiſes are to God, the vengeance which fell upon the pates of thoſe two *Brethren in evill*, traiterous, and diſloyall children, doth ſhew.

4 To defeat their parents of their goods cunningly.

2 *Sam.* 15. 10. &c.

1 *King.* 1. 5. &c.

All ſuch children as ſeeke after the forenamed, or any other like meanes to defraud their parents, doe very ill repay their parents care over them, and more like Barbarians, then Chriſtians, recompence evill for good: they oft bring poverty and ignominy upon their parents and themſelves: they are worſe then other theeves, becauſe they are more deerely accounted of, and more freely truſted: yea they are a very bad example to ſervants in the houſe, or ſubjects in the common wealth.

§. 25. *Of childrens contentednesse to be apparelled after their parents minde and liking.*

IIII. A fourth branch of the foreſaid ſubjection of children is about their apparell, that it be no other then may ſtand with their parents good liking. It is noted that *Iſrael made Ioſeph a coate.* Doth not the particular mentioning of that circumſtance ſhew, that parents muſt have the ordering of their childrens apparell? Which is alſo intimated in the reaſon given of *Tamars garment of divers colours*, namely becauſe *with ſuch garments were the Kings daughters, that were virgins, apparelled.* And whereas *Rebekah* had the keeping of her ſonne *Eſaus* clothes, it appeareth that his clothes were to the minde of his parents: elſe he would have hid them from them: for further confirmation whereof it is noted that his apparell was pleaſing to his father.

Gen 37. 3.

2 *Sam.* 13. 18. *Gen.* 27. 15.

Contrary

Childrens sin in apparelling themselves to the griefe and disgrace of their parents.

Contrary is the vaine-glorious humor of many children, who to the griefe and discredit of their parents, apparell themselves both against the minde, and also above the ability, and unbeseeming the place and calling of their parents. Among others, many Ministers children bring much discredit on their parents hereby. Let all such proud Youths note how the Lord hath threatned to *visit* even *Kings children that are clothed with strange apparell.*

Zeph. 1. 8.

§. 26. *Of childrens forbearing to binde themselves to doe any thing against their parents consent.*

V. The fift and last branch wherewith I will exemplifie the forenamed subjection of children, shall bee that which is expresly noted in the law, namely a childes binding of himselfe by a vow.

Num. 30. 4. The law giveth the parent power to disanull his childes vow. It is therefore a childes duty to abstaine from vowing without his parents consent.

Vnlawfull vows of children.

Contrary are such vowes as Papists allure children to make, namely, vowes of *continency, perpetuall virginity, regular obedience, voluntary poverty,* with the like.

*§. 14. Though by these they be not drawne to forsake their parents (which *before we proved to be utterly unlawfull:) and though these in their nature were lawfull (which they are not, because they are against Gods law and ordinance, and against Christian liberty, and savour too rankly of Iudaisme, yea of a worse superstition,) yet without parents consent might they not be made.

As unlawfull are oaths, and other like meanes, whereby children binde themselves to the performance of such indifferent things, as their parents are not willing they should doe. What doth this but bring a snare upon the consciences of children, and cause a necessity of breaking one of Gods commandements, either the third, in breaking their vow or oath; or the fift, in disobeying their parents.

§. 27. *Of childrens active obedience.*

The affirmative and active part of a childes obedience, consists in yeelding

yeelding himself pliable to his parents will; which must be added to the forenamed negative & passive part of obedience in forbearing to do things without consent of parents, for manifestation of a true child-like affection and disposition toward the parent. Passive obedience may arise from meere sullennesse, & stoutnesse of stomack. For there are many who will forbeare to doe this or that without consent of parents, because they are loth to aske their consent: they had rather have their owne wils crost in the things they desire, then be made subject to their parents will. What doth this argue, but a stout stomacke and a disdainfull heart? Besides, to forbeare the doing of an unlawfull thing, is but to *abstaine from evill*. But it is required of Christians [a] to doe that which is good; as well as to abstaine from that which is evill. This is it which is commended in *Iaakob*; hee did not onely forbeare to take such a wife as would be a griefe to his parents (wherein his [b] brother *Esau* had offended) but also obeyed his parents in [c] taking such a wife as they willed him to take.

[a] *Psal.* 34. 14.

[b] *Gen.* 26. 34, 35.

[c] *Gen.* 28. 2. & 29. 18.

This generall point we will exemplifie in foure particular instances, namely, in a childs obedience to his parents *commandements, instructions, reproofes, corrections*.

§. 28. *Of childrens obedience to their parents commandements.*

I. What lawfull *commandements* soever parents give to their children, they must be ready to the uttermost of their power to obey. [d] *Obey your parents*, saith the Apostle to children.

[d] *Ephes.* 6. 1,

Parents, by vertue of their place, have power and authority to command: Children therefore must obey, or else that power is to no purpose.

To demonstrate this by some particulars:

1 If a parent cal his child, or send for him, he must readily come, yea though he know not the occasion. *Eli* was in place of a parent to *Samuel*, wherupon the child supposing that *Eli* called him [b] ran to him once, and again and again. [c] *David* when he was sent for by his father out of the field to be anointed king, knew not the occasion, yet came. [d] The twelve sonnes of *Iaakob*, though men growne,

A childe must come at the parents call.

[b] 1 *Sam.* 3. 5. &c.

[c] & 16. 12.

growne, yet called for by their father, assembled themselves together before him.

A childe must goe at his parents word.

2 If a parent be disposed to send his childe any whither, or of any errand, though it be far off, and may seeme somewhat troublesome, yet he ought to goe, and doe it. The * forenamed example of [c] *Iaakob*, the example also of [f] *Ioseph* (being sent to *see whether it were well with his brethren*) and of the [g] *tenne sonnes of Iaakob* being sent by their father into Egypt, and of [h] *David* (sent to visit his brethren in the hoste) are in this case commended by the holy Ghost. Of *David* it is noted, that [i] he *arose up early and went as Ishai had commanded him*: which setteth forth his ready obedience.

* §. 27.
[c] *Gen.* 28. 5.
[f] & 37. 14.
[g] & 42. 2, 3.
[h] 1 *Sam.* 17. 17
[i] *Verse* 20.

A childe at command must attend upon the parent. *Gen.* 22. 6.

3 If a parent require his childe to attend upon him, he must also doe that. When *Abraham* was going up to the top of *Moriah*, his will was that his servants should tarry behinde, and that his sonne *Isaak* should attend him, and carry the wood for the sacrifice, and accordingly *Isaak* obeyed.

A child must do the message his parent will have him do.

4 If a parent injoyne any taske, or commit any businesse to his childe, he ought faithfully to performe it. This kinde of faithfull obedience is commended in [d] *Ioseph*, in the [e] *Rechabites* and in [f] *David*, with many others. *Ioseph*, by reason of his great place, might not goe out of Egypt, yet to performe that which his father injoyned him, he asked leave. The *Rechabites* were tempted to breake their fathers charge, yet they would not. *David* when hee was sent by his father, from the sheepe which were committed to his custody, was carefull to *leave them with a keeper*: and againe, when a Beare at one time, and a Lion at another, came to the flocke, hee put his life in hazard to preserve the flocke: and these circumstances are thus noted, to set forth the great care that these children had to discharge that charge which their parents had committed to them.

[d] *Gen.* 50. 5.
[e] *Ier* 35. 8.
[f] 1 *Sam.* 17. 20.

1 *Sam.* 17. 20.

Verse 34.

§. 29 *Of childrens disobedience to their parents commandements.*

Contrary is a rebellious disposition in children, manifested by these and such like practises.

1 By refusing to be at their parents call; or comming (as we speake) at leisure, and making their parents wait for them.

2 By

2. By a lazie, sluggish pretending of vaine and frivolous excuses, when their parents would send them of an errand, like that sluggard, who saith, [a] *A lion is without, I shall be slaine in the streets.* Such pretences are as [b] *vineger to the teeth, and smoke to the eyes.*

[a] *Pro.* 22.13.
[b] & 10.26.

3. By scorning to wait on their parents; and in that respect they will slinke out of doores, and absent themselves, when they imagine their parents will use their service in that kinde: they forsooth will not be their parents servants: an impious conceit.

4. By refusing to doe what their parents injoyne them to do, and require at their hands, like [c] the younger son, that went not to work in the vineyard at his fathers command. Such children for the most part offend herein, as through pride thinke the businesse injoyned to them too meane, and base to do. Had *David*, or the daughters of *Reguel* beene of this minde, the one would not have returned to his fathers sheepe, after he was anointed to be King over Israel, and after he had beene called to the Court; and the other would not have watered their fathers sheepe, especially among such rude and boisterous clownes, as without all respect to their place and sex, would drive them away.

[c] *Mat.* 21.30.
1 *Sam.* 16.13. 21. & 17.15.
Exod. 2. 16, 17.

§. 30. *Of childrens obedience to their parents instruction.*

II. Such wholsome *instructions* as parents give their children for the well ordering of their cariage, children ought conscionably to obey: a point which [a] *Salomon* much presseth: *My son*, saith he, *heare the instruction of thy father, and forsake not the law of thy mother, &c.* And to move children the rather to do so, he sets before them [b] his own example, shewing that he required no more of them then himselfe had performed. [c] *Moses*, though growne to yeeres, and a prince among his people, testified his obedience to his father in law hereby.

[a] *Pro.* 1.8, 9. & 4. 1.
[b] *Pro.* 4 3.
[c] *Exod.* 18.24.

Reasons.

1. Parents ought to instruct.

1. Parents have an expresse commandement to instruct their children (as we shall * after shew.) Great reason therefore that their children heare and obey them therein. The good instructions of any one are to be regarded, much more of parents.

* Treat. 6. §. 28. &c.

2. Great wisdome may be attained thereby: for the desire that parents have of their childrens good, maketh them give the best

2. Children get much wisdome thereby.

directions they can unto them, even what themſelves have learned of others, or obſerved by their owne experience? In this reſpect, *Salomon* ſtileth him [d] *a wiſe ſonne that obeyeth the inſtruction of his father*: and reſembleth the fruit and benefit thereof, to [e] *a comely ornament, to chaines, and bracelets, and to a crowne of glory.*

3. Much joy and comfort is brought to parents by ſeeing their children obſerve their inſtruction: for [f] *a wiſe ſonne maketh a glad father.* Now this is a thing which children ought to aime at, [g] *to rejoyce their parents heart. Eſau* is taxed for [h] *grieving* his parents.

Contrary is their proud and fooliſh humour, who thinke they need no inſtruction, their parents are too jealous of them, they are wiſe enough of themſelves, if their parents would but let them alone, they ſhould do better: thus they ſhew themſelves impious againſt God, rebellious againſt their parents, and injurious to themſelves. Such were [i] *Elies*, and [k] *Lots* ſonnes. Now note the vengeance that fell upon them.

[d] *Pro.* 13. 1.

[e] *Pro.* 1. 9. & 4. 9.

3. Much joy is brought to parents.

[f] *Pro.* 10. 1.

[g] *Pro.* 27. 11.

[h] *Gen.* 26. 35.

[i] 1 *Sam.* 2. 25.

[k] *Gen.* 19. 14.

§. 31. *Of childrens patience to their parents reproofe.*

III. The obedience of children muſt further extend it ſelf to their parents reproofe: and that by *patient bearing* all manner of reproofes, and by *amending* what is juſtly reproved. That *ſhame*, whereof the Lord ſpeaketh, which ſhould be in a childe, when *her father hath ſpet in her face*, that is, by ſome outward ſigne manifeſted his anger, implieth a childs patient bearing of a parents reproofe. This patience in a childe muſt be manifeſted to his parent, whether his reproofe be milde or bitter, juſt or unjuſt. In this reſpect a childe muſt more conſider the *perſon* who reproveth, then the *matter* or *manner* of the reproofe. *Iaakobs* reproofe of *Ioſeph*, for his dreames which came of God, was unjuſt: the manner of uttering it, with many ſhort pauſes, and that inter-

* Treat. 3. § 47. &c.

* *The reaſons alledged, and the directions given concerning a wives ſubjection to her husbands reproofe, may fitly be applied to this part of childrens obedience. Here therefore the ſame order is obſerved, and the ſeverall points confirmed by proofes pertinent to children.*

Num. 12. 14.

Gen. 37. 10.

interrogatively, implieth some tartnes: yet such was his patience, as we read not of one discontented word that he gave. But most memorable is the patience of *Ionathan* in this kinde. His father *Sauls* reproofe of him was directly unjust, and out of measure bitter: yet with what patience did he beare it? all that he replied was to make some little apologie of *David*: he replied nothing against his fathers opprobrious speeches. 1 *Sam.* 20. 30. &c.

Great wisdome may bee learned by this patience: for so may a childe better judge of his parents reproofe, whether it be just or no. Though it be unjust, yet thereby may hee observe what is displeasing to his parents: at least he may observe his parents infirmitie, and so know the better how to carry himselfe towards them. *Reason.* Wisdome learned. See Treat. 3. §. 47.

Contrary is the practice of such children, as upon every reproofe of their parents are ready to * *answer again*. Our parents are wayward, say they, who can beare them? If none else could beare them, yet should children: for parents ordinarily beare such waywardnesse, and untowardnesse at their childrens hands, especially while they are young, as none else would or could. * See §. 6.

Quest. If a parent be mistaken in a matter, and unjustly reprove his childe, may the childe make no answer?

Answ. Yes, he may, so he doe it mildly, reverendly, and seasonably: not too peremptorily crossing and thwarting his parent.

Object. Christ tooke up his mother very roundly for reproving him unjustly. *Luk.* 2. 49.

Answ. Christ as God-man was greater then his mother, and in that respect with authority blamed her for her unjust reproofe. The Virgin *Mary* was not ignorant thereof, and therefore was silent.

§. 32. *Of childrens readinesse to amend what is justly reproved by their parents.*

If a childe be justly for his fault reproved by his parents, both conscience toward God, and obedience to his parent, requireth that he readily redresse that which is amisse. Vnlesse amendment of the thing justly reproved bee added to patient See Treat. 3. §. 48.

bearing of reproofe, that patience can bee no better accounted of, then diſſimulation, and plaine mockage. When the father in
Exo. 18. 17. 24 law of *Moſes* told him, that what he did was *not well*, he forthwith amended it.

But contrarily many lewd and ungracious children continue to goe on in their wicked courſes, though their parents againe, and againe rebuke them for it. Iuſt was *Elies* reproofe of his children, but yet no amendment followed. Now note the inference made thereupon by the Holy Ghoſt, *They obeyed*
1 Sam. 2. 25. *not the voyce of their father, becauſe the Lord would ſlay them*: whereby is implied, that to deſpiſe the juſt reproofe of parents is an evident ſigne, and forerunner of Gods heavy judgement. *Sa-*
Pro. 13. 1. *lomon* calls the childe which *will heare no rebuke, a Scorner*; which noteth out a moſt obſtinate ſinner that cannot bee reclaimed, and in that reſpect is *ſcorned* of the Lord.
Pro. 3. 34.

§. 33. *Of Childrens ſubmiſſion to their parents correction.*

IIII. Correction is a reall reproofe, a reproofe in the higheſt degree, even the ſevereſt kinde of reproofe: ſo as by ſubjection hereunto great tryall of obedience is made. By the ſame meanes muſt a childes ſubmiſſion to his parent in this kinde of reproofe be manifeſted, as in the former: namely,

1. By bearing patiently the correction which his parent ſhall give him.

2. By amending readily that for which hee is juſtly corrected.

The former of theſe is noted by the Apoſtle as *arules caſe*, a matter not to bee denied, in theſe words, [a] *We have had*
[a] Heb. 12. 9. *fathers of our fleſh which corrected us, and we gave them reverence.* One ſpeciall part of this *reverence* is a *patient ſuffering*: therefore he inferres thereupon, *ought we not to be in ſubjection? &c.*

The latter is ſet forth by *Salomon* under an effect which followeth upon the performance thereof: for having adviſed a
[b] Pro. 29. 17. parent to correct his childe, he addeth this reaſon, [b] *He ſhall give thee reſt, yea he ſhall give delight unto thy ſoule*: how can this *reſt*, and *delight* be given, but by the childes amendment

of

of that for which he is corrected? A parent taketh no delight in the paine, and ſmart of his childe, but in the fruit that followeth thereupon. As a childes tranſgreſſion is [c] *a griefe*, and vexation to the parent, ſo his amendment cauſeth *reſt* and *delight*. Now this effect followeth not ſimply upon correction, but upon the good uſe thereof which is made by the childe. It lyeth therefore in the childe, and ſo lyeth upon him as a duty, to give this *reſt* and *delight* to his parent by amending the fault for which he is corrected, as hee brought griefe to him by provoking him to uſe correction. Thus ſhall neither parent repent the *inflicting*, nor the childe repent the *enduring* of correction.

[c] *Gen.26.35.*

That a childe may attaine to this degree of obedience, hee muſt duly conſider both the *Cauſe* whereby his parent is moved to correct him, and alſo the *End* which he aimeth at therein. The *cauſe* is the [d] *love* he beareth to his child. The *end* which hee aimeth at, is his *childs* [e] *good*. If theſe motives worke not obedience, what can?

Directions for well uſing correction.

[d] *Pro.13.24.*
[e] *& 22.15.*

§. 34. *Of refuſing, or abuſing correction.*

Contrary is *diſdaine* on the one ſide, and *obſtinacy* on the other.

Diſdaine, when children ſcorne to be corrected by their parents: and in that reſpect when by all the meanes they can uſe, they cannot avoid it, they will mutter and murmure, fret and fume, rage and rave againſt their parents, and deſpiſe and hate them for it. *Obſtinacy*, when they will bee no whit bettered thereby, but ſtill run on in their lewd courſes, and rather waxe the worſe for being corrected. This may be counted the higheſt pitch of a childes rebellion: for this is the laſt meanes which a parent can uſe to reclaime his childe from deſperate courſes. If this prevaileth not, the law of God requireth, that a parent ſhould give up his childe into the hand of the Magiſtrate, that he may be put to death.

Deut.21.18. &c.

Hitherto of the diſtinct branches of childrens Obedience.
The extent thereof followeth.

§. 35. *Of childrens conforming their judgements to their Parents.*

* Treat. 3. §. 63, 64, &c. The extent of childrens obedience.

The *extent* of childrens obedience is onely implied in this Epistle to the Ephesians, but it is expressed (Col. 3. 20.) in these words, *Children obey your Parents* [a] IN ALL THINGS. A large extent, but not simply to bee taken without any limitation: for the Apostle himselfe noteth a restraint in these words, [b] *In the Lord.* So farre forth as children transgresse not any of Gods commandements in obeying their parents, they ought to obey. This is to obey *in all things, in the Lord.*

* *The* extent *of childrens duties being the very same that was of wives duties: and the* restraint *also the same, that order which was there observed shall here also be kept. Onely other proofes more pertinent to childrens place, shall be brought to confirme those generall propositions which may bee applied to any inferiours. Many generall reasons there alledged for proofe of the propositions shall here be omitted. Wherefore compare this place with that.*

a πανὶ πράγματι.

b Eph. 6. 1. ἐν κυρίῳ.

Thus we see that parents authority is very large: there is no restraint of it, but Gods contrary command, whereof a childe must be assured, if he refuse to obey his parent in any thing.

It is not enough for a childe to say, I have thus long, and in thus many things obeyed my parent, I hope in some things if I may have mine own will, I may be excused. No: *All things* comprise more then *many things.* Wherefore *Many* are not enough. And though Gods will be exempted, yet is not thine owne will exempted: though thou maiest doe nothing against Gods will, yet thou oughtest to do many things against thine own will, if it be contrary to thy parents.

Two things are to be laboured after by children for attaining to this *extent* of obedience *in all things.*

1. They must labour to bring their judgement and will to the bent of their parents: to thinke that meet and convenient for them to doe which their parents will have them doe. Though *Isaak* thought it somewhat strange that hee should

Gen. 22. 6, 7, 8.

ſhould carry wood up to an hill to offer ſacrifice where was nothing for a burnt offering, yet it being the will of his father that hee ſhould doe ſo, hee thought it meet enough for him to doe ſo.

This ſubjection of judgement and will is to be yeelded in all the particular caſes of obedience which were * before propounded, as in their *calling, marriage, apparell, allowance, &c.* So as children are to think that kinde of calling, that particular match, that apparell, and that allowance to be meeteſt for them, which their parents thinke meete. * §. 13. 14, &c

If the judgement bee perſwaded of the meetnes of a thing, and the will inwardly brought to yeeld unto it, outward obedience will more readily and cheerefully bee yeelded thereunto. *Reaſon.*

Contrary is the overweening conceit which many children have of their owne judgement and will, who thinke they can better diſcerne what is fit and meete for themſelves, then their parents. They imagine their parents to bee too ſtrict and preciſe, or too ſuſpicious and jealous, or too covetous and worldly. This maketh them take what callings, what matches, what apparrell, what allowance they thinke beſt, whence many miſchiefes ariſe, which would all eaſily be avoided, if they would lay downe that preſumptuous conceit, and labour to obſerve the forenamed direction. Childrens overweening conceit of their owne judgement above their parents, cauſeth much miſchiefe.

§. 36. *Of childrens yeelding to practiſe at their parents command, ſuch things as in their judgements they cannot thinke very meet.*

2. Though children cannot in their judgements thinke that which their parents require to be the fitteſt and meeteſt, yet being preſſed thereto by the peremptory command of their parents, in practiſe they ought to yeeld unto it, ſaying to their parents as *Peter* to the Lord, *Neverthelеſſe at thy word I will doe this.* Thus did [a] *Iaakob* yeeld to *Rebekah*: he thought by doing that which his mother bid him, he ſhould ſeeme a mocke to his father, yet ſhe urging him, he did it. [a] Gen. 27. 6. &c.

Queſt. May not a childe, yeelding better reaſon then his

parent, refuſe to doe what he thinketh unmeet, or at leaſt forbeare to doe what he is commanded, till he be better informed of the meetneſſe thereof?

Anſw. With reverence and humility he may render his reaſon, why he thinketh it not meete, and deſire his parent not to urge it upon him.

[b] *Gen.43.3.*

(This did [b] *Iudah* one of the ſonnes of *Iaakob*, and is not blamed for it:) and parents ought in ſuch a caſe to yeeld to their children (as [c] *Iaakob* did.) But yet if in things indifferent, parents be otherwiſe minded then their children, and will have their children yeeld to them, they muſt yeeld.

[c] *Verſe 11.*

For, 1. In indifferent things the command of a parent is a warrant to the childe, by reaſon of this extent (*all things*:) ſo as the parent may ſinne in commanding that, in doing whereof the childe may not ſinne. Who can cleare *Rebekah* of ſinne in commanding *Iaakob* to deceive his father? yet I take it, that *Iaakob* cannot juſtly be blamed for obeying.

Gen.27.

2. Children doe thus manifeſt an high eſteeme of their parents, and very great reſpect towards them: they ſhew how deſirous they are to pleaſe them, and how fearefull to offend them. When the will of parent and childe conſent, there is no ſuch triall.

3. By this meanes peace and love is better preſerved betwixt parent and childe: a parents anger is ſtopped, the effects thereof avoided, and many other miſchiefes prevented, which oft fall out when inferiours refuſe to yeeld to their ſuperiors who have authority over them.

A fault for children to be too peremptory againſt their parents command.

Contrary is their prepoſterous peremptorineſſe who will do nothing againſt their owne minde and will, though their parents require it never ſo much. This phraſe ([f] *If thou wilt not ſend, we will not goe downe*) which *Iudah* uſed to his father, though in a good cauſe, was too peremptory for a childe. They who obſtinately refuſe to doe thoſe things which are againſt their owne minde, muſt needs come ſhort of this extent, *Obey in all things.* Yea they ſhew that what they doe is rather for their owne ſakes becauſe they like it, then for their parents ſake. What obedience then may that be thought to be? Yet this is all the obedience which many children will yeeld. If they

[f] *Gen.43.5.*

thinke

thinke not that which their parents require to bee meet, nor faire, not foule meanes shall move them to do it; whereby many children doe much provoke their parents. Let such children know, that it is every way more safe for them at the instant command of their parent to doe that which they conceive to be unmeet, then peremptorily to disobey their parents, which is more then unmeet, even unlawfull.

§. 37. *Of the restraint of childrens obedience.*

The *restraint* of childrens obedience is expressed in this clause, *in the Lord*: which phrase affordeth a necessary limitation in obeying their parents, who are but *parents of our flesh*, men and women, subject to erre in their commandements, and to require such sinfull things as their children may not with a good conscience performe. The limitation then which the forenamed clause (*in the Lord*) affordeth, is this,

Heb. 12. 9. *τ σαρκὸς.*

Children must performe no other obedience to their parents, then may stand with their obedience to God. The reasons rendred by the Apostle prove as much: *This is right, this is well pleasing to the Lord.* But to obey parents against the Lord, is neither right nor well pleasing to the Lord.

Ephes. 6. 1. *Col.* 3. 20.

If therefore parents command their children to doe any thing which the Lord hath forbidden them, they ought not to doe it. On this ground did *Michal* well in suffering her husband *David* to escape out of the hands of *Saul* her father. I justifie not her manner of carying the matter with untruths, and false tales; but her refusing to yeeld to her fathers minde and will is justifiable, and that in two respects.

See the two paire of cautions annexed to like limitations of a wives obedience, Treat. 3 §. 51. & 52. *and apply them to these limitations of childrens obedience.*

1 *Sam.* 19. 11. &c.

1. In that the difference was betwixt her husband and father. Now * by Gods law a wife is to yeeld to her husband, rather then to her father.

* *Gen.* 2. 24. & 3. 16.

2. Because she knew her father sought to slay him: if then she had delivered him into the hands of her father, she had made her

her ſelfe acceſſary to murder. In this latter reſpect *Ionathan* alſo did well in refuſing to fetch *David* at his fathers command.

1 *Sam.* 20. 31, 32.

Thus if a father command his childe to goe to Maſſe, to forſweare himſelfe, to marry an Idolater, to ſteale, to lie, or to commit any other ſin forbidden by God, the childe ought not to obey: thoſe things cannot be done *in the Lord*.

Againe, if parents forbid their children the doing of any neceſſary duty commanded of God, the childe ought to do it, notwithſtanding the parents inhibition. We may well thinke that *Ahaz* who ſet himſelfe ſo violently to deface the holy things of God, to prophane his ordinances, and to ſhut up the doores of Gods Houſe, gave ſtrait charge to his ſonne that he ſhould not repaire them againe; yet *Hezekiah* ſo ſoone as he had power, did repaire all.

2 *Chron.* 29. 3. &c.

If a parent forbid his childe to goe to the Proteſtants Churches, to heare a Sermon, to pray in a knowne tongue, to give juſt weight, and meaſure, to ſpeake the truth when he is called to witneſſe it, with the like; hee muſt be of *Daniels* minde, and notwithſtanding that prohibition, doe the things which GOD requireth.

Dan. 6. 10.

§. 38. *Of childrens ſinne in yeelding to their parents againſt God.*

Contrary to this limitation is on the one ſide a flattering eie-ſervice in many children, who care not what they doe, be it good or evill, lawfull or unlawfull, ſo they may pleaſe their parents thereby: and on the other ſide a ſlaviſh feareſulneſſe, which maketh them ſo to dread their parents as they feare not God at all: they will rather chooſe to ſinne and ſo provoke Gods wrath, then doe any thing whereby their parents wrath may be provoked. It is a brand ſet upon evill kings, that they [a] walked in the waies of their fathers, and mothers: and did wickedly [b] as they counſelled them. Wherefore the following and obeying of their parents in evill was ſo farre from extenuating their ſinne, as it did rather aggravate the ſame. The preferring of father and mother before the Lord Chriſt, ſheweth that

1. Eye-ſervice.

2. Feareſulnes.

[a] 1 *King.* 22. 52
[b] 1 *Chr.* 22. 4.

that ſuch a childe is [c] *not worthy of Chriſt*: In compariſon of Chriſt [d] *Father and mother muſt be hated.* But that undue, and unchriſtian-like reſpect of parents above Chriſt, is it that maketh ſo many young Papiſts, young ſwaggerers, ſwearers, liars, deceitfull perſons, and lewd livers.

[c] *Mat.* 10. 37.
[d] *Luk.* 14. 26.

For avoiding the two forenamed extremes, let thine heart be filled with a true feare of God, and withall conſider the difference betwixt our earthly parents and our heavenly Father. They are but parents [e] *of our fleſh*, he is the *Father of ſpirits*. [f] They can but touch the body, he can caſt body and ſoule into hell. They are but a while over us, he for ever. Their authority is ſubordinate to his, his ſupreme and abſolute of it ſelfe. They can give but a light temporary reward; hee, an eternall weight of glory. They cannot ſhelter us from his wrath, he can from theirs.

Motives to provoke children to prefer God before their parents.
[e] *Heb.* 12. 9.
[f] *Luk.* 12. 4, 5.

Hitherto of ſuch duties of children as reſpect their Parents authority.

Such as reſpect their neceſſity follow.

§. 39. *Of childrens Recompence.*

The generall head whereunto all the duties which children owe to their parents in regard of their *Neceſſity*, is in one word *Recompence*, which is a duty whereby children endeavour as much as in them lieth, to repay what they can for their parents kindneſſe, care, and coſt towards them, and that in way of thankfulneſſe; which maketh a child thinke he cannot doe too much for his parent. And well may he thinke ſo: for a parent doth much more for his childe before it is able to do for it ſelfe, then the childe poſſibly can doe for the parent. So as if the parents *authority* were laid aſide, yet the law of *equity* requireth this duty of *Recompence*: ſo alſo doth the law of *piety* and *charity*. Wherefore of all other Duties this is moſt due. It is in expreſſe termes given in charge to children by the Apoſtle, who willeth them to learne to *requite their parents*.

τῶν γονέων χάριν ἀπο-δοῦναι μέγιστον ἔργον. *Ariſt. Ethic. l. 8. c. 14.*

1 *Tim.* 5. 4. ἀμοιβὰς ἀποδιδόναι.

Contrary is neglect of parents in their need, which is more then monſtrous ingratitude. As all ingratitude is odious to God and man, ſo this moſt of all: and yet very many are guilty thereof.

It is monſtrous ingratitude for children to neglect their parents.

thereof. In them the proverbe is verified, that *love is weighty*. For it is the property of weighty things to fall downe apace, but to aſcend ſlowly, and that not without ſome violence. Thus love from the parent to the childe falleth downe apace, but it hardly aſcendeth from children to parents. In which reſpect another proverbe ſaith, *One father will better nouriſh nine children, then nine children one father.* Many children in this kinde doe no more for their parents, then for ſtrangers. They either conſider not how much their parents have done for them; or elſe they conceit that what their parents did, was of meere duty, and needeth no recompence. Fie upon ſuch barbarous and inhumane children!

§. 40. *Of infirmities whereunto parents are ſubject.*

A rule of recompence.

The rule of the forenamed recompence is on the one ſide the *parents Neceſſity*, and on the other, the *childes Ability*. So as in every thing wherein a parent needeth his childes helpe, the childe to his power muſt afford his beſt helpe. *Beyond ones power nothing can be expected.*

Ultra poſſe nonest eſſe.

A parents *Neceſſity* may be through { *Naturall infirmities.* / *Caſuall extremities.*

Naturall infirmities are { *Inward.* / *Outward.*

Inward Infirmities are weakneſſe of judgement, ſlipperineſſe of memory, violence of paſſion, with the like; whence proceed frowardneſſe, teſtineſſe, ſuſpiciouſneſſe, jealouſie, feare, griefe, &c.

Outward Infirmities are ſuch as ariſe from ſome inſtant temptation, as were [a] *Noahs* and [b] *Lots* drunkenneſſe; [b] *Lots* and [c] *Davids* uncleanneſſe; [d] *Abrahams* and [e] *Iſaaks* diſſimulation; [f] *Iaakobs* and [g] *Davids* exceſſive lamentation, &c.

[a] *Gen.9.21.*
[b] *& 19.33.*
[c] *2.Sam.11.4.*
[d] *Gen.12.13.*
[e] *& 26.7.*
[f] *& 37.34,35.*
[g] *2.Sam.18.33.*

Some of theſe later, which may ſeeme moſt heinous and odious ſinnes, are then to be accounted infirmities, when they who commit them make not a ſport of them, nor delight to live and lie in them, as ſwine to wallow and lie in the mire: but onely at ſome times, through ſome temptation, as it were unawares, fall into them; and after they are committed, they are themſelves more aſhamed of them, and more grieved for them, then

then any other that ſee them, or heare of them.

In regard of the naturall infirmities of parents, the dutie of children is both to *beare with them*, and alſo to *cover them* ſo farre as they can.

§. 41. *Of childrens bearing with their parents infirmities.*

Children beare with their parents infirmities when they doe not the leſſe reverendly eſteeme their place, or perſon, nor performe the leſſe duty to them becauſe of their infirmities.

This is the firſt particular branch of recompence. For children in their yonger and weaker yeares are ſubject to many infirmities: if parents had the leſſe reſpected them for their infirmities, and from thence had taken occaſion to neglect them, and would not have borne with them, ſurely they could not have beene ſo well brought up. That great patience, long-ſufferance, and much forbearance which parents have ſhewed towards their children, requireth that children in way of recompence ſhew the like to their parents as occaſion is offered. It was a great infirmity in *Iſaak* to preferre *Eſau* a prophane childe, before *Iaakob* a religious childe, eſpecially againſt Gods expreſſe word concerning *Iaakob*; yet *Iaakob* reſpected not his father a whit the leſſe for it, as appeares by his [a] feare to offend him, and by his [b] readineſſe to obey him. [c] *Iaakobs* unjuſt reproofe of *Ioſeph* was no ſmall infirmity, and yet how much *Ioſeph* reverenced and every way reſpected his father the Hiſtory following ſheweth. *Sauls* infirmities were farre more and much greater then any of theirs, yet what dutifulneſſe did *Ionathan* his ſonne performe to him, even to their deaths? for [d] he died with him.

[a] *Gen.* 27. 12.
[b] & 28. 3.
[c] & 37. 10.
[d] 1 *Sam* 31. 2.

We have herein the patterne of Chriſt himſelfe: how great infirmity did his mother bewray, when over-raſhly ſhe rebuked him being about a good worke, a bounden duty, his Fathers buſineſſe? yet immediatly thereupon it is noted that *he went downe with his parents, and was ſubject to them:* which manifeſteth the honour he gave to his mother, notwithſtanding her infirmity.

Luk. 2. 51.

Contrary to this duty doe they, who take occaſion from their

A childe may not deſpiſe a parent for any infirmity.

their parents infirmities to thinke baſely of their perſon and their place, and thereupon grow careleſſe in duty, either refuſing to doe any duty at all, or elſe doing it careleſly, grudgingly, diſdainfully, and ſcornefully. *2 Sam. 15. 3.* *Abſolom* made a ſuppoſed infirmity of his father the ground of his rebellion. Had his pretence beene true, yet had it not beene a ſufficient cauſe for him to diſgrace, and riſe againſt his father, as he did. The law that threatneth *Pro. 30. 17.* GODS vengeance againſt ſuch children as *mocke at their father, or deſpiſe to obey their mother*, maketh no exception of parents infirmities.

§. 42. *Of childrens covering their parents infirmities.*

Children cover their parents infirmities both by paſſing by them (as we ſpeake) and taking no notice of them, and alſo by concealing them from others as much as they can. The Scripture noteth it to bee a property of *love* to *cover a multitude of ſinnes*: *1 Pet. 4. 8.* now in whom ſhould love abound if not in children? And who ſhould more manifeſt this propertie of love then children?

Of paſſing by and concealing from others a parents infirmity, we have a worthy patterne in *Shem* and *Iaphet*. When *Noah* their father being drunken lay uncovered in the midſt of his tent, *Gen. 9. 23.* *they went backward* (that they might not themſelves ſee their fathers infirmity) and *covered his nakednesſe* (that others might not ſee it.) The bleſſing which upon this occaſion was then promiſed to them and their poſterity, ſheweth how acceptable this duty was to God.

A Sinne for a child to diſcover a parents infirmity. *Gen. 9. 22. Verſe 25. Parentis imprecatione nihil perniciosius excogitari poteſt. Plato de Leg. lib. 11.*

Contrary was *Chams* practiſe, who diſcovered, and made knowne his fathers nakednes. The curſe thereupon denounced againſt him, ſheweth how odious that ſin was unto God. Too many there be of *Chams* curſed brood, who blaze abroad their parents infirmities, and make ſuch things knowne of them, as otherwiſe would not be knowne: whereby they bring much diſhonor and ſhame upon their parents (which can be no honour to the children,) and withall a curſe from their parents on themſelves, which the heathen accounted very dreadfull.

More contrary was *Abſoloms* practiſe, who raiſed a moſt malicious

licious ſlander of his father, and thereby alienated his ſubjects hearts from him. Too many *Abſolom*-like ſeeke to raiſe a ſuppoſed reputation and honour to themſelves, by vilifying and diſgracing their parents: but let them note *Abſaloms* end. Aſſuredly, if they hold on in that courſe, the like, or a worſe ſhall bee their end.

More then monſtrous for a childe to raiſe a ſlander of a parent 2 *Sam.* 15. 3. 2 *Sam.* 18. 9. &c.

§. 43. *Of childrens bearing with their parents caſuall neceſſities.*

Caſuall extremities, are all manner of croſſes which by the providence of God are laid upon a man: whether upon his body, as blindneſſe, lameneſſe, ſickneſſe, &c. or on his perſon, as captivity, baniſhment, impriſonment, &c. or on his eſtate, as poverty, penury, &c. In all theſe children muſt beare with their parents, as in the forenamed infirmities; neither leſſe reverendly eſteeme of them, nor performe the leſſe duty becauſe of them. Theſe are ſuch neceſſities, as are not ſinfull in themſelves, and therfore in regard of theſe, parents are much more to be borne withal. Though *Iſaak* were *blinde*, yet did not *Iaakob* a whit the leſſe reſpect him. Though *Naomi* were poore, yet *Ruth* her daughter in law continued to do a childs duty and ſervice unto her.

Gen. 27. 1.

Ruth 1. 16. 21.

Contrary is the unnaturall diſpoſition of ſuch children, as take occaſion from theſe caſuall neceſſities of their parents to deſpiſe them. God hath made an expreſſe law againſt deſpiſing thoſe who are by any outward defects impotent, as *deafe*, *blinde*, &c. If no perſon may deſpiſe another for theſe, much leſſe children their parents. They are worſe then *Cham* that do ſo, and may looke for an heavier curſe.

Vnnaturall to deſpiſe a parent for any caſuall infirmity. *Lev.* 19. 14.

§. 44. *Of childrens releeving their parents according to their neede.*

Beſides bearing with parents neceſſities, in ſuch caſes as parents ſtand in need of their childrens releeſe and ſuccour, they muſt afford it them. In ſickneſſe they muſt viſit them, as [a] *Ioſeph* viſited his father. In time of mourning, they muſt comfort them, as [b] the children of *Iaakob*. In want, they muſt provide things needfull for them, as [c] the ſonnes of *Iaakob*, who went up to buy food

[a] *Gen.* 48. 1.

[b] & 37. 35.

[c] & 42. 3.

food for their father; and as [d] *Ioseph*, who sent for *Iaakob* into Egypt, and there nourished him. It is noted of [e] *Ruth*, that shee did not onely gleane for her mother a poore woman, but also reserved some of that food which was given to her selfe to eat, for her. In time of danger they must doe what they can for their protection and preservation, as [f] *David* had in this respect an especiall care of his father and mother. Yea, if God be pleased to take children out of this world before their parents, and their parents be succourlesse, they must take what order they can for the well-being of their parents after their own departure, as [g] Christ, who commended his mother to his Disciple *Iohn* a little before his death. These and such like duties are particular branches of *recompence*, and are all compriſed under that [h] *requitall* which the Apostle requireth of children: And they are but a small part of requitall of all the paine, care, and charges, that parents have been at with their children. Yea, this only thing, that parents have brought forth children into the world, can children never sufficiently requite. Nature hath taught thus much, not onely unto heathen men, but also unto the unreasonable creatures. Among other unreasonable creatures, the example of the * *Storke* is worthy to be noted: for it is recorded of that kinde, that when the dammes are old, the young ones feed them; and when through age, they are ready to faint in their flying, the young ones will helpe; and when they are past flying, the young ones carry them on their backs. The * Greeke name of a *Storke* is taken from that *word*, which signifieth, to *requite a parents kindnesse*: or else this word is taken from that name: they are both of the same notation.

Contrary is the opinion of Pharisies, who thought that children by consecrating their substance to the Temple, might be freed from this duty of *recompence* to parents, which is the mystery of that Hebrew word [i] *Corban*. They made a meere pretext of piety to God, a cause of manifest impiety against parents. Christ giveth this verdict of them, that * *they make the Word of God of none effect*. * Papists are of the same opinion, and so under the same censure.

Contrary also is their practise, who having the goods of this world, suffer their parents to want. [l] S. *Iohn* saith, that the *love of God dwelleth not in him, who shutteth up his compassion from his brother*

[a] *&c.* 47.12.
[b] *Ruth* 2.18.
[c] 1 *Sam.*22.3,4
[d] *Iohn* 19.27.
[e] 1 *Tim.* 5.4. ἀμοιβὰς ἀποδιδόναι. *Vetustissima lex erat inscripta mentibus omnium ut liberi si hoc officij graventur impendere quod pulli ciconiarũ reponunt suis parentibus, velut impij conijciãtur in vincula. Erasm Instit Matrim.* * *Arist. Plin. Suidas.* * πελαργὸς, ἀπὸ τοῦ πελαργεῖν. πελαργεῖν νόμος, & πελαργικὸν esse dicitur τὸ ἀντιφιλοστοργεῖν.
Sin of Pharisies in freeing children from releeving their parents.
[f] *Mar.*7.11.
[g] *Verse* 13.
* See § .14.
[h] Sin of children in denying reliefe to parents.
[i] 1 *Iob.*3.17. *Iniquissimum est patrem egere, cum filius sit in facultatibus Digest. lib.* 25. *tit.*3.§.5.

brother in that case; how then can it dwell in such a childe? Not they onely who suffer their parents to starve, offend in this extreme, but they also who suffer them to live poorely, and basely, when themselves [m] Dives-like, fare delicately, and goe gorgeously attired every day.

[m] *Luk.* 16. 19.

In an higher degree doe they offend, who bring their parents to such extremities, as to poverty by their lavish spending; to prison by importuning them to be their sureties; to excessive griefe by their mischievous practises, as [n] the sonnes of *Iaakob*.

2 In bringing parents into extremities.

[n] *Gen.* 37. 34.

But what shall we say of such graceless children, as dare strike their parents? [o] Gods law accounteth such a childe unworthy of life, and adjudgeth him to death.

3 In striking parents.

[o] *Exod.* 21. 15.

Nay, what may be said of *father-quellers*, and *mother-quellers*? There was of old no particular law made against them, because it is supposed, that no childe can be so unnaturall and inhumane. In imitation whereof [p] *Solon*, that wise law-maker among the heathen, made no law against them: and his reason being asked, he answered, that he thought no childe would commit such a fact.

4 In murthering parents.

[p] *Solon* cùm interrogaretur, cur nullum supplicium constituisset in eum qui parentem necasset, respondit, se id neminem facturum putasse. Cic. pro Ros. Amer.

When afterwards such inhumane impiety was manifested in the world, that Civill Law ordained this punishment; [q] *If any shall kill his parent, let him not be put to the sword, nor fire, nor any other usuall punishment: but let him be sowed in a sacke with a dog, and a cocke, and a viper, and an ape, and cast into the next sea, or river; that while life is in him, he may begin to want all use of the elements, and be deprived, while he liveth, of the aire, and when he is dead, of the earth.*

[q] Si quis parentis fata properaverit, neque gladio, neque ignibus, neque ulli alij solenni pœnæ subiugetur, sed insuta culeo cum cane, & gallo gallinaceo, & vipera, & simia, vel in vicinum mare, vel in amnem projicitur, &c. *Iustin. Cod. l. 9. tit.* 17. *Cur voluerint parricidas insui in culeum in flumen dejici, docet Cicero pro Ros. Amer.*

This sinne having beene committed among the heathen, the Apostle reckoneth it up among other most notorious and barbarous sinnes, 1 *Tim.* 1. 9. As murther is one of those sinnes, which the earth can least beare, and which cryeth loudest to heaven for vengeance; so among the severall kinds of murther, this is the most unsupportable, and crying.

Thus much of the duties of children, which they are to performe while their parents live. It remaineth to speake of those which they are to performe when their parents are dead.

Ad famam filij attinet, ut videatur honorem debitum parti defuncto præstitisse &c. Philip 9.

§. 45. *Of Childrens care to bury their parents being dead.*

The duties which children owe to their parents after they are dead, concerne the { *Bodie* / *Credit* } of their deceased parēt.

It is the duty of children to bring the bodies of their parents deceased, with such decency and honour, as may be answerable to the place and reputation wherein they lived.

2. Is as both the *thing* it selfe, and the *manner* of doing it, is to be observed.

Buriall a meanes to maintaine hope of resurrection.

Constituere pyras: huc corpora quisque suorum More tulere patrum, subjectisque ignibus &c. Virg. Æneid. 11.

The thing it selfe, namely *Buriall* of the corps of such as are deceased, hath ever bin in use in Gods Church: and it hath beene used as a meanes to maintaine our hope of the resurrection of our bodies. Many of the heathen, who never dreamt of the resurrection were wont to burne the dead bodies of their friends: other heathen learned this manner of buriall from the Church, though they knew not the mystery thereof. It is more cleare then needs be proved, that Gods people, from the beginning of the world, have performed this duty of buriall to their friends: but it is not pertinent to the point in hand, to insist upon the generall: that it belongs especially to children, to procure this duty to be performed, is now the point to be proved, which is readily done by the approved examples of [a] *Isaak*, [b] *Iaakob*, [c] *Ioseph*, and others expressly recorded in Scripture.

[a] *Gen.* 25.9.
[b] *Gen.* 35.29.
[c] *Gen.* 50.7.

1 *Reason.*

And great reason there is for it: for

1 It is a testimony of great love and good respect to the party deceased. Now who should manifest more love, and greater respect then a childe?

2 *Reason.*

2 It is a kinde of [d] *blessing*, promised by God to his Saints, *to be buried*: as on the other side, it is a [f] *curse* threatned against obstinate sinners, *not to be buried*. In this respect, [g] *David* blesseth the men of *Iabesh Gilead* for burying *Saul*, and acknowledgeth it a kindnesse done to *Saul*. Now who ought rather to procure a blessing, and doe a kindnesse to parents, then children, who are oft blessed through their parents meanes?

[d] 1 *King.* 14.13.
2 *King* 22.20.
[f] *Jer.* 22.19.
1 *King* 21.23. 24
Psal 79.3.
[g] 2 *Sam.* 2.5.

3 *Reason.*

3 It being a great deformity to have a mans corps lie above

above ground (for no carkaſe will be more loathſome then a mans if it lie unburied) children who are moſt bound to cover their parents deformity, are in this reſpect bound to bury their corpes.

Contrary is their practiſe whoſe minds are ſo ſet on their parents goods, as they cleane neglect their bodies. So ſoone as their parents breath is out of their body, they ſo buſie themſelves about the goods which they have left behinde them, as their corps is ready to ſtinke before care be taken for the buriall of it. Yea, ſome will purpoſely keepe their parents corps above ground till they be exceeding noiſome, for receiving ſome revenues, or debts, or other accounts, which muſt be paid before the corps bee buried. If their corps muſt needes for ſome time be kept above ground, let them be imbalmed, or ſo uſed as they may not ſavour. They who are careleſſe hereof, ſhew that they reſpect their parents wealth more then his perſon and honour.

Sinne of children to neglect their parents dead corps.

In which reſpect they alſo heinouſly tranſgreſſe, who are ſo greedy of their parents eſtate, as they muſt needs prevent his departure, and like *Adoniah* enter upon their fathers eſtate, and take poſſeſſion of his goods before breath is out of his body: whereby they do oft cauſe great diſquietneſſe to him that would depart in peace.

Sinne of children entring upon their parents eſtate before they are dead. 1 *King.* 1. 5.

Againe, others bearing an inward grudge and ſecret hatred againſt a brother, or other kinſman, whom their parent intirely loved, and in that reſpect durſt not meddle with him in their parents life-time, ſo ſoone as their parent is dead, picke a quarrell with the party hated, and ſo diſturbe and hinder their parents funerall. Such a plot *Eſau* intended: but God defeated it, whereby it appeareth that God is diſpleaſed therewith.

Sinne of children diſturbing their parents funerall. *Gen.* 27. 41.

§. 46. *Of the decency wherewith children ought to ſee their parents buried.*

The *manner* after which children ought to ſee their parents buried, muſt be with ſuch *decency* as is agreeable to the commendable cuſtome of the Countrie and Church where

their parents die, and with ſuch *honour* as is in ſome meaſure anſwerable to the eſtate, and place of their parents while they lived (at leaſt if it be not above the meanes that the parent hath left, or above the ability of the childe that maketh the ſolemnity.) *Ioſeph* was a great Governour in Egypt, by reaſon whereof his father when he came thither was highly accounted of: accordingly with great honour did he carry him to his grave.

Gen 50.7.

Contrary, 1 Too ſumptuous funerals.

There are two extremes contrary to the forenamed *decency* and *honour*. One is an overlaviſh and prodigall ſumptuouſneſſe and ſolemnity at their parents funerall, farre above the eſtate, and farre beyond the meanes which the parent hath left, and farre alſo above the eſtate and ability of the childe himſelfe. Some by the needleſſe ſolemnity of their parents funerall are ſo farre caſt into debt, as they are never able to recover themſelves againe, and ſo bring more diſhonour to their parents by the weakneſſe of their childes eſtate, then honour by the ſolemnity of the funerall: there may be great honour, and much decency in a funerall, where is not extraordinary charges: inſtance *Stevens* funerall.

Acts. 8.2. 2 Too baſe funerals.

The other extreame is too baſe, and private a manner of burying their parents, much unbeſeeming both their parents and their owne eſtate, and meanes; which ariſeth from a mixture of pride, and covetouſneſſe poſſeſſing their hearts. Pride maketh them have no ſolemnity at all, becauſe covetouſneſſe will not ſuffer them to exceed in their ſolemnity. Hence it commeth to paſſe, that they chuſe out ſtrange places where neither their parents or ſelves are knowne, and the dead of the night that none may eſpy them; and appoint an uncertaine time, that no friend may accompany them. God often meeteth with ſuch proud, covetous children in their kinde, and cauſeth them with like diſhonour to be brought to their graves.

§. 47. *Of Childrens paying their Parents debts after their death.*

Childrens reſpect to the credit of their deceaſed Parents.

As Children muſt have reſpect to the body of their parents deceaſed, ſo alſo to their credit and name, which is a thing of greater account, and honour: a thing wherein they may bring

a

a kinde of bleſſing to their parents, and make them live after their death.

Parents themſelves cannot do any thing when they are dead to preſerve the ſame: Children therfore being the living Image of their parents, muſt indeavour to doe it.

Three things there be which children muſt make conſcience of, even in regard of their deceaſed parents credit, and reputation; one, to pay their debts: another, to ſuppreſſe ill rumors: a third, to imitate their good example.

I. If the eſtate of Parents, their goods or lands come to their children, their duty is to pay their debts, ſo farre as they can: eſpecially if by law thoſe debts may be recovered at their hands. For what law may force others to doe in equity and Iuſtice, conſcience muſt move good children to doe in charity, and recompence to their parents. The holy Ghoſt makes it a note of a wicked man *to borrow and not to pay*. Wherefore to wipe away that blot from the name of a parent deceaſed, children muſt be ready in this kinde to doe what the parent himſelfe, if he were living, would, or ſhould do. Yea if children of themſelves be well able, though their parents left not ſufficient to pay all their debts, they ought to pay them. Herein eſpecially a child-like affection is manifeſted to the parent. *Pſal. 37. 21.*

Contrary is their practiſe who ſtrive to get all they can of their parents, and yet make no conſcience of paying any debts at all, unleſſe law force them thereto. What they do in this caſe, cannot be thought to be done for their parents ſake, but rather for their owne ſake. Many ſo little reſpect their parents credit in this kinde, as they privily convey away, and utterly conceale much of their parents eſtate, of purpoſe to defeat Creditors: which as it is a part of apparent injuſtice, ſo it is a cauſe of opening the mouthes of men againſt their parents, to their diſcredit and ſhame.

§. 48. *Of Childrens ſuppreſſing evill reports againſt their Parents deceaſed.*

* The direction given before concerning childrens ſpeech of their parents behinde their backes, may fitly be applied alſo to the care which children ought to have of the ſpeeches and * §. 7.

reports which are made of their parents after their departure. It followeth as *from the leſſe to the greater*, that what children doe for their parents credit in abſence behinde their backes, they muſt much more doe when they are dead: for then there is no hope, no poſſibility that parents ſhould doe any thing to right their own wrong in that kinde: it lyeth therefore upon children to doe it.

Doe not they cleane contrary, who take occaſion from the departure of their parents, both to open their eares to receive any ill reports of them, and alſo to open their mouthes to ſpeake ill of them: then blazing abroad all their infirmities, and ſtretching their ill reports of their parents beyond the liſts of truth. Ill birds they are that ſo beray their owne neaſt. They know that their parents being dead, can have no notice thereof: whereby they ſhew what little piety to God, or parent is in their heart. But there is an ever-living, all-ſeeing and all-knowing Father that taketh notice of all: who beſide other vengeance will cauſe ſuch meaſure to bee meted out to them, as they mete to their parents. There is no one thing wherein this proverbe, (*With what meaſure you mete, it ſhall be meaſured to you againe*) is more often verified then in children's ingratitude to their parents. All ages have given many inſtances thereof. (The very Heathen obſerved it,) Which ſheweth Gods great indignation againſt it.

Mat. 7. 2.

Quæcunq; parentibus ſtipendia intuleris, eadem ipſe à filijs expecta. Thal. Mileſ. apud Diog. Laert l. 1.

§. 49. *Of Children's imitating their Parents good example.*

If Parents have beene perſons of good cariage in their life time, as religious towards God, juſt in their dealings with men, mercifull to ſuch as ſtood in neede of their helpe, doing much good in their place, and ſo ended their dayes with much credit; it is an eſpeciall meanes to maintaine and continue this their credit, for children to walke in their ſteps, and to indeavour to be like them.

Thus is a bleſſed memory of their parents kept freſh and greene (as we ſpeake) though their bodies be rotten. For when they who knew the parents, behold the like good qualities and actions in their children, they will thereby bee put in minde of the parties deceaſed, and ſay, Oh how ſuch parents

yet

yet live I behold a lively, and living Image of them. Thus did *Salomon*, *Asa*, *Iehosaphat*, *Hezekiah*, *Iosiah*, and such like good Kings which came of the stocke and linage of *David*, keepe the memory of their father *David*, fresh, faire, and flourishing (long after his body was rotten) as is evident by these and such like phrases, *Hee walked in the ordinances of David his father*: *hee walked in all the wayes of David his father*: *hee did that which was right as David his father*, &c. There can bee no better monument of a parents piety, honesty, and vertue, then a childes lively representation of the same. Wherefore as a motive to stir up children to walke in the good wayes of their parents, God hath promised to *shew mercy to thousands of them that love him, and keepe his Commandements*; that is, such as having religious and righteous parents, walke in their steps.

1 *Kings* 3. 3.
2 *Kings* 22. 2.
1 *Kings* 15. 11.

Nullum monumentum clarius relinquere potuit, quam effigiem morum suorum, virtutis, constantiæ, pietatis filium. Cic. Philip. 9.

Contrary are both those that are unlike good parents, and those that are like evill parents. The former sort doe much impeach and dishonour the reputation of their parents, as *Reboboam*, who by his foolish rigorous and unjust cariage, made the people speake contemptuously of *David*.

1 *Kings* 12. 16.

The latter sort continue in memory the evill name, and the shame of their parents, and cause them to stinke more and more as the sonnes and successors of *Ieroboam*, who following his idolatrous course, made it the more remembred, and caused this blur to remaine in his stile from age to age, *Ieroboam which made Israel to sinne*.

1 *Kings* 15. 26.

As *they* stop the current, and hinder the passage of the blessing of righteous parents: so *these* propagate, and open a way for the curse of unrighteous parents.

§. 50. *Of the superstitious duty enjoyned by Papists to Children after their Parents decease.*

To the forenamed duties of *burying the corpes*, and *preserving the credit* of parents, *Papists* adde a third, and *Heathen* a fourth, whereof neither are warrantable by Gods Word, but directly contrary thereto.

That which *Papists* adde is, that children after their parents death ought to procure *Diriges*, *Masses*, *Pardons*, *Releases*, and such like toyes for them, and make continuall prayers to free them

Bellar. Tom. 2. Contr. 3. De Purgator. l. 2. c. 16, &c.

them out of Purgatory, and bring them to rest in Heaven: of the vanity of these prayers, and folly of other toyes, I have elsewhere spoken.

* In the whole Armour of God. Treat. 3. § 39. 40. in Ephes. 6. 18.

The Scripture expressly teacheth that after death, the soule goeth to the place appointed for it, of endlesse blisse, or woe: so as there is no meanes of altering the one, or helping forward the other. Such pretended duties therefore to parents are vaine: yea, in relation to God they are odious mockeries.

§. 51. *Of the unlawfulnesse of Childrens seeking to revenge their Parents wrongs.*

That which *Heathen* adde, is, that children after their parents death, revenge such wrongs as have beene done to them in their life time. And they presse this so farre upon children, as they affright them with their parents *Ghost*, saying, that if they neglect to revenge their parents wrongs, their Ghost will follow them, and not suffer them to live in quiet, but molest them continually. This conceit ariseth from the corruption of nature, which is exceeding prone to revenge: but it is expressly forbidden in Scripture, in these and such prohibitions, [a] *Resist not evill*, [b] *Recompence to no man evill for evill*, [c] *Avenge not your selves*. &c. Yet some in justification thereof alledge [d] *Davids* charge to *Salomon* of taking vengeance on *Ioab* and *Shemei*, after his death.

Seneca in Agamem. Poetæ tradiderunt filios patrii ulciscendi causa supplicium de matre sumpsisse, id ne deorum iussis, atq; oraculis fecisse Cic. pro Sex. Ros.

[a] *Mat.* 5. 39.
[b] *Rom.* 12. 17. c. 19.
[c] 1 *Kings.* 2. 8.

Answ. The charge which *David* gave, and *Salomons* execution thereof, was no matter of private revenge, but onely a lawfull execution of justice, which children may and ought to doe. Iust reasons there were to move *David* to put off the execution of Justice upon the one and the other so long. [c] *Ioab* was too mighty to have execution done on him in *Davids* time: and *Shemeis* offence was committed in the time of *Davids* humiliation, which made him sweare that he would not himselfe take vengeance of him. Besides, *Salomon* executed justice on the one and the other, not for the wrongs they did to his father, but for other crimes which they committed

* 2 Sam. 3. 39. & 19. 23.

mitted in his time: onely their former offences were remembred to aggravate the matter.

Thus farre of Childrens duties. The manner of performing them followeth to be declared.

§. 52. *Of the manner of performing Childrens duties.*

That clause which * noted out the *limitation* of Childrens duties, affordeth also an excellent *direction* for the *manner* of performing them. It is this, *in the Lord*: that is, *Children must so performe their duty to their parents, as they would or should performe it to the Lord.* * §. 37.

More particularly it implieth these sixe points: How children obey their parents *in the Lord.*

1 That their duties be performed *in conscience*, or *for conscience sake*, which is all one as *for the Lords sake*: for the Lord onely is Iudge of the conscience, & hath power over it. [a] Thus must subjects performe duty to Magistrates: much more children to parents. The reason which the Apostle rendereth in these words, [b] *This is well-pleasing to the Lord*, sheweth that children in obeying their parents, must labour to approve themselves to God. 1. By obeying *for the Lords sake*
[a] *Rom* 13. 5.
[b] *1 Pet* 2. 13.
* *Col.* 3. 20.

2 Their duties must be in sincerity, which is when children pretend in shew to do no more, then in truth & heart they meane; *Whatsoever ye doe, doe it heartily as to the Lord*, saith the Apostle. Parents use to deale with none more heartily then with their children; accordingly must children deale with parents. 2. In sincerity. *Col.* 3. 23.

3 They must be performed cheerefully, with a willing and ready minde: for the Lord loveth cheerefulnesse. Herein lyeth a maine difference betwixt a filiall and servile, a child-like and slave-like obedience. 3 With cheerfulnesse. *2 Cor.* 9. 7.

4 They must be performed reverendly, as to them which beare the Image of God. Hereof we spake * before. 4 With reverence. * §. 3.

5 They must so be performed, as in performing of them, no sinne be commited against God. Hereof also wee spake * before. 5 In the feare of God. * §. 8.

6 Constancy must be added to all other vertues. For as the Lord himselfe is constant in all his wayes and workes, so he expecteth that children should be in the duties which he requireth at their hands. He that beginneth well, and holdeth not on, loseth all the glory of his good beginning. 6 With perseverance.

If

If the examples of all good children commended in Scripture be well weighed, we ſhall finde their duties, ſo farre forth as they were acceptable to God, performed after the aforeſaid *manner*, in all the branches thereof.

§. 53. *Of the aberrations of Children in the manner of their obedience.*

Faults in the manner of doing duty.

Contrary are theſe aberrations.

1. On by-reſpects.

1 When Children performe their duties on by-reſpects: for feare of parents wrath, and the puniſhment following thereon: for hope and expectation of greater portion and allowance; upon inſtant perſwaſion of friends, with the like: theſe reſpects ſimply in themſelves are not *for the Lord*.

2. Complementally.

2 When they performe them onely outwardly in ſhew, and complementally while parents are in preſence, or may know thereof. This is not with reſpect to God, who ſearcheth the heart.

3. Grudgingly.

3 When they performe them grudgingly, mutteringly, diſdainfully; as if their parents authority were an uſurped power, and not given them of God. Is this *in the Lord*?

4. Rudely.

4 When they performe them rudely and unmannerly; this ſheweth they conſider not the glory of Gods Image ſhining in their parents.

5. Onely to pleaſe man. * §. 38.

5 * When they care not how they ſinne againſt God, ſo they may pleaſe their parents.

6. Vnſetledly.

6 When, as if they repented of what they have well done, they refuſe to doe any more duty to their parents. They wax weary, thinking that God hath laid too heavy a burden upon them. Many ſhew themſelves more dutifull in their younger, then in their riper yeeres. That which maketh Children weary in doing duty, is commonly the great and long neede of their parents, as long ſickneſſe, long impotency, long poverty, with the like. It appeares that ſuch children looke onely on their parents as men, which, as they imagine, can never recompence their paines and coſt: they looke not to God, who is able abundantly to recompenſe all. Theſe therefore performe not their duty *in the Lord*.

§. 54. *Of the equall reſpect that Children are to beare to both Parents.*

As the diſtinct duties of children have beene ſet forth, ſo I thinke it requiſite to declare diſtinctly who the parties bee to whom thoſe duties are to be performed. Theſe principally are the naturall parents, both *Father* and *Mother*. Secondarily ſuch as are in the place of parents.

The firſt point then to be noted is, that children beare an equall reſpect to both their naturall parents, and performe duty to both alike. The law expreſly mentioneth both, *Honour thy Father and thy Mother*. Well may wee thinke that there was ſome juſt and urgent cauſe, that the law which ſo briefly under as few words as well could be, compriſeth exceeding much matter, ſhould expreſly mention *father* and *mother*, when as there is one word *Parent* which includeth both. Now what other reaſon can be rendred then the point in hand?

It is worthy to be noted, how the Apoſtle contenteth not himſelfe to have named *Parents*, which implieth both, but alſo annexeth the expreſſe words of the law, which in particular ſetteth downe, *father* and *mother*. It is expreſly ſet downe of *Iaakob* that he obeyed *his father and his mother*. Among other Penmen of Scripture, *Salomon* expreſly mentioneth *both father and mother*, even almoſt twenty ſeverall times in his Proverbes. Gen. 28 7.

Many reaſons there be to inforce this point.

Reaſons.

1 Both Parents are under God, a like meanes of their childrens being: children come out of the ſubſtance of both alike.

2 The care and paines of both for the good of the children, is very great. I know not of whether the greater. The mothers paines and care in bringing forth the childe, is indeed the greater, and it may be alſo the greater in bringing up the childe, eſpecially while it is young, at leaſt if ſhee giue it ſucke her ſelfe: yet afterwards the fathers exceedeth in providing fit calling, ſufficient meanes of maintenance, yea, and portion or inheritance for it, and that after he himſelfe is dead. Thus one way or other the childe is equally bound to both: and accordingly Gods law maketh no difference betwixt them.

Obiect. The wife is ſubject to her husband; therefore

a childe ought to preferre his father before his mother.

Both parents to be of like account with children.

Answ. Though there be a difference betwixt father and mother in relation of one to another, yet in relation to their children they are both as one, and have like authority over them. Now children are not to looke to that difference that is betwixt their parents in that mutuall relation that is betwixt husband and wife, but to that authority which both parents have over their children: and so to carry an equall respect to both.

Direction for a childe when one parent commandeth one thing, the other another.

Quest. What if the fathers and mothers dispositon be contrary; and the one command what the other forbids.

Answ. The thing commanded or forbidden must be observed; if it be about a thing simply good or evill, lawfull, or unlawfull, then the parent which would have the thing lawfull, to be done, or unlawfull to be forborne, (though it be the mother) must be obeyed: for in this case shee is backt with Gods authority. But if the matter be meerely indifferent, then I doubt not but the father must bee obeyed; yet so as the childe no way shew any contempt to his mother, but with all reverence and humility make it knowne to her that it is best both for her selfe and himselfe, that his father be obeyed. But if the fathers contrary authority be not interposed, or if the father be dead, then is a mother as simply and absolutely to be obeyed in all things, as a father.

§. 55. *Of pretences alledged to obey father rather then mother.*

Contrary on the one side is their childish fondnesse who so wholly respect their mother, and seeke to please her, as they little regard their father, unlesse through feare they be forced thereto: and on the other side, their scornefull spirit who onely beare respect to their father, and altogether neglect their mother, if not despise her. For the most part, of the two, the mother is lesse regarded. The reasons whereof I take to be these following, whereunto I will annexe particular meanes to remove the seeming force of those reasons as antidotes or remedies unto them.

1 The mother by reason of her sex is commonly the weaker, and subject to more infirmities.

Answ

Answ. Children ought rather to looke upon their mothers place and authority, then on their person and infirmity: which if they did, *these* would no whit impaire their respect of the *other*.

2 The mother is more indulgent and tender to her children; and useth more familiarity towards them: now *familiarity breedeth contempt.* *Familiaritas parit contemptum Teren. in Andr.*

Answ. This is the abuse of familiarity: love should breed love; and love must he ordered according to the condition of the parties loving, and loved. As children with one eye behold the affection of the mother, so with another they should behold Gods Image in the mother; and then (that which is *noted as the ground of all childrens duty) a *loving feare* would bee wrought in their heart, which would cast out all contempt. *§. 2, 3.

3 The mother hath not that power to reward or revenge that a father hath.

Answ. 1. This is not to obey *in the Lord.* No outward respect should move the childe to obey his parents so much as conscience to God-wards. If Children duly considered God, how he hath made no difference, but commanded them to obey both alike, and how he is able abundantly to reward, and severely to revenge, that reason would be no reason.

4 The mother is subject to the father.

Answ. This was removed *before. *§. 54.

As a generall answer to these, and all other such pretences as can be alledged, let it bee noted that the Lord doth not onely in expresse termes charge children to *feare their mother*, but also (the more to presse this point) sometime setteth the mother in the first place, thus; *Yee shall feare every man his mother, and his father*: which is not so to be taken, as if the mother of the two were the more excellent (in this respect the father for the most part is first named) but because it is the truest triall of a childes subjection to be subject to his mother. He that willingly and conscionably subjecteth himselfe to her, who is in relation to her husband the inferiour, in sex the weaker, in condition subject to more infirmities, in her affections lesse moderate, in power lesse able to reward, or to punish, will *Lev. 19. 3.*

will much rather (no doubt) ſubject himſelfe to his father.

§. 56. *Of the difference of Childrens ſubjection to naturall Parents, and to ſuch as onely are in the place of Parents.*

Beſide *naturall Parents*, there are others by God ſo ſet over Children, as they owe in conſcience child-like duty unto them. Theſe in generall are ſuch as are in the place of parents, and ſo performe, or at leaſt ought to performe, the duty of Parents to Children.

They are of two ſorts.

1 Such as are joyned to a naturall parent in mariage, commonly called *Stepfathers, and ſtepmothers*, or *fathers in law, and mothers in law*.

2 Such as have the government and tuition of children committed to them, commonly called *Guardians, Tutors, Governours*; yea alſo *foſter-fathers, and foſter-mothers*.

Queſt. Is the ſame duty in every reſpect due to thoſe who are in place of parents, as to naturall parents themſelves?

Anſw. Not ſo. There is ſuch a prerogative appertaining to naturall parents from whom children have received their being, that many things wherein children by an abſolute neceſſity are bound to them, are bound unto the other, who are but in place of parents, onely by the law of honeſty, of meetneſſe and conveniency. Whence it commeth to paſſe, that ſuch things as being done by children rebelliouſly without, or againſt the conſent of naturall parents prove meere nullities, will ſtand in force, though they be done without or againſt the conſent of ſuch as are onely in the place of parents: inſtance contracts made about goods, lands, and ſuch other things as parents retaine a right in: whereunto many good Divines adde * contracts of mariage, of calling, and the like,

De neceſſitate.

De honeſtate.

*See §. 16.

Yet notwithſtanding ſeeing in conſcience wee are bound to thoſe things which the law of honeſty, and conveniency requireth (for *whatſoever things are honeſt, juſt, and of good report*, are to bee done) great is that duty which children owe to thoſe who are in place of Parents.

Phil. 4. 8.

§. 57. *Of*

§. 57. *Of Childrens ſubjection to Fathers and Mothers in law.*

Fathers and Mothers in law are to be ranked in the firſt degree of thoſe who are in the place of naturall Parents. Very good prooſe there is in Scripture for childrens ſubjection to them. The reſpect which *Moſes* bare to his father in law, and *Ruth* to her mother in law, and *Chriſt* himſelfe to his ſuppoſed father, are commended for this very purpoſe. *Subjection* is noted in Chriſts example: *Reverence* in *Moſes*: *Recompence* in *Ruths*. *Exod.* 18. 7. *Ruth.* 1. & 2. *Luke* 2. 51.

The marriage bond maketh man and wife *one fleſh*: whereupon the naturall parent that marieth another, maketh that other *one with him*, and in that reſpect is as a parent to the children, and by them ought to be accounted ſo. 1 *Reaſon.*

The law of God maketh it plaine *inceſt* for a ſonne to *uncover the ſhame of his mother in law*, or for a father in law to *uncover the ſhame of his daughter in law*. Whereby it appeareth that fathers and mothers in law, are by Gods law in the very place and ſtead of naturall parents to their children, and accordingly as naturall parents are to be honoured. *Lev.* 18. 8, 17.

Beſides it is a great honour which a childe doth to his naturall father or mother, to reſpect ſuch as they have made one fleſh with themſelves, as they doe their owne parent. So as to honour a father, or mother in law, is to honour a naturall parent. 2 *Reaſon.*

Contrary is the minde and cariage of moſt children. Very few beare a reverend, dutifull, and child-like reſpect to ſtep-fathers, and ſtep-mothers: but for the moſt part deſpiſe them in heart, grumble at them in ſpeech, and are very vndutifull in their behaviour: whence it commeth to paſſe, that they bring much griefe to their naturall parent, and oft cauſe much diſcord and diſſention betwixt their naturall, and ſtep-parent: being herein ſet on worke by Satan, who laboureth what hee can to diſunite thoſe whom God hath neerely united together, and made one fleſh. Lamentable experience ſheweth that the *ſecond*, *third*, or any *after-mariages*, are ſeldome ſo comfortable and peaceable as the *firſt*: eſpecially if either the *one*, or *other*,

or

or *both* have children. The cauſe thereof, for the moſt part, is in children, who brooke not fathers or mothers in law.

Object. Nature cannot ſo well brooke a ſtep-parent, as a naturall parent.

Anſw. 1. If not ſo well yet deſpiſe them not: there is a difference betwixt extremes.

2 Conſcience and Religion ought to alter corrupt nature. Looke to Gods ordinance: and let Gods feare poſſeſſe thine heart, that that may bring thee to doe what nature cannot.

2 *Object.* Fathers and mothers in law ſeldome reſpect their husbands or wives former children.

Anſw. This objection more beſeemeth the mouth of a barbarian then a Chriſtian. The Goſpell teacheth to *be ſubject not onely to the good and gentle, but alſo to the froward*: and *not to be overcome of evill, but to overcome evill with goodneſſe.*

1 *Pet.* 2. 18. *Rom.* 12. 21.

The Scripture reckoneth ſuch as riſe up againſt their parents in law, among ſuch as riſe up againſt their naturall parents: ſhewing thereby that the impiety of *thoſe*, is as blame-worthy, as the impiety of *theſe*.

Mic. 7. 6.

§. 58. *Of Childrens ſubjection to Guardians, Tutors, &c.*

For childrens ſubjection to Governors, Guardians, and Tutors, the Apoſtle ſaith that a childe is *under* them. If by the law children are *under* them, they ought in equity to be ſubject to them. It is expreſly noted of *Eſther*, even after the King had choſen her for his wife, that ſhe *did the commandement of Mordecai* (who was a Guardian to her) *like as when ſhe was brought up with him*. A memorable patterne for this purpoſe. What pretences might ſhe have made to have caſt off all manner of ſubjection? *Mordecai* was but her coſen: ſhee was now aduanced above him: a wife ſhe was, and ſo ſubject to her husband: yea, a Kings wife, and ſo her ſelfe a Queene: yet ſhe was ſubject, and her ſubjection commended. We reade that the children of the Prophets much reſpected *Eliſha*, did reverence to him, and were obedient to him, becauſe he was as a father and tutor unto them: in which reſpect alſo *Eliſha* was as a child ſubiect to *Eliah*, whom he called *father*.

Galat. 4. 2.

Eſth. 2. 20.

2 *King.* 2. 15. *&c.* and 6. 1.

2 *King.* 2. 12.

Guardians, Tutors, and ſuch like overſeers of children, have a parents.

parents charge laid upon them, as we ſhall * after ſhew: great reaſon therefore that childlike duty ſhould be yeelded to them. Their honour muſt be anſwerable to their charge and care.

* Treat. 6. §. 74. &c.

Contrary is the conceit of many lawleſſe children, whoſe parents being dead, or they being ſent and placed abroad out of the governement of their parents, think they are cleane free from all governement, and may live as they liſt. Their practiſe being correſpondent to this opinion, they run into all riot, and in time bring themſelves to utter ruine. It is the overthrow of many children, that they regard not their Guardians, Tutors, and Governors: and God in judgement bringeth many ſuch refractary children to ſome fearefull and ſhamefull end or other. Let children therefore be wiſe, and not take too much liberty to themſelves.

Thus far have been handled the duties of Children in their ſeverall kinds, the manner of performing them, and the parties to whom they are to be performed. It remaineth to ſpeake of the reaſons which the Apoſtle alledgeth to inforce thoſe duties.

§. 59. *Of the* place *of parents, whereby children ought to be moved to obey them.*

The reaſons which the Apoſtle uſeth to move children to performe their dutie are foure:

The *firſt* is taken from the *place* of the parent.
The *ſecond* from the *equity* of the thing.
The *third* from Gods expreſſe *charge*.
The *fourth* from *Gods promiſe*.

I. The *place* of a parent is noted forth by this phraſe, IN THE LORD; which as it affoordeth a * *limitation*, and giveth a * *direction* to children, ſo it addeth a ſpur unto them, to ſtir them up to performe their duty: for it ſheweth that parents are to their children *in the Lords ſtead*; as an evidence thereof hath God communicated to them this glorious and honourable title (FATHER) which is * proper and peculiar to himſelfe. Now then parents being to their children in *Gods ſtead*, and by vertue of their place bearing *Gods image*, children in obeying their parents, obey God; in refuſing to obey them, refuſe to obey God. A ſtrong motive is this firſt motive. For who is ſo void of Religion, but will thinke it moſt meet, that God ſhould be honoured? or who

* §. 37.
* §. 52.

Liberis ſuis pater Dei vice eſt Greg. Naz. ad Vitt.
* See §. 5.

ſo impious, as to refuſe to yeeld duty to God? Here then Children may learne in one maine point how to honor the Lord, and ſhew themſelves children of God. And let them hereby know, that diſobedient and undutifull children, that reſiſt the authority of parents, *reſiſt the ordinance of God, and receive to themſelves damnation.*

Rom. 13. 2.

§. 60. *Of the equity whereby children ſhould be moved to obey their parents.*

II. The ſecond reaſon in theſe words, *for this is right*, though it be not of greater force, yet is it more plainly and expreſly noted to be a reaſon, as the cauſall particle (*for*) prefixed before it, ſheweth. It is a generall reaſon drawne from common equity; a reaſon which may move all ſorts, even Infidels and Pagans: therefore much more Chriſtians.

In ſaying, *It is right*, he implieth three things.

Right implieth three things.

1. That it is agreeable to all law. To the law of *God*, which is the fountaine of equity. To the law of *Nature*, which proceeds from thence. And to the law of *Nations*, which is anſwerable in many reſpects. The forenamed prooſes out of Gods Word, ſhew it to be agreeable to *Gods law*. The precepts which heathen men have given of this point, ſhew it to be agreeable to the *law of nature*. And the many Conſtitutions of Law-makers, in all ages, ſhew it to be agreeable to the *law of nations*.

1. It is agreeable to all law.

2. That the place of parents requireth as much. For RIGHT requireth that every one have his owne, that which is his due. It being therefore *right*, that children obey their parents, that duty is due to them.

2. It is due by vertue of Parents place.

3. That parents deſerve as much: for *right* preſuppoſeth *deſert*. That which is done *of right*, is done by way of *recompence*. The cauſe of this deſert, is the love which parents beare to children, the paine, paines, care, and coſt they have beene at, in bringing them forth, and bringing them up.

3. It is a debt.

Theſe things being implied under *right*, note what followeth from the force of this reaſon.

1. Diſobedient and undutifull children, tranſgreſſe againſt *Gods law*, againſt *common equity* of all nations, and againſt *light of nature*: ſo as they are unworthy of the name of Chriſtians, they are worſe then Infidels, yea worſe then the brute beaſts.

2. They

2. They have no reſpect to the place of their parents, they diſgrace the image of God, which their parents by vertue of their place carry, and they diſturbe that comely order and degree, which God hath ſet among men.

3. They ill repay their parents care and paines for their good, and ſhew themſelves both *ungratefull* and *unnaturall*: which are two moſt monſtrous and odious ſins.

§. 61. *Of Gods accepting Childrens obedience.*

The forenamed reaſon is by this ſame Apoſtle in another place thus ſet downe, *This is well-pleaſing to the Lord.* By comparing that place with my Text, I obſerve, that Coloſſ. 3. 20.

What is right, is well-pleaſing to the Lord. And againe, *What is well-pleaſing to the Lord, is right.*

Theſe two propoſitions, are (as we ſpeake in Schooles) *convertible* and *reciprocall*; either of them true of the other every way. Wherefore the Apoſtle, in another place, joyneth them both together. For having exhorted children to recompence their parents, he ſaith, *That is good and acceptable before God.* [b] *Good* or *honeſt* is in effect the ſame that [c] *right*. 1 Tim. 5. 4. b καλὸν. c δίκαιον.

This ſheweth, that dutifull children, as they doe that which is good, or honeſt, and right unto their parents; ſo alſo therein they highly pleaſe God: ſo as they may be ſure not to loſe thereby. At Gods hand they ſhall receive a reward, though their parents ſhould little regard their dutifulneſſe. Thus God dealt with *Iaakob*. His father in law ill repaid his faithfulneſſe: but God looked upon him, and abundantly recompenſed all his paines. Gen. 31. 7. &c. Verſe 42.

This ſheweth againe, that undutifull children, as they doe not that which is right, but rather wrong unto their parents; ſo they highly diſpleaſe God: they may be ſure therefore not to eſcape unpuniſhed, though their parents, through over-much indulgencie, ſhould let them alone: inſtance the two impious children of *Eli*, *Hophni* and *Phinehas*: and the two rebellious children of *David*, *Abſolom*, and *Adonjah*. 1 Sam. 2. 34. 2 Sam. 18. 9. 1 King. 2. 25.

This therefore addeth force to the ſecond reaſon, and moveth children to doe *right* to their parents, by obeying them, as they reſpect God, his *good pleaſure*, or *diſpleaſure*: as they looke for *recompence*, or feare *vengeance* from him.

§. 62. *Of Gods charge, how inviolable a bond it is to the children to obey their parents.*

III. The *third* drawne from *Gods charge* is not onely in expresse termes noted, but for more weight the very words of the morall law are quoted (*Honour thy father and thy mother*) and it is added, that this is a *commandement*, yea, the *first* commandement, and that *with promise*, all which is for amplification of the point.

Here then consider we { 1. The reason it selfe. 2. The amplification thereof.

From the reason that *it is Gods charge*, I gather these three points.

Childrens obedience to Parents, is, 1. No arbitrary thing.

1. That it is no arbitrary matter left to childrens discretion whether they will obey their parents or no: but a matter whereunto in conscience they are bound, even as they owe alleageance to God himselfe the great law-giver: so as in neglecting duty to parents, children sin even against God himselfe: for the same God who hath commanded us to honour himselfe, hath commanded us to *honour father and mother.*

2. An eternall law, and generall to all children.

2. That this is a *perpetuall* and a *generall* law: a law whereunto all children of all times, places, sexes, estates and degrees alwaies have beene, still are, and ever shall be bound. For the morall law is of that extent: it is *generall* for all persons; *perpetuall* for all times. Therefore no children may thinke to bee exempted from it.

Quest. What if Children be growne to yeeres, and not under their Parents government?

Answ. There may be some difference both in some *parts* of subjection, and also in the *manner* of subjection betwixt such children as remaine under their parents government, and such as are freed from it: but yet so long as a childe hath a parent, of what age or estate soever he be, he oweth an *honour* unto his parent. [a] *Ioseph* when hee was a great Governour of Egypt, a man growne, having wife and children, yet performed the honour of *reverence*, *obedience*, and *recompence* unto his father. [b] *Salomon* when he was in an higher place then *Ioseph*, even an absolute King, did the honour of *Reverence* to his mother.

[a] *Gen.* 47. 12. & 48. 12. & 50. 5.
[b] 1 *King.* 2. 19.

3. That

3. That no man can give children any dispensation, or exemption from their duty to parents. If any may, he must be either the law-maker himselfe, or one greater then he, one that hath power over him. Now God is the author and giver of that law, *God spake all these words, &c.* But is any greater then God? hath any power over him? Who then can dispense with children in this kinde?

3. Indispensable.

Exod. 20. 1.

Hence then I inferre these two conclusions.

1. That the Popes dispensation is nothing worth: they who make it to be of force, must make him greater then God, which is a horrible blasphemy.

2. Though Parents themselves should not exact duty of their children, yet children were bound to performe duty to them, because of Gods charge. To this therefore are children to looke. This sheweth that there is no lesse paine hanging over the heads of the transgressors of this charge, then the curse of the law, eternall condemnation.

§. 63. *Of the title* * FIRST *given to the fift Commandement.*

* See Treat. 1. §. 97.

In the amplification of the forenamed reason, the Apostle stileth the commandement of honouring parents, the *first with promise*, as to shew that it is the first which hath a particular promise annexed to it; so it is the first that God gave of any duty to be performed unto man. The very order of the decalogue manifesteth the truth hereof. The reason is cleere: Honour due to Parents is the ground of all the duties required in the second Table: for if duty be not performed to such as we are bound unto by some peculiar bond, may we thinke that it will be performed to such as we are bound unto at large? Now of all to whom we are first and most bound, and to whom we owe our first duty, our parents are the persons. They therefore who are rebellious against their parents, and refuse to do their duty to them, will hardly performe duty to any other. Little hope that a disobedient child will prove a profitable member in Church or Common-wealth. *Absolom*, who was a rebellious childe, proved but a traiterous subject: and *Hophni* and *Phineas* that refused to hearken to the voice of their father, proved but sacrilegious Priests. Wherefore if any precept of the second Table be conscionably to be observed (as all are, for

the ſame law-maker gave all, and Chriſt hath ſaid that *the ſecond table is like the firſt*) then is this of *honouring father and mother*, among the reſt, and above the reſt to be obſerved, at leaſt if difference of obſerving any may be made.

Matth. 22. 39.

But this particle (*firſt*) being ſet down, not ſimply, but with a connexion of promiſe with it (*The firſt with promiſe*) we are duly to conſider the promiſe therof: whence a fourth reaſon ariſeth.

See Treat. 1. §. 98, 99. &c.

§. 64. *Of Gods promiſe moving Children to obey their Parents.*

The *fourth* reaſon taken from *Gods promiſe*, is both generally *propounded*, and particularly *exemplified*. Propounded in this clauſe (*firſt with promiſe*) Exemplified in the third verſe.

For the *Generall*. Gods promiſe made to the performance of any duty, cannot but be a ſtrong motive to ſtir us up to performe it. Men hereby do ſtir up, and provoke one another to performe any thing. Thus Kings when they would faine have their ſubjects do this or that, promiſe ſuch and ſuch and ſuch rewards unto them: Thus Maſters incite their ſervants, parents their children, and one man another. If the promiſes of men incourage us to performe the things which they give us in charge, how much more ought the promiſe of God? Men are deceitfull, and may deale doubly, pretending one thing with their mouthes, and intending another with their heart, and never meane to performe what they promiſe: But God is faithfull and true: his words are as deeds; his promiſes as performances: ſo as he never maketh ſhew of more then he meanes to performe. Againe, mans power is limited; though he truly intend what he promiſeth, yet in the performance he may faile, either in that he knew not his owne power, but thought when he made the promiſe, he could have done more then in the event he findeth he can doe; or in that he is afterwards by ſome occaſion hindered, or diſabled. But Gods power cannot be ſo ſtraitned, or hindered. Beſides, men may be taken away before the time of performing their promiſe is come: but God ever liveth, and changeth not. If then mans promiſes be any motives to any thing, much more Gods, who ever remaineth the ſame. Betwixt God and man there is no proportion, no compariſon.

Promiſe of reward, a great motive.

How Gods promiſe is a ſtronger motive then any mans.

How Gods promiſe commendeth Gods love.

This motive doth exceedingly commend Gods fatherly indulgen-

dulgency towards us, and the earneſt deſire he hath of our good. For he hath ſuch power and authority over all his creatures, that the very knowledge of his will ought to provoke them to performe any duty which he ſhall command: and if they obey not, he might preſently execute vengeance upon them. But conſidering that we are his children, and need many allurements to draw us on by little and little, he accordingly dealeth with us. He ſtandeth not wholly and onely upon his authority, but addeth promiſes thereto: (for *this is a commandement with promiſe.*) If notwithſtanding all this, children refuſe to obey their parents, may not the Lord juſtly expoſtulate the matter with them, as ſometimes in another caſe he did with the Iſraelites, and ſay, *Iudge betweene me and theſe children; what could I have done more that I have not done? I gave them an expreſſe charge to honour their parents: I laid it downe in the firſt place as a maine and principall charge; to incourage them to keepe it, I added a promiſe of good to redound to themſelves: what could I do more? Do not they juſtly deſerve vengeance that regard none of theſe?* Thus, in that *this is a commandement with promiſe*, we ſee how children diſobedient to their parents, are both *rebellious againſt God* in regard of the *commandement* which they tranſgreſſe, and *injurious to themſelves*, in regard of the *promiſe*, which they make to be void and of no effect. Of this particular promiſe, ſee more in the firſt Treatiſe, §.97,98,&c.

Iſa. 5.3,4.

The ſixth Treatiſe.

The Duties of Parents.

§. 1. *Of the heads of Parents duties.*

EPHES. 6.4. *And yee Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*

NExt to Childrens, follow Parents duties, which the Apoſtle layeth downe in this fourth verſe: where he noteth,

1. The duties.
2. The parties { 1. That are to performe the duties, *Fathers.* 2. To whom they are to be performed, *Children.*

The duties are ſet downe, { 1. By prohibition. 2. By precept.

The prohibition noteth out one extreme, which is *over-much rigour.* (*Provoke not to wrath.*)

The inference of the precept upon the prohibition noteth out another extreme, which is *over-much remiſneſſe.*

The precept it ſelfe enjoyneth to Parents three duties.

1. To *nouriſh* children, namely with food, apparell, and other like neceſſaries (*Nouriſh them.*)

2. To *nurture* them, namely with good diſcipline (*In nurture.*)

3. To

3. To *instruct* them, namely in the waies of God (*And admonition of the Lord*)

Nature, Civility, Piety } teacheth { Vnreasonable Creatures, Reasonable Men, Christians } to do the { First, Second, Third.

To these heads may all the severall points which I shall deliver concerning Parents duties, be referred.

That Parents may the better discerne how one duty followeth another, I will proceed in this order.

1. The fountaine of all duties,
2. The streames that issue thence, } shall be declared.

The streames shall be divided into two rivers.

In the first are those generall duties that are continually to bee done.

In the second, such particular duties as are to be applied to the severall ages of children.

There are two principall generall duties.

1. Faithfull *prayer* to God.
2. Vpright *walking* with God.

All the particulars may be comprised under this one head, *A provident care.* And this hath respect,

1. To the *Infancy* of Children,
2. To their *Youth*,
3. To the time of their *placing* forth,
4. To the time of parents *departing* out of this world.

§. 2. *Of that Love which Parents owe to their children.*

The *Fountaine* of Parents duties is *Love.* [a] This is expressly enjoyned to them. Many approved examples are recorded hereof: as [b] *Abrahams*, [c] *Isaaks*, [d] *Rebekahs*, and others.

Great reason there is why this affection should bee fast fixed in the heart of Parents towards their children. For great is that paine,

As I have heretofore laid downe Love *a fountaine of wives, husbands, and childrens duties; so must I continue my course, and set it forth as the fountaine of Parents duties. For the Scripture hath noted it as a dutie belonging to all and every of them; and therefore*

[a] *Tit.* 2. 4.

[b] *Gen.* 22. 2.
[c] & 25. 28.
[d] *Ibid.*

paine, paines, coſt, and care, which parents muſt undergoe for their children. But if love bee in them, no paine, paines, coſt, or care, will ſeeme too much. Herein appeareth the wiſe providence of God, who by nature hath ſo faſt fixed love in the hearts of Parents, as if there be any in whom it aboundeth not, he is counted unnaturall. If love did not abound in Parents, many children would bee neglected and loſt. For if Parents looke not to their children, who will? If none looke to them, they muſt needs periſh: for they are not able to helpe themſelves. As God by nature hath planted *love* in all Parents, ſo Chriſtians ought even for conſcience ſake, to nouriſh, increaſe, and blow up this fire of love, that they may thereby be made more forward to doe every duty with cheerefulneſſe. The more fervent love is, the more readily will every duty be performed.

fore I might not omit it in any of them. Yet let not any therenpon thinke, that the ſame point is oft handled, and repeated againe and againe. For according to the ſeverall parties, and the ſeverall relation they have to others, there are ſeverall fruits of love: even as the ſame moiſture of the earth cauſeth ſeverall and divers fruits, according to the ſeverall kindes of plants that receive that moiſture. Compare the ſeverall places, where this generall duty of love: *hath beene handled, and you will finde the manner of handling to be different, and to afford new matter.*

Object. As too much fire is dangerous, ſo too much *love.*

Anſw. True. Wherefore as in other things, ſo in this, the golden meane muſt be kept. No duty ſo holy and neceſſarie, but may be perverted. Let the extremes be avoided, and the meane will better be kept.

§. 3. *Of the contraries to love.*

Want of naturall affection in Parents. [a] *Rom* 1.30. *Tit* 3.3.

The extreme contrary to love in the defect is *want of naturall affection*, which is reckoned in the [a] catalogue of notorious ſinnes. Though love of children be by nature engraven in mans heart, yet many cleane put it out through covetouſneſſe, luſt,

luſt, vaine-glory, ſuperſtition, idolatry, and other vices: whereby it commeth to paſſe that in ſtead of the good which they ſhould doe for their children, they bring much miſchiefe upon them. Some ſpare not the pretious life of their children. Among theſe, barbarous idolaters doe moſt exceed in this kinde of unnaturall cruelty, ſacrificing their children, and offering them up to divels. To this the great bloud-ſucker Satan of old brought not onely the heathen, who being ignorant of God did ſervice to the divell, but alſo the [b] Iſraelites to whom *Iehovah* the true God made himſelfe knowne, and expreſly [c] forbid this cruelty, and that [d] under paine of death. Behold how ſuperſtition and idolatry blinde the eies of men. * They who have beene among the Savages in Virginia, Florida, India, and other like places teſtifie that ſuch cruelty is uſed to this day. And it is rendred as a maine reaſon why, notwithſtanding ſuch ſpacious places as they have, they increaſe no more in multitude, becauſe many of their children from time to time are offered up in ſacrifice.

[b] 2 *King.* 16. 3. & 21 6. *Ezek.* 16. 20.
[c] *Lev.* 18. 21.
[d] & 20. 2.
* *Purc. Pilgr. in Americ. cap.* 7. & *cap.* 11.

Reaſonable men herein ſhew themſelves more unreaſonable then unreaſonable beaſts, which doe what poſſibly they can to preſerve their young ones.

Though not ſo high, yet too high on this ladder of unnaturalneſſe do they climbe, who hate their children, and that (which maketh the ſin to be out of meaſure ſinfull) for piety and integrity; as many Popiſh and profane parents, who have children truly religious: and in that reſpect ought ſo much the more to be loved.

Haters of children for piety.

The extreme in the exceſſe is too much *doting* upon children: as they do who ſo unmeaſurably love them, as they make reckoning of nothing in compariſon of children. Even God himſelfe is lightly eſteemed, his worſhip neglected, his Word tranſgreſſed, all dutie to others omitted, their owne ſoules forgotten thorow care of children. Is not this meere apiſh kindneſſe? for Apes kill their young ones with hugging. This is no love, but plaine dotage. But what may be ſaid of thoſe that are ſo helliſhly enamoured with their children as to commit inceſt or buggery with them?

Doting on children.

§. 4. *Of*

§. 4. *Of Parents praying for their children.*

The first and best streame which issueth out of the forenamed fountaine of *love* is faithfull and fervent *prayer*. This extendeth it selfe to all things, at all times, thorowout the whole course of the childes life. It is the first and it is the last duty which Parents ought to performe to their children: even that which they must doe without intermission; *Pray without ceasing.*

1 Thess 5.17. *Adhortatione* Prayer a peculiar duty of parents.

Though prayer be a generall duty which all Christians owe one to another, yet after a peculiar manner doth it appertaine to Parents: and of all others they are most bound to it. For the promise which God maketh to a parent is extended to his seed and children, as these and such like Scriptures shew, [b] *I will be thy God, and the God of thy seed:* [c] *That it may be well with them and with their children:* [d] *The promise is unto you, and unto your children.* Parents therfore with most assurance of faith may call upon God for their children. For Gods promise is the ground of faith: so far as Gods promise is extended, so far our faith may and ought to extend it selfe. Hence hath arisen the commendable custome of childrens asking their Parents blessing: which intimateth a desire that Parents would pray for Gods blessing on them.

[b] Gen 17.7.
[c] Deut. 5.29.
[d] Act. 2.39.

Treat 5. § 9.

This duty of prayer must be performed before Parents have children (that they may have some, as [e] *Isaak*, [f] *Annah* and others did [e]) and so soone as children are conceived, especially if they observe them to be quicke in the wombe (as [g] *Rebekah* did) and againe when they are borne (as [h] *Zachariah* did) and thorowout the whole course of their life (as [i] *Iob* did) and when they are going out of this world, and leaving their children (as [k] *Isaak* did.)

[e] Gen 25.21.
[f] 1 Sam 1.10. *Paulam antè votis quam uterò cœpisti, Hier. ad Let.*
[g] Gen. 25.22.
[h] Luk. 1.64.
[i] Iob 1.5.
[k] Gen 27.1. *Fœcunditas fœminarum & casta vota filios desiderantium, ad quem pertinent nisi ad Dominum Deum Aug. Enar in Psal. 66.*

There is no one thing wherein and whereby Parents may do more good for their children, then in and by true prayer. God hath sanctified prayer as a meanes to receive all needfull blessing from himselfe the fountaine of all blessing. If therefore Gods blessing be of use to children (what Atheists are they that beleeve it not?) then also is prayer by which it is obtained. Besides, to whom doth the fruitfulnesse of women, and the chaste vowes of such as desire children belong, but to the Lord God?

§. 5. *Of*

§. 5. *Of vices contrary to parents praying for their children.*

The very neglect of this duty is a ſinne contrary to the duty it ſelfe: and many parents there be that ſtand guilty of this ſin. Some thinke it needleſſe to pray for a childe before it be borne, not conſidering that in ſinne it is conceived. When it is borne they referre this duty to the midwife, whereas it properly appertaineth to the father. After it is growne to any ripeneſſe, they put it off to the child to pray for it ſelfe. And when they are on their death-bed, they thinke it enough if they can pray for their owne ſoules. Such parents ſhew little true-love to their children: but leſſe faith in God.

Parents neglect of prayer.

But what may we ſay or thinke of ſuch impious parents as feare not to make fearefull imprecations againſt their children? God oft in wrath and vengeance heareth ſuch imprecations to the woe of parent and childe: whereby he ſheweth his great indignation againſt them for the ſame.

Parents imprecations againſt children. *Lege Senecæ Hippolytum.*

§. 6. *Of Parents endeavouring to be righteous, that they may leave Gods bleſſing to their children.*

Another generall branch proceeding from parents *love* to their children, is, that for their childrens ſake they indeavour to *walke uprightly* before God, and to pleaſe him. This I doe the rather note, becauſe I finde the reward promiſed to righteous parents to be extended unto their children; [a] *The generation of the righteous ſhall be bleſſed*, ſaith *David*. And *Salomon*, [b] *Bleſſed ſhall his children bee after him*: and againe, [c] *The good man ſhall give inheritance unto his childrens children*. [d] This motive is therefore urged by the Holy Ghoſt to provoke parents unto all righteouſneſſe.

[a] *Pſal.* 112. 2.
[b] *Pro.* 20. 7.
[c] *& 13.* 22.
[d] *Deut.* 5. 29.

Thus doth the Lord extend the reward of righteous parents unto their children to ſhew his great good liking, and high approbation of righteouſneſſe. Reade for this purpoſe, 1 King. 11. 34. & 2 King. 10. 30.

1. *Object.* [e] *The righteouſneſſe of the righteous ſhall be upon himſelfe.*

[e] *Ezek.* 18. 20.

Anſw. That

Answ. That is meant rather of a mans personall righteousnesse, and grace it selfe which is not communicated to children, then of the fruit thereof: That faith in Christ, feare of God, obedience to Gods Word, or any other Personall grace, which is in righteous Parents, shall not justifie or save their children. For *the just shall live by his owne faith.* Yet this hindereth not but that the benefit and blessing of righteous parents may fall upon their children according to the extent of Gods promise.

Hab. 2. 4.

Object. By experience wee finde it verified, that the children of some righteous parents are cursed: and the Scripture giveth us many examples thereof: as [g] *Cain*, [h] *Cham*, [i] *Absolom*, and others like them.

[g] Gen. 4. 11.
[h] & 9. 25.
[i] 2 Sam. 18. 15.

1. *Answ.* Such children by their unworthy, and degenerate cariage make forfeiture of Gods covenant and [k] so deprive themselves of the benefit thereof.

[k] 1 Sam. 2. 30.

2. *Answ.* Many good reasons may be given why God should sometimes alter his course, and withhold his blessings from the children of his servants. As

1. Lest Gods gifts and blessings should otherwise seeme to come rather by naturall propagation from the parent, then by free donation from God.

2. Lest parents should thereby bee drawne to neglect the meanes of good education.

3. Lest children also themselves, trusting too much to their parents righteousnesse, should take too much liberty, and waxe licentious.

4. Lest Gods free election should seeme hereby to be restrained.

3. *Object.* If this be so, what motive can it be unto parents to labour after righteousnesse for their childrens sake?

Answ. Though God doe reserve in himselfe a freedome to order his blessings as it pleaseth him, and to bestow them upon whom he will: and thereupon sometimes blesseth the child of a wicked parent (instance [l] *Hezekiah*) and denieth his blessing to the childe of a righteous parent (instance [m] *Ammon*) yet in that it is a very usuall course with him to extend his blessing (according to his promise) to the children of the righteous, it

[l] 2 Chr. 28. 27.
[m] 2 Sam. 13. 14 29.

is

is a ſtrong motive to ſuch as deſire the good of their children, the rather for their childrens ſake to endeavour after righteouſneſſe: for thus doe they uſe the meanes which by Gods Word is warranted and ſanctified for procuring Gods bleſſing to their children. Leave therefore a good memory to thy children rather then much wealth.

Relinque bonũ filijs memoriam magis quam divitias multas Baſſerm. in Scrip. loc.

§. 7. *Of the prepoſterous courſe which covetous and unjuſt parents take for the good of their children.*

Contrary is the courſe of ſuch parents as by unrighteous meanes thinke to provide well for their children. For many doe not onely too carkingly, and diſtruſtfully moile and toile to ſcrape together great maſſes of money, or great ſtore of land, or other ſtockes for their children, neglecting duties of piety and mercy, but alſo by unjuſt and wrongfull courſes defraude others to make their children rich. So common is this undue courſe of providing for children, as thence hath ariſen this proverbe, *Happy are thoſe children whoſe parents goe to the divell.* A curſed proverbe. For what other thing can it intend, but this, that they who feare not God, nor take care for their own ſalvation, will have moſt reſpect to the outward eſtate of their children, and be moſt carefull to make them great, and rich in this world? Wherein note how many waies they bewray their notorious folly.

1. They preferre the outward eſtate of their children before the eternall ſalvation of their owne ſoules. Yea and before God himſelfe.

2. They place the happineſſe of their children in the goods of this world; [a] then which nothing more vaine.

[a] *Pro.23.5.*

3. They make themſelves drudges to their children, and ſo debaſe themſelves below that dignity which by reaſon of Gods image on them, appertaineth to them.

4. They with much paines, care, griefe, and feare are long gathering that which their children in ſhort time moſt riotouſly and prodigally will laviſh out.

5. They make themſelves vaſſals to Sathan, and ſeeke by him to be made rich: whereas indeed [b] *it is the bleſſing of God that*

[b] *Pro.10.22.*

that maketh rich. Thus they take a wrong course to get wealth. If it be said that many are thus made rich; I answer, that as [c] God gave a King to Israel, so he giveth wealth to them, *in wrath*: and *in wrath* will he take it away.

[c] *Hos.* 13. 11. *Ne liberos praetexas. Aut enim filium fecit, & te fecit: qui etiam tibi occasiones nutriendi praebet, & filio praebebit vitae subsidia. Basil. loc. cit.*

6. They bring Gods curse into their house, and leave it unto their children: So as *these are the riches that are reserved to the owners thereof for their evill.* Let not therefore care for children draw thee to any covetous or unjust courses: but know that he who made thy sonne made thee also, and he who affoorded thee meanes of nourishment, will also affoord thy children sufficient succour.

§. 8. *Of Parents providence for their Children.*

How farre parents providence extendeth it selfe.

The *head*, whereunto all the particular duties, which parents owe to their children, may be referred, is *A provident care for their childrens good.* This extendeth it selfe to *all times*, and to *all things*.

To *all times*, as to the infancy, youth, and man-age of their children: and that not onely while parents live, but after their departure.

To *all things*, namely, tending both to the *temporall good* of their children, and also to their *spirituall good.*

Children are of the very substance of their parents, and therefore ought parents so farre to seeke their childrens good as their owne.

The patternes of holy parents recorded and commended in Scripture, doe lively set forth this provident care.

But this generall we will exemplifie in the particulars: and in order declare how parents must provide both for the temporall, and also for the spirituall good of their children in every degree of their age.

They who at any time in any thing are negligent and careless of their childrens good, offend in the *contrary* to this generall duty. The heinousnesse of which offences will appeare in the particulars.

§. 9. *Of*

§. 9. *Of a mothers care over her childe while it is in her wombe.*

The first age of a childe is the infancy thereof. I will therefore first shew how therein parents must procure the *temporall* good of their children, and then their *spirituall* good.

The first part of a childes *infancy* is while it remaineth in the mothers wombe. Here therefore the duty lieth principally upon the mother: who, so soone as she perceiveth a childe to be conceived in her wombe, ought to have an especiall care thereof, that (so much as in her lieth) the childe may be safely brought forth. (* The heathen Philosopher, by light of nature, observed this to be a duty; and prescibed it to mothers.) A mother then must have a tender care over her selfe when shee is with childe: for the childe being lodged in her, and receiving nourishment from her (as plants from the earth) her well-being tendeth much to the good and safety of the child; but the hurt that commeth to her, maketh the childe the worse, if it be not a meanes to destroy it. Why was the charge of [a] *abstaining from wine, strong drinke, and uncleane things*, given to *Manoahs* wife, but because of the childe which she conceaved?

In this case there is a double bond to make mothers carefull of themselves.

1 Their *owne*. 2 Their *childes* good.

Husbands also in this case must bee very tender over their wives, and helpfull to them in all things needfull, both in regard of that duty which they owe to their wives, and also of that they owe to their children. Why was *Manoah* so desirous to heare himselfe the forenamed direction which the Angell gave to his wife? and why did the Angell againe repeat it to him, but to shew it belonged to him to see her observe it?

They who through violence of passion, whether of griefe, or anger, or through violent motion of the body, as by dancing, striving, running, galloping on horsbacke, or the like: or through distemper of the body, by eating things hurtfull, by eating too much, by too much abstinence, by too much bashfulnesse in concealing their desires and longings (as we speake) cause any abortion or miscariage, fall into the offence contrary to the forenamed duty.

* *Gravide corpora curare debent. Mens item earum quietem desiderat. Quæ enim procreantur à matre in cujus alvo continentur, alimentum capiunt, ut à terra ea quæ gignuntur ex ea Arist. Pol. lib. 7.*

[a] *Iud.* 13.4.

Iudg. 13.11, &c.

Contrary.
1 To miscarry through negligence.

duty. If women were perſwaded that in conſcience they are bound to the forenamed duty, they would, I thinke, be more careful of themſelves. For if through their default, they themſelves or their child miſcarry, they make themſelves guilty of that miſcariage: if both miſ-carry, they make themſelves guilty of the bloud of both; at leaſt in the court of conſcience before God.

a To make away a childe in the wombe. *Omne quod formatum animatum à Deo accepit vindicabitur ſi injuſte interimatur. Conſtit. Apoſt. l. 7. c. 4.*

But they who purpoſely take things to make away their children in their wombe, are in farre higher degree guilty of bloud: yea even of wilfull murther. For that which hath received a ſoule formed in it by God, if it be unjuſtly caſt away, ſhall be revenged.

So farre forth as husbands are careleſſe of their wives being with childe, denying them things needfull, they are acceſſary to the hurt, which the woman, or childe taketh, guilty of the ſame, and liable to the judgement.

§. 10. *Of providing things needfull for the childe, ſo ſoone as it is borne: and of cruelty contrary thereunto.*

The next degree of a childs infancy, is while it is in the ſwadling-bands, and remaineth a ſucking childe. In this alſo the care eſpecially lieth upon the mother: yet ſo as the father muſt afford what helpe he can.

The firſt duty here required is, that ſufficient proviſion of all things needfull for a childe in that weakeneſſe be before hand provided. What the particulars be, women better know, then I can expreſſe. For me it is ſufficient, to lay downe the duty in generall: which is commended unto us in that worthy patterne of the Virgin *Mary*; who though ſhe were very poore, and forced to travell farre, and brought to bed in a ſtrange place, where ſhe was ſo little reſpected, as ſhe was not afforded a place meet for a woman in her caſe, but was faine to content her ſelfe with a ſtable in a common Inne, yet ſhee provided for her child. For it is ſaid, *She wrapped him in ſwadling clothes*, Luk. 2. 7.

Iniquiſſima coturnix Aquila dicitur, quia tædio nutriendi pullum quem genuit ipſa fugat. Tales parentes ij ſunt,

Contrary is the practiſe of ſuch lewd and unnaturall women, as leave their new-borne children under ſtalls, at mens doores, in Church-porches, yea many times in open field. It is noted as a point of unnaturalneſſe in the Oſtrich, *to leave her eggs in the earth, and in the duſt*: in which reſpect ſhee is ſaid to bee *hardned againſt her young ones, as though they were*

not

not hers, Iob 39.14,16,17 18,19. Much more hardned are the foresaid lewd women. The Eagle is counted an unnaturall bird, because shee thrusteth her young ones, which shee hath brought forth, out of her nest. Are not then such mothers much more unnaturall? They oft lay their children forth in publike places for others to shew that mercy, which they themselves have not. The Civill Law judgeth this to be a kinde of murther.

qui liberos suos infantes exponunt, Basil. Hexam. hom. 8. Necare videtur qui partum abjecit, & qui publicis locis misericordiæ causa, quam ipse non habet, exponit D. gest. l. 2. tit. 2. § 4.

§. 11. *Of giving sucke to Children.*

Among other needfull things, the milke of the breast is fit for young babes, and with it they are to be nourished. I thinke none doubt of the equity of this. It hath in all ages, and in all Countries, beene accounted the best foode that can be for yong babes. The metaphor, which Saint *Peter* useth, taken from young Infants (in these words, *As new-borne babes desire the sincere milke of the word*) confirmeth as much. So doth also the desire which such Infants have, to the milke of the breasts: and the ability, and promptnesse which is in them to sucke: and Gods providence in causing a womans breasts to yeeld forth such milke: and the constant manner of nourishing little Infants after this manner, commended in the Scriptures: and (to conclude) the naturall instinct which many unreasonable creatures have thus to nourish their young ones.

1 Per. 2. 2.

They who on meere curiositie (where no urgent necessity requireth) try whether their children may not as birds be nourished without sucke, offend contrary to this duty; and reject that means which God hath ordained as the best: and so oppose their shallow wit to his unsearchable wisdome.

§. 12. *Of mothers giving sucke to their owne children.*

Of nourishing children with breast-milke, there is no great question: therfore I have with a touch passed it over. The chiefest question of doubt is concerning the party who is bound to this duty; namely, whether the mother be bound to do it her selfe or no.

Postquam ablactaveris eam, &c dixi Hier. ad Laetam de filia sua.

Many strong arguments there be to presse it upon the consciences of mothers, & to shew that (so far as they are able) they are bound to give sucke to their own children. Some are taken from the light of Gods word; and some from the light of nature.

Gods word doth in many places by just consequence imply, that it is a bounden duty: in other places it doth expresly commend it by the practise of holy women: and againe in other places it taketh it for a granted truth, and ruled case, not to be denied.

I. The consequences whereby the word implieth this duty are these.

Gen.49.25. 1 In the blessing given to *Ioseph* thus speaketh old *Iaakob*, *God shall blesse thee with the blessing of the breasts, and of the wombe.* By the blessing of the womb, what can be meant, but children? By the blessing of the breasts, what, but milke wherby those children are nourished? As if he had said; God shall blesse thee with such women, as shall both beare thee children, and also give sucke to them which they beare. The consequence is this: as it is a blessing to have children of a true lawfull wife, so to have those children nursed of the same wife their mother.

Object. They have the blessing of breasts that have other women to nurse their children.

Answ. By the same reason it may be said, they have the blessing of the wombe who have strange women to beare them children. But the joyning of these two branches of blessing together, sheweth that both must be taken in the same kinde. As the blessing therefore of the wombe is to have children of a mans wife, so the blessing of the breasts is to have them nursed of his wife. If it be a blessing for the woman which beareth the childe to give it sucke, then mothers are bound to performe this duty.

Ose.9.14. 2 It is denounced as a curse, that *women shall have a barren wombe, and drie breasts.* If it be a curse for women to have drie brests, then may not women wittingly make them dry: which all mothers doe, that give not sucke to their children.

Iudg.13.4. 3 *Manoahs* wife being promised to beare a sonne, had this charge given her, *Drinke no wine, nor strong drinke*, &c. those things were especially hurtfull for her milke. It is therefore implyed thereby, that shee should to order her diet, as shee might well nurse her childe, and have good milke for him.

Exod.2.7.&c. 4 God by his good providence brought it to passe that the mother of *Moses* (though shee were forced to cast out her childe)

childe) ſhould nurſe her owne childe. Yea, the mother her ſelfe was deſirous to doe it, and therefore appointed her daughter to watch who ſhould take it up. Theſe two circumſtances imply that it appertaineth to a mother to nurſe her children.

5 The Apoſtle layeth this downe as a note of a good woman, who in her place hath beene carefull to doe her duty, and thereupon fit to doe ſervice in Gods Church (*If ſhe have nouriſhed her children*, or word for word, *If ſhee have fed her children.*) Now the proper food for young babes is breaſt milke, which by the Apoſtles rule, the mother muſt give. 1 *Tim.* 5. 10. εἰ ἐτεκνοτρόφησεν.

6 The ſame Apoſtle commandeth mothers to *love their children*. How can a mother better expreſſe her love to her young babe, then by letting it ſucke of her own breaſts? As this is a teſtimony of love, ſo it is a meanes of preſerving and increaſing love: for daily experience ſheweth that mothers love thoſe children beſt to whom they themſelves give ſucke. *Tit.* 2. 4.

Summe theſe ſeverall conſequences together, and wee ſhall finde the duty in queſtion to bee very ſtrongly inforced thereby.

1 As a bleſſing it is promiſed, that mothers ſhall give ſucke to the children that they beare.

2 As a curſe it is threatned, that women ſhall not be able to give ſucke.

3 An Angell gave direction to a mother ſo to carry her ſelfe as ſhee might have ſtore of good milke for the childe which ſhe ſhould beare.

4 God by his ſpeciall providence manifeſted that the proper mother was the beſt nurſe for a childe.

5 It is the note of a good woman to performe this part of her particular calling, namely to nurſe her owne childe.

6 Women ought to doe all the beſt duties of love that they can to their children.

Therefore mothers ought to nurſe their owne children.

II. Some of the moſt worthy patternes in whoſe example this duty is commended to mothers, are theſe.

1 *Sarah* gave ſucke to *Iſaak*. This example is to be noted eſpecially of the greater ſort: as rich mens wives, honourable mens wives, and the like. For *Sarah* was an honourable woman, *Gen.* 21. 7.

a princeſſe, a rich mans wife, a beautifull woman, aged and well growne in yeeres, and a miſtreſſe of a family.

Are not theſe excuſes pretended by many mothers for not nurſing children themſelves?

2 The virgin *Mary* gave ſucke to *Ieſus*. This example is to be noted eſpecially of the meaner ſort, for the Virgin *Mary* was young, poore, perſecuted, forced to remove and flie with her child from countrey to countrey. Are not theſe excuſes pretended by other mothers?

Theſe two patternes doe not onely commend the duty, but alſo ſtrippe all mothers that are negligent therein of all excuſe.

To theſe may be added the examples of [m] *Annah*, of [n] *Davids mother*, and of many others. What if alſo I adde the example of that true, naturall affectionate mother who ſtood before *Salomons* throne to plead for her childe? ſhee thus ſaith of her ſelfe, [o] *I aroſe to give my ſonne ſucke*, &c. If this had not beene a good motherly duty, ſhe would not then and there have pleaded it.

[m] 1 *Sam.* 1. 22.
[n] *Pſal.* 22. 9.
[o] 1 *King.* 3. 21.

III. The places of Scripture which take this duty for a matter granted, and for a ruled caſe, are ſuch as theſe.

Gen. 21. 7. 1 Where *Sarah* ſaith, *Who would have ſaid to Abram that Sarah ſhould have given children ſucke?* In this phraſe ſhe ſetteth forth Gods bleſſing in giving *Abram* a ſon by her. Now in that ſhe expreſſeth the bleſſing under this phraſe of *giving ſucke*, ſhe taketh it for grant, that the mother which beareth children muſt give them ſucke.

Pſal. 22. 9. 2 Where *David* ſaith, *thou diddeſt make me hope upon my mothers breaſts*, he doth not onely imply that his mother gave him ſucke, but by the phraſe maketh it a ruled caſe that the childe which ſucks muſt hang upon the mothers breaſt.

Cant. 8. 1. 3 Where *Salomon* ſaith, *O that thou wert as my brother that ſucked the breaſts of my mother*, he taketh it alſo for grant, that brothers and ſiſters, as they come out of the ſame wombe, ſo they ſhould ſucke the ſame breaſts, even the breaſt of her out of whoſe wombe they came, their owne mothers breaſts.

Luke 11. 27. 4 Where the Woman ſaid to Chriſt, *Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked*, ſhee taketh it for grant (as it was an uſuall practiſe in thoſe daies) that the paps

paps of that woman whose wombe bare him, gave him sucke.

These arguments we have from the light of Gods word: other we may have from Gods workes and the light of nature, as

1 God hath given to women two breasts fit to containe and hold milke: and nipples unto them fit to have milke drawne from them. Why are these thus given? to lay them forth for ostentation? There is no warrant for that in all Gods Word. They are directly given for the childes food that commeth out of the wombe; for till the childe be borne, there is no milke in the breasts: anon after it is borne, milke ordinarily floweth into the breasts; yea a great part of the meat which they eat, turneth it to milke. They make this admirable work of Gods providence to be in vaine, that drie up this Spring, and suffer not their children to partake of the benefit of it.

Ipsa suggerit natura matribus ipsis lactandos esse suos fœtus. Idcirco enim animanti enixæ lactis alimentum omni præbuit. Sapiens verò etiam providentia mammas fœminis bonas effinxit, &c. Plut de Instit. lib. In iis animantibus quæ lacte aluntur, omnes ferè cibus lacteus cere incipit. Cic. de Nat D. Mater Bernardi liberos suos alienis uberibus nutriendos committere refugiebat, quasi cum lacte materno materni quodammodo boni infundens eis naturam. Guil. Abb. de vit. Bern. l. 1. c. 1.

2 That nourishment whereon the childe fed in the mothers wombe, and whereby it was there sustained, turneth into milke, and commeth into the brests, when the childe commeth out of the wombe. Whence we may gather, that of all womens milke That womans milke is fittest for the childe, out of whose womb the childe came.

3 Together with the milke passeth some smacke of the affection and disposition of the mother: which maketh mothers to love such children best, as they have given sucke unto: yea and oft times such children as have sucked their mothers brests, love their mothers best: yea wee may observe, many who have sucked others milke, to love those nurses all the daies of their life.

4 Other things are nourished by the same that they are bred. The earth, out of which plants grow, ministreth nourishment to the said plants: trees that bring forth fruit, yeeld sap to that fruit, whereby it groweth to ripenesse: unreasonable creatures, and among them the most savage wilde beasts, as Tigers and Dragons, yea sea-monsters, give sucke to their young ones: whereupon the Prophet saith of women that give not sucke to their Children, that they are more cruell then those sea-monsters, *Like the Ostriches in the wildernesse*: for the cruell Ostrich, and the hatefull Cucco are the two kinde of creatures which are noted to leave their young ones for others to

Lam. 4. 3.

nouriſh; the Oſtrich leaveth her eggs in the duſt: the Cucco leaveth hers in other birds neſts. Other creatures (if nature afford them not milke and dugges, as to birds it doth not) feed their young ones other waies, yet by themſelves.

Matres majore ſtudio & cura nutrient, nempe ex ipſis viſceribus diligunt liberos ſuos: Cum nutrices utpote quæ mercedem ament, charitatem præbeant ſubditiciam. Plut. de Inſtit. lib.

5 Shall I adde another argument which daily experience confirmeth, namely, Gods bleſſing upon this motherly duty? commonly ſuch children as are nurſed by their mothers, proſper beſt. Mothers are moſt tender over them, and cannot indure to let them lie crying out, without taking them up and ſtilling them, as nurſes will let them crie and crie againe, if they be about any buſineſſe of their owne. For who are commonly choſen to be nurſes? Even poore country women which have much worke to doe, and little helpe; and ſo are forced to let the childe lie and cry, many times till it burſt againe. Children nurſed by their mothers, are for the moſt part more cleanly and neatly brought up, freer from diſeaſes; not ſo many die; I am ſure, not ſo many through negligence caſt away. The number of nurſe-children that die every yeere, is very great. It hath beene obſerved in many country villages, that the moſt part, that from time to time die there, are nurſe children. Are not mothers that might have nurſed their owne children, if they would, acceſſary to the death of thoſe that are caſt away by the nurſes negligence?

Ariſt. Oecon. l. 2. c. 3. Plutarch. loc. citat. A Gellius, Noct. Attic. comment. li. 12. cap. 1.

On theſe and other like reaſons heathen women, and very ſavages, have in all ages beene moved to nurſe their owne children, and ſome heathen Philoſophers have urged and preſſed the neceſſity of this duty. Never was it more neglected, then among thoſe that beare the name of Chriſtians.

Let mothers know, of what ranke or degree ſoever they bee, that (out of the caſe of neceſſity) they have no warrant to put forth their children to others to nurſe. We read not, in all the Scripture, of any holy women that ever did it.

§. 13. *Of the objections for putting children forth to nurſe.*

Gen. 24. 59. 2 Sam. 4. 4. 2 King. 11. 2.

Obje. Many nurſes are mentioned in Scripture, as *Rebekahs* nurſe, *Mephiboſheths* nurſe, *Joah* his nurſe, and others.

1 *Anſw.* Such nurſes mentioned in Scripture, were commonly drie-nurſes. *Rebekahs* nurſe went with her before ſhe

was

was married: how can it be thought that ſhe was a milch nurſe? Could they tell when *Rebekah* ſhould have a childe? or when ſhe had one, that *Deborah* (the nurſe there mentioned) ſhould have milke for her? It is ſaid that *Naomi became nurſe to Ruths childe*. Now *Naomi* was old; long before this ſhee was paſt child-bearing, without an husband for many yeeres: how then was it poſſible that ſhe ſhould give ſucke? She was therefore a drie nurſe, as other nurſes mentioned in Scripture. *Gen.35.8.* *Ruth.4.16. & 1.13.*

2 *Anſw.* The mothers of thoſe children which are ſaid to to have nurſes (if thoſe nurſes were milch-nurſes) might be dead: or if living, not able to give ſucke for want of milke, nipple, or for ſome other like defect: or if able, ſinne in putting forth their children.

3 *Anſw.* Though it be ſaid that there were nurſes, yet is it no where ſaid, that a mother put forth her childe to ſucke.

2 *Obiect. Pharaohs* daughter put forth the childe, which ſhee tooke for her owne, to nurſe. *Exod.2.7.*

Anſw. She bare not this childe, nor was the naturall mother of it, ſo as this is nothing to the purpoſe. Yea it maketh againſt the obiectors, in that the true mother of this child nurſed it.

3 *Obiect.* The metaphor taken from nurſes is oft uſed, and applied to God, and to Gods miniſters. *Num.11.12.* *1 Theſ.2.7.*

1 *Anſw.* The uſing of a thing by way of compariſon and reſemblance, doth not ſimply juſtifie it: inſtance the parable of the unjuſt ſteward, and of a thiefe. *Luke 16.1, &c* *Rev.15.19.*

2 *Anſw.* The metaphor may be taken from a drie nurſe as well as a milch nurſe: for the compariſons are not uſed of giving ſucke, but of bearing and carrying in armes, as drie nurſes uſe to carry children.

3 *Anſw.* The metaphors are moſt fitly taken from mothers that are nurſes to their owne children.

4 *Obiect.* Many mothers have not ſuch skill in giving ſucke as nurſes have.

Anſw. Let them learne, ſeeing it is their duty.

5 *Obiect.* Mothers that are of great wealth and high place, cannot endure the paine of nurſing, not take the paines in handling young children as they muſt be handled.

1 *Anſw.* The greateſt that be, muſt ſet themſelves to doe that

that duty which God requireth at their hands, though it be with paine, and paines. Note *Sarahs* example before recorded.

2 *Answ.* By this it appeareth, that if other women could beare their children in their wombe nine moneths, and endure the paine of travell for them, they would hire them to doe it. But seeing they doe the one (namely, beare and bring forth their owne children with hard labour) why should they not doe the other? If they say there is an unavoidable necessity of bearing and bringing forth their children; I answer, that conscience ought to move them to nurse those children, which necessity forceth them to bring forth. God by this latter of nursing children, maketh triall of women, whether they will for conscience sake, doe that duty which they may, if they will, put off. But because God knew, that many will doe no more then necessity layeth upon them, he hath made it a matter of impossibility, for women to beare and bring forth their children by another.

3 *Answ.* If women would with cheerefulnesse set themselves to performe this duty, much of the supposed paine and paines would be lessened.

4 *Answ.* Though they put not forth their children to nurse, they may for their ease entertaine a nurse, so they give sucke themselves.

6 *Object.* A mother that hath a trade, or that hath the care of an house, will neglect much businesse by nursing her childe, and her husband will save more by giving halfe a crowne a weeke to a nurse, then if his wife gave the child sucke.

Answ. No outward businesse appertaining to a mother, can be more acceptable to GOD then the nursing of her childe: this is the most proper worke of her speciall calling; therefore all other businesses must give place to this, and this must not be left for any other businesse.

As for the husbands saving, by putting the childe forth to nurse, no gaine may give a dispensation against a bounden duty.

7. *Object.* It will breake tender faire women, and make them looke old too soone.

1 *Answ.* Gods ordinance must not give place to womens niceneſſe.

ni ceneſſe. *Sarah* was faire and old: the Virgin *Mary* was faire and young.

1 *Anſw.* Drying up a womans milke will more breake her, then her childes ſucking of it: for it is a meanes both of better health, and alſo of greater ſtrength, as to beare children, ſo to give them ſucke. Barren women and bearing women which put forth their children to ſucke, are moſt ſubject to ſickneſſe and weakeneſſe. The drawing forth of a womans milke by her childe, is a meanes to get and preſerve a good ſtomack, which is a great preſervative of good health.

8 *Object.* Husbands are diſturbed in the night-time, and hindered of their ſleepe by their wives giving ſucke to their children.

1 *Anſw.* By this reaſon neither mothers nor other nurſes which have husbands, ſhould give ſucke to children.

2 *Anſw.* Seeing children come from the loines of the Father, as well as out of the wombe of the mother, they muſt be content to endure ſome diſturbance as well as their wives, and ſo much the rather, that they may the more pitty their wives, and afford unto them what helpe they can.

9 *Object.* Many husbands will not ſuffer their wives to nurſe their children themſelves.

Anſw. Becauſe it is a bounden duty, wives muſt uſe all the meanes they can by themſelves or others, to perſwade their husbands to let them performe it: they muſt take heede that they make not this a pretext to cover their owne ſloth, and lothneſſe to this duty; they may not make themſelves acceſſary to their husbands fault by providing a nurſe, and ſending the childe away themſelves: if their husbands will ſtand upon their authority, and be perſwaded by no meanes to the contrary, they muſt be meere patients in ſuffering the childe to be taken away.

10. *Object.* Many poore women maintaine their houſe by nurſing other folkes children.

Anſw. If they were not that way imployed, they might take paines in ſome other thing. But the gaine of one may not make another neglect her duty.

11 *Object.* Some mothers cannot give ſucke, they have no milke:

milke: others cannot very well, in that they have no nipples, or they have ſore breſts, or are ſickely, or it may be that they have ſuch a diſeaſe, as the childe, if it ſhould ſucke of their milke, would draw to it ſelfe, and ſo the ſucking might prove very dangerous to the childe.

1 *Anſw.* God requireth no impoſſibilities: wherefore in propounding the duty, I put in this caution (*ſo farre as they are able.*)

Hoſ. 6. 6. Matt. 9. 13. 2 God requireth *mercy and not ſacrifice*: if therefore in truth it be ſo, that the mothers giving ſucke to the childe will be dangerous to her ſelfe or to the child, ſhe may and ought to forbeare: for giving ſucke is but as *ſacrifice* to preventing of danger, which is *mercy*. But women muſt take heed that they pretend not inability and danger, without juſt cauſe. Some are themſelves the cauſe of wanting milke, becauſe they will not let it be drawne downe; or becauſe they will not uſe meanes (for meanes there are) to get and increaſe milke. There are means alſo to raiſe nipples where the breſts are very flat. Refuſing to give ſucke, many times cauſeth ſome ſickiſhneſſe in a woman, and ſore breſts, which might be prevented with the childes ſucking. If the ſoreneſſe be onely in the nipples, a mother with enduring a little more paine may ſafely give the childe ſucke. Many mothers have given their children ſucke, when bloud hath runne by the mouth of the childe by reaſon of ſore nipples, and yet both mother and childe done very well.

12 *Object.* Divers children being nurſed by the mother, have died one after another.

Anſw. Due and thorow ſearch muſt bee made by thoſe that are skilfull: and if any cauſe be found in the mother, then the rule holdeth, *Mercy and not ſacrifice*: but if none can be found, the iſſue muſt be referred to Gods providence: and the uncertaine event muſt not be an hinderance to a knowne duty.

Thus the anſwering of the forenamed objections maketh the point ſo much the more cleere.

§. 14. *Of*

§. 14. *Of the fathers duty in incouraging his wife to nurse her childe.*

The duty which on a fathers part in this respect is required, is that hee incourage his wife, and helpe her with all needfull things for the performance of this duty. It is noted of *Elkanah*, that he suffered his wife to tarry at home while shee gave sucke to her sonne, and would not force her to go up to the tabernacle as his other wife did, but gave her all the ease and content he could, saying to her, *Doe what seemeth thee good* And of *Abraham* it is noted, that after *Sarah* had done giving the childe sucke, *he made a great feast*, even *the day that Isaak was weined*: one end whereof was to testifie his rejoycing for Gods blessing on her motherly duty so well performed.

1 *Sam* 1.23.

Gen, 21.8.

§. 15. *Of the faults contrary to a mothers nursing her childe.*

Contrary to this duty doe all such mothers offend, as for any by-respects when no necessity requireth, put forth their children to be nursed by others.

1 Some doe it for ease and quiet, because they cannot endure to have their sleepe broken, or to heare their childe wrangle and cry.

2 Others doe it for niceness, because they are loth to open their breasts, or to soile their clothes.

3 Others upon pride, conceiting that their beauty would be impaired, and they looke old too soone.

4 Others upon gaine, because they can have a childe cheaper nursed abroad then at home, where, at least, they must hire a maid the more.

5 Others upon pleasure, that they might more freely ride abroad, and meete their Gossips.

6 Others upon other by-respects. All which do argue much selfe-love, little love to their childe, and little respect to God. They can be counted but halfe-mothers: for nursing a childe is as much as bearing and bringing it forth.

§. 16. *Of*

§. 16. *Of a fathers fault in hindering his wives nurſing of her childe.*

To the forenamed fault of mothers doe all ſuch fathers make themſelves acceſſary, as forbid their wives to nurſe their children, or are a griefe to them by their complaints of trouble, diſquiet and expence: or afford not things needfull, or doe not incourage them all they can to doe it. The mothers both paine and paines is the greateſt: it is in compariſon but a ſmall thing that fathers can endure therein. Their fault therfore muſt needsbe the greater, if any way they be an occaſion of their childes putting forth to nurſe: which I have the rather noted, becauſe husbands for the moſt part are the cauſe that their wives nurſe not their own children: and that partly by ſuffering, and partly by egging them on to put out their children. If husbands were willing that their wives ſhould performe this duty, and would perſwade and incourage them thereto, and afford them what helpes they could, where one mother now nurſeth her child, twenty would doe it.

§. 17. *Of parents joynt care about their childrens Baptiſme.*

There is a further duty to be performed of parents to their children even in their infancy, and that is in regard of their *ſpirituall good*, which is this,

Parents ought to procure that their children be rightly baptized in due ſeaſon.

This is indeed a common duty appertaining to both parents, but moſt principally to the father, and that for two reaſons.

1 The father is the chiefe and principall Governour, and hath the greateſt charge: accordingly hee ought to have the greateſt care even in ſuch matters as are common to both.

2 The mother at that time by reaſon of her travell and delivery is weake, and not in caſe to have her head much troubled with many cares; much leſſe able her ſelfe to take order for ſuch weighty matters. Onely the husband is to make known to his wife (if ſhe be not extraordinarily weake) what his

his purpose is concerning the place, time, manner, and other like circumstances of baptizing the childe, and to advise with her about the name, witnesses, and such like points. And if the husband be too backward and negligent, the wife ought so farre as shee is able to put him in minde of his duty therein, and to stirre him up by her selfe or some other to performe it.

§. 18. *Of the reasons to move parents to see their children baptized.*

That parents are bound to procure Baptisme for their children these reasons declare.

1 The *Commandement of God* concerning circumcising children; in the roome whereof Baptisme succeedeth now under the Gospell (*Col.* 2.11,12.) Gods commandement to this duty was first given to *Abraham*: and that for himselfe and all his posterity to observe. (*Gen.*17.10.) After this it was in the law laid downe as a positive statute, *Lev.*12.3.

Veraciter conjecere possumus quid valeat in parvulis baptismus sacramentum ex circumcisione, &c. Augule Bap. l.5.c.24.

2 The *practise of the Iewes* in a faithfull and constant observance of this ordinance: as of [b] *Abraham*; of [c] *Zachary* and *Elizabeth*: of [d] *Ioseph* and *Mary*, and many others.

b *Gen.*21.4.
c *Luk.*1.59.
d & 2,21.

Object. [e] The children which were borne in the wildernesse were not circumcised.

e *Ios.*5.5.

Answ. They had no abiding place in the wildernesse, but were ever and anone removing: so as it would have beene dangerous for the children to have beene circumcised: in that extraordinary case this rule tooke place, *I will have mercy and not sacrifice.*

*Mat.*12.7.

3 The *practise of Christians*, who beleeving, were themselves and their whole household baptized. Vnder *whole household* children must needs be comprised.

*Act.*16.15,33.

4 *Christs embracing* and *blessing* such children as were brought to him, and *rebuking* those that would have kept them from him.

*Mat.*19.13.

5 The *promise of God* made to them: for seeing God is so gracious as to extend his promise to our children, our care must be to procure the seale which God offereth for the confirmation of that promise.

*Gen.*17.7. *Act.*2.39.

6 The

Mat.19.14. 6 The *right they have to Gods Kingdome.* Baptisme is an evidence of that their right. It is parents duty to get them that evidence. If children have just title to any lands and revenues, or to any earthly honours and dignities, parents will doe what they can to make that title sure unto them even in their infancy: much more carefull should they be to make that rich and glorious inheritance, which is in heaven reserved for them, as sure unto them as they can: now no better meanes for the effecting of this then Baptisme.

Psal.51.5. 7 Their *conception and birth in sinne.* Children drew contagion from their parents: therefore great reason it is that their parents should see them washed with the water of regeneration.

8 The *Comfort* which from the performance of this duty will arise to Christian parents, yea and to the children also themselves when they come to the age of understanding. When parents behold the covenant of God surely sealed and confirmed to their children, they cannot (if at least they beare any love to their children) but much rejoyce therin. And it must needs also much comfort the childe, when (being of understanding) he shall know that from his infancy he hath caried the seale and pledge of his regeneration.

Consuetudo matris Ecclesiæ in baptizandis parvulis ne quaquam spernenda est. Aug. de Gen.l.10.c.23. 9 The constant continued *custome* of the true Catholike Church, which ever since the Apostles time hath afforded the sacrament of baptisme to children.

§. 19. *Of parents procuring their children to be rightly baptized.*

There being such forceable motives to stirre up parents to performe the duty (which motives shew it to be a weighty duty) I will further shew how this duty ought to be performed.

Two things in childrens baptisme ought to be observed.

1 That it be *rightly* done.

2 That it be *seasonably* done.

In the *right* performance thereof, some things are *necessary*, and some *expedient*.

Things of *necessity* are these especially:

Matth.28.19. 1 That the childe be baptized by a *lawfull minister* of the word.

2 That it be baptized with the element of water: the onely element

element ſanctified to this purpoſe.

3. That the forme preſcribed by Chriſt (Mat.28.19.)be uſed, *In the name of the Father, and of the Sonne, and of the Holy Ghoſt*: whereby the unity of the God-head, and Trinity of Perſons is plainly ſet forth.

4. That the proper rite be uſed of applying the water to the body of the childe, ſo as at leaſt the face of the childe may bee ſprinkled therewith.

Things of *expediencie* are,

1. That the child be baptized in a publike place, where Gods people ordinarily meet together, being ſet apart for the worſhip and ſervice of God.

2. That ſuch a time be choſen out, as an aſſembly of Saints may be there preſent.

Theſe two circumſtances are the rather to be obſerved, becauſe Baptiſme is one of the ſolemne parts of Gods publike worſhip; a pledge of our incorporation into the body of Chriſt, and commnion of his Saints, and therefore with the more ſolemnity, (as a matter of great moment)before many witneſſes, with the aſſiſtance of the faithfull prayers of an aſſembly of Saints, to be performed.

Iob.3.5.

In Patrem, & in Filium, & in Spiritũ Sanctũ baptizamur, ut Trinitatis unũ appareat ſacramentum: ſed in uno nomine quod intelligitur Deus. Hier. in Eph.4.

§. 20. *Of Parents care to give a fit name to their childe at his Baptiſme.*

A third matter of great expediencie about a childs Baptiſme, is, that *Parents be carefull in giving a fit name.*

It belongeth to Parents to give the name to their childe: for ſo holy parents (whoſe patterne in Scripture is in this reſpect commended unto us) have done from time to time: and for their warrant to doe it, it is worthy to be noted, that when God was pleaſ'd to appoint a name to a childe, he gave in charge to the Parent ſo to name him, ſaying to him, [a] *Thou ſhalt call his name* thus and thus.

Parents muſt give the childs name.

[a] *Gen.17.19. Matth.1.21. Luke 1.13.*

It is alſo evident, that the time of Baptiſme is the fitteſt time for giving the name. [c] Vnder the Law, childrens names were given at their Circumciſion: and ſo under the Goſpell it hath in all ages beene uſed: and that for theſe reaſons.

[c] *Luk.1.59. & 2.21.*

1. That their names may be a teſtimony of their Baptiſme.

2. That ſo oft as they heare their names, they may bee put in minde of their baptiſme.

3. That they might know how by name they are given to Chriſt to be his ſouldiers, and therefore there muſt be no ſtarting from him.

4. That they may alſo be aſſured, that being baptized with water and the ſpirit, by name they are regiſtred in heaven.

Fit names to be given. *Lege Cypriani Præfationem ad D. Cornel. Papam de cardinal. Operibus Chriſti. Ibi docetur qualia nomina infantuli nuper editi in ipſo vitæ introitu aptabantur.*

Now becauſe names are ſo ſolemnly given, and of ſo good uſe, moſt meet it is that fit names ſhould be given to children. And for proofe hereof, let the names which in Scripture are recorded to be given by God himſelfe, and by ſuch holy men and women as were guided by his ſpirit, be obſerved, and we ſhall finde them to be holy, ſober, and fit names.

For direction to Parents in this duty, I will ſet downe ſome ſorts and kinds of names as be fit, and beſeeming Chriſtians.

1. Names which have ſome good ſignification: and among them ſuch as are warranted by the Scripture, as *Iohn* (the grace of God) *Ionathan* (the gift of God) *Andrew* (manly) *Clement* (meeke) *Simeon* (obedient) *Hannah* (gracious) *Prudens* (wiſe) and ſuch like: that thus their name may ſtirre them up to labour after the vertue ſignified thereby.

2. Names which have in times before us beene given to perſons of good note, whoſe life is worthy our imitation: as *Iſaak*, *David*, *Peter*, *Mary*, *Elizabeth*, and ſuch like: that the names may move them to imitate thoſe worthies.

3. Names of our owne anceſtors and predeceſſors, to preſerve a memory of the family: which appeareth to have been an ancient practiſe even among Gods people, in that the friends would have had *Zachariahs* ſonne named *Zachariah*; and when the mother had juſt cauſe to name him *Iohn*, they anſwer, *None of thy kindred is called by this name.* *Luk. 1. 59, &c.*

4. Vſuall names of the Country, which cuſtome hath made familiar, as *Henry*, *Edward*, *Robert*, *William*, and ſuch like among us.

§. 21. *Of Parents care in bringing their children to be baptized in due ſeaſon.*

Though Chriſtians are not ſo ſtrictly tied to a ſet day, as the Iewes were to the eight day; yet from that ſtrict direction given to the Iewes, we may well gather, that it is not meet for Chriſtians to defer the baptizing of their children beyond eight dayes: for a young childe of that age may with more eaſe, and leſſe danger, be baptized, then circumciſed.

The moſt ſeaſonable time I take to be the day whereon Gods people uſe in the place where the child is borne, publikely to aſſemble together to worſhip God next after the birth of the child, if at leaſt it fall not out within two or three daies after, which is ſomewhat with the ſooneſt both for mother and childe.

Read the rubricke before the forme of adminiſtring Baptiſme in our Common Prayer Booke.

Whether we reſpect the honour of God (the riches of whoſe mercy is lively ſet forth in the ſacrament of baptiſme) or the good of our childe (which in that Sacrament receiveth a pledge and ſeale of that rich mercy of God) Baptiſme is of great conſequence; and therefore the firſt ſeaſon of performing it to be taken. For Parents by their diligence and due ſpeed therein, give evidence both of their zeale to Gods glory, and alſo of their earneſt deſire of the childs ſpirituall good.

§. 22. *Of Parents faults in neglecting their Childrens Baptiſme.*

Contrary to the forenamed duty of Parents about well baptizing their children, are many aberrations, as

1. The corrupt opinion of Anabaptiſts, who denie the lawfulneſſe of baptizing children. The arguments before noted are ſufficient to ſtop their mouthes.

2. The practiſe of Separatiſts (comming too neere to Anabaptiſme) who excepting againſt the miniſterie and orders of our Church, do what they can to keepe their children from that Sacrament. And to that end carry their wives ready to be delivered unto a ſtrange place, where they are not knowne, and anon after they are delivered, privily convey wife, childe, and all away, that ſo the Magiſtrate may not, againſt their will, cauſe their childe to be baptized: and having no Miniſtery of their owne, nor meanes

to convey the childe over ſea, keepe it many yeeres unbaptized. Where is the evidence of their faith in Gods promiſe, of their reſpect to Gods ordinance, and of their deſire of their childs ſpirituall good? [a]Though it be a great wrong to children to be kept from baptiſme, yet the ſinne lieth on ſuch parents as procure not baptiſme for their children: eſpecially at that age when their children cannot gainſay it.

3. [b]The perverſe opinion and practiſe of certaine ancient heretikes, who in ſtead of baptizing children with water, had them branded with an hot iron. They grounded their error on a falſe interpretation of this phraſe (*he ſhall baptize with the Holy Ghoſt, and with fire.*)

Anſw 1. They erre in taking this word (*fire*) literally and properly, which was meant myſtically and metaphorically.

2. They erre in applying that to the outward action of a Miniſter, which was meant of the inward operation of Chriſt. By this their miſinterpretation they thwart the maine ſcope of him who firſt uſed that phraſe, which was to manifeſt the difference betwixt all other Miniſters and Chriſt Ieſus.

4. [c]The opinion and practiſe of thoſe, who uſe other formes of Baptiſme, beſides this, (*In the name of the Father, and of the Son, and of the Holy Ghoſt.*) Their opinion and practiſe is grounded on certaine conciſe phraſes uſed by the Apoſtles: ſuch as theſe, *Baptized in the name of Ieſus Chriſt; In the name of the Lord; In the name of the Lord Ieſus, &c.*

Anſw. Thoſe phraſes rather ſet forth the very ſubſtance and inward matter of Baptiſme, then the forme thereof.

5. Their opinion and practiſe, who care not by whom their children are baptized, whither heretiques, idolaters, laicks, or women: Little doe they regard the comfort of conſcience, and ſtrength of faith, that ariſeth from this, that a lawfull Miniſter in Gods roome and name, as Gods Ambaſſador, putteth the ſeale of God to his covenant.

6. The practiſe of ſuch as (I know not upon what niceneſſe or ſtate) muſt have their children baptized at home in their private houſe. This manner of baptiſing taketh away much from the honour of that high ordinance, which ought to be done with all the ſeemely ſolemnity that may be.

7. Their

[a] *Chriſtianorũ filij ſi baptiſma non receperint, ſceleris rei tur adeos qui dare noluerint: maximeeo tempore quo contradicere non poterant qui acceperi erant. Hier. ad Læt.*

[b] *Seleuciani baptiſmum in aqua non accipiunt. Aug. de Her. 59. Chemnit. harm. Evang. cap. 16.*

[c] *Sine myſterio Trinitatis quicquid in unam aut alteram perſonam accipitur imperfectum eſt. Hier. in Ioel 2. Acts 2.38. & 10.48. & 19.5.*

7. Their practiſe who bring their child to Church to be baptized, accompanied onely with the Midwife, and three witneſſes. It were almoſt as good be baptized in a private houſe: for it is not the walles of the Church, but the aſſembly of Saints, that addeth to the honour of the Sacrament, and is moſt of all to bee reſpected.

8. Their practiſe who upon ſtate, or for great witneſſes, or ſuch by-reſpects, put off the baptizing of their Children longer then is meet, ſome, two or three weekes, ſome, two or three moneths, ſome longer: wherby they ſhew too light eſteeme of this Sacrament, in that they preferre meere complementall circumſtances before a matter of ſo great moment. God oft ſheweth his juſt indignation againſt ſuch, in taking away their Children unbaptized, before the time ſet downe by them for baptiſme be come.

9. Their practiſe who care not what heatheriſh, idolatrous, ridiculous names they give to their Children. What reſpect do they ſhew either to God, in whoſe name their childe is baptized, or to the holy Sacrament it ſelfe, or to the congregation of Saints before whom the name is given, or to the childe it ſelfe, who all his life is to carry that name?

Laſcivia nomina parvulis baptizandis imponenda non ſunt. Iob. de Bur.

Hitherto of the duties of Parents reſpecting their Childrens Infancy.

Such as reſpect their child-hood *follow.*

§. 23. *Of Parents providing things needfull for the life and health of their Children.*

The child-hood of a childe is reckoned from the time that it beginneth to bee of any diſcretion and underſtanding till it bee fit to bee placed forth: even ſo long as ordinarily it liveth under the parents government.

The duties which parents for this time muſt performe to their children may be drawne to theſe two heads.

Many diſtinguiſh the whole courſe of a mans life into foure parts.

1. *Childhood.* §3. *Man-age.*
2. *Youth.* §4. *Old-age.*

Child-hood from his birth to 14. *yeeres.*

Youth from 14 *to* 25.

Man-age from 25. *to* 50.

Old-age from thence unto his death.

1. Care

1. Care to bring them up.
2. Care to place them forth.

For their well training up, respect must be had both to their *temporall* and also to their *spirituall* good.

Two things are required of parents, in regard of the *temporall* good of their children.

1. To *nourish* them well.
2. To *nurture* them well.

But for better distinguishing the duties which parents are to performe, I follow not so accurate a division, but rather distinguish the degrees of age according to the times wherein new duties are to be performed: and therefore I make a distinction betwixt infancie and childhood.

Children must be well { *Fed.* / *Taught.*

[a] *Feed them in discipline*, saith the Apostle.

Vnder *nourishment* are comprised all needfull things for *health* and *life*; which Parents ought to provide for their Children, as

1. *Food*, which Christ taketh for a ruled case. Whence hee draweth his argument to shew that God will provide for his Children. *What father* (saith hee) *if his sonne aske him bread would give him a stone, &c.* Matth. 7. 9, 10, 11.

2. *Apparell*, for it is expressly noted, that Israel made his son a coat, (Gen. 37. 3.)

3. *Recreation*, which in young children especially is needfull for their health. In that *Zachary* Chap. 8. verse 5. told the Iewes, and that in way of blessing, that *boyes and girles should be playing in the streets*, hee implieth that it is a lawfull and meet thing, which parents should permit unto their Children. But yet the time and measure, and kinde of recreation must bee well ordered.

4. *Meanes for recovery of health* when they are sicke: For this end was it, that [a] *Ieroboam* sent his wife to the Prophet, in behalfe of his sonne who was sicke: that [b] the Ruler came to Christ for his sonne also who was at point of death; and that many others came to him for their sonnes and daughters being ill.

Whatsoever other things are needfull, Parents to their power,

[a] *Inprimis curā & studia In prole attenditur ut amanter suscipiatur, benignè nutriatur, religiosè educetur. Aug. de Gen. ad lit. l. 9. c. 7.*

Refectionis tempus, & mensura. & qualitas pueris competenter discernantur. Basil. Ascet. c. 15.

[a] 1 *King.* 14. 2.

[b] *Iob* 4. 47.

er must provide for their Children: else the Apostle counteth them worse then Infidels. 1 *Tim.* 5. 8.

Both equity and necessity require thus much of Parents.

Equity, in that children owe all their paines and service to their parents while they are under them, and are wholly at their command, and in that regard have no meanes to provide needfull things but by their parents helpe. Parents therfore in all right must herein be helpefull to them.

Necessity, in that, if the life and health of Children bee not well provided for, no duty, no service can bee expected at their hands.

§. 24. *Of Parents too much niggardlinesse, and carelesnesse toward their children.*

There are two extremes contrary to the forenamed provident care of parents for their Childrens good:

In the *defect*, Covetousnesse.

In the *excesse*, Lavishnesse.

Some Parents so farre faile in the *defect*, as they almost starve their Children through want of necessaries: not affoording them sufficient wholsome food, nor meet and comely apparell, but suffer them to goe tagged and ragged like beggars brats: if they be sicke, God may recover them if he please: but the parents will use no meanes: when they are well, they afford them no time of refreshing themselves by any recreation, but over-strictly hold them in. There is not onely want of charity, but plaine unnaturalnesse in such parents: even more then in the most cruell beasts. For the wilde beasts doe with much tendernesse provide for their young ones.

1. Contrary, Covetousnesse.

Non est hoc patere in quem peccarit, & cauxeris, eum non & vestire & ornare. Cic. de Orat.

Nonne ipse ferae pias suos artes jamé amant? Nihil ego fando de pardis, apris, boumq; armentis audisti, quanto cum tremore eorum salutem consulant? Greg. Naz. ad Ucial.

§. 25. *Of Parents too much lavishnesse and indulgency upon their children.*

Others surpasse as much in the *excesse*, feeding them too daintily; attiring them too garishly; tending them too cockeringly; and letting them spend too much time in sport and play. Many and great are the mischiefes that follow thereupon: As

1. They who are in their child-hood daintily fed, and too much pampered, beſides that for the moſt part they are moſt ſickly, they will in time grow ſo ſqueamiſh, and choice of meats, as their parents ſhall not know what to provide for them, or when to give it them: *The full ſoule loatheth an hony combe*: yea, if a ſtranger commeth to the Table, where ſuch a childe ſitteth, hee may ſoone obſerve that he hath beene too daintily fed. If at firſt children be fed with ordinary moderate diet, they will afterwards both be in better health and liking, and alſo more contentedly, and thankfully accept whatſoever ſhall be provided for them. But exceſſe breedeth diſeaſes both in body and minde. Pro. 27. 7.

2. Vanity in apparell doth alſo much corrupt young children: for there is in them even from the cradle a naturall diſpoſition to outward bravery: now for parents to pranke them up, what is it but to blow up the fire of that vanity, and make it ariſe into ſuch a flame as in time may much ſcorch the parents themſelves, and utterly conſume the children: and yet how uſuall a fault is this? how monſtrouſly doe many parents offend therein? what fooliſh faſhion is uſed of the greateſt ſwaggerers, and lighteſt ſtrumpets, which they will not bring their children unto, and that when their children are not able to diſcerne betwixt ſtuffes or colours? what can this proclaime but parents pride and folly? Proud maids are many times the inſtruments of pranking up their children (eſpecially when they are little ones) more then is meet: but yet the blame lieth on parents for ſuffering it.

3. Tending children too cockiſhly maketh them too long children, and too tender: and oft altereth a good conſtitution of body. Some are ſo over-much tender of their children, as if a child never ſo little complaine, or refuſe the meate (though for daintineſſe or fulneſſe) the Phyſician muſt preſently be ſent for, and the Apothecary ſent unto, and the childe with ſuppoſed and apiſh kindneſſe made much worſe.

4. Too much ſport maketh them wilde, rude, unfit to bee trained up to any good calling, and ſpendeth their ſpirits, and waſteth their ſtrength too much. Yet many parents care not how much time their children ſpend in ſport, and how little

in

in learning: they thinke it duls their children too much to bee held to schoole, or to any learning: whereas indeed too much play infatuates them more, and learning would much sharpen their wits.

§. 26. *Of well nurturing children.*

I referre good nurture in part to the temporall good of children, because (as afterwards we shall heare in the particulars) it is an especiall meanes of the outward temporall welfare of the childe even in this world. Vnlesse this be added to *nourishing*, wherein doe reasonable men and women exceed unreasonable beasts? the most cruell beasts that be are very tender (as wee heard before) towards their young ones, nourishing them, and providing all things needfull for them till they can shift for themselves. But as God hath given to man a reasonable soule, an understanding head, capacity, docility and aptnesse to learne, so ought parents to make use of those parts and gifts, left for want of using them, in time they be lost: and so children prove little better then bruits. In this respect the proverbe is true, *better be unfed then unnaught*. Experience sheweth that good education is better then a great portion. The Holy Ghost doth very much presse this point on parents, as we shall after heare in the particulars. For I will handle these three points.

1. The *kindes* of nurture.
2. The *time* when it is to be done.
3. The meanes of well doing it.

§. 27. *Of Parents neglect in nurturing children.*

Contrary to good nurture is too much liberty: which oft bringeth much woe, and utter ruine upon children: it is the greatest enemy that can be of good education, and the nurse of all vice. Yet many parents care not to let their children live as they list: all the care they take, is that they be fed and apparelled. This is a common fault both of rich, and of poore parents. The rich pretend that their children need no education, because they have enough to leave them: not knowing that

that education is an especiall meanes to make them keepe and well use *that enough.* The poore pretend that they are not able to bring up their children to any thing: not considering that the Lord by his providence hath so ordered the affaires of men, that as there are fit imployments for the greatest, so also for the meanest, which without much cost may bee used. The fault therefore wholly resteth in the negligence of parents. And if thereupon children fall into any riot, their parents shall answer for it.

Si parẽtum incuria filij in intemperantiam labetur, genitores rei animarum illarum fient Const. Apost. l. 4. c. 11.

§. 28. *Of Parents teaching their Children good manners.*

1. The kinds of nurture.

The nurturing of children before mentioned consisteth

1. In teaching them good manners;
2. In training them up to a good calling.

Not onely heathen men, and other moralists which were but meere naturall civill men, but also the Holy Ghost himselfe hath prescribed many rules of good manners, and much urged and pressed the same.

* παιδεία. See Treat. 1. §. 119.

1. The word * *nurture* mentioned by the Apostle in this Text which we have in hand, implieth as much: and the phrase which *Salomon* useth, [b] *Traine up a childe in the way he should goe*; that is, teach him how to order the course of his life.

[b] *Pro.* 22. 6.

[c] *Lev.* 19. 32. *Pro.* 25. 6. *Luk* 14. 8.

2. The many [c] precepts of reverencing our superiours, and carying our selves with respect one to another, are rules of good manners. Hereof there be very many in Scripture.

[d] *Gen.* 33. 7. & 43. 33. *Iob* 32. 4. 6. * *Iob* 30. 1. 13. *Luke* 14. 7.

3. Those rules are [d] commended by many examples of holy men recorded in Scripture.

4. Such as have [e] failed in the rules of good manners, and rudely carried themselves, are reproved by the Holy Ghost.

Neither is it without good reason that this point is so set forth. For

1 *Cor.* 14. 40.

1. *Good manners* are a very comely and seemely thing. But it beseemeth Christians to *doe all things decently.* That *decency* is not only to be applied to the affaires of Gods Church, but also to the whole course of our life, in which respect we are commanded to *walke* * *decently*, that is, to order all our actions and the whole course of our life mannerly.

* ἐυσχημόνως. *Rom.* 13. 13. 1 *Thess.* 4. 12.

2. They

2. They are a thing of good report, and that both to parents and children: Now we muſt do *all things that are of good report.* *Phil.* 4. 8.

3. They worke a kinde of delight, and love, and admiration, in thoſe that behold them, as is noted of the Queene of Sheba when ſhe beheld the comely cariage of *Salomons* ſervants: and of the Egyptians when they beheld the orderly ſitting of *Ioſephs* brethren. 1 *King.* 10. 5. *Gen.* 43. 33.

4. They are an outward ornament to piety and religion, and make it to be much more reſpected: in which reſpect S. *Peter* exhorteth beleeving wives well to order their converſation before infidell husbands: and S. *Paul* exhorteth all ſorts of Chriſtians to *walke decently toward them that are without.* 1 *Pet.* 3. 1. 1 *Theſſ.* 4. 12.

The Holy Ghoſt having thus urged the point of *good manners*, we may not think it a meere complementall matter, and a needleſſe point, but a bounden duty.

§. 29. *Of the objections againſt good manners.*

1. *Object.* Religion and grace conſiſteth not in *good manners*: many that have not a ſparke of Gods feare in their hearts, are able to carry themſelves in their outward behaviour very orderly and mannerly.

Anſw. Though grace conſiſt not wholly in it, yet cannot grace well be without it: it is a great ornament and comelineſſe thereunto. And though mannerlineſſe may bee ſevered from a feare of God, yet Gods feare will not be ſevered from it. Reſtraining grace may be in him who hath no renewing grace: but renewing grace preſuppoſeth reſtraining grace, even as reaſon preſuppoſeth ſenſe, though ſenſe may be without reaſon. If ſuch as feare not God can carry themſelves comely and mannerly, what a ſhame is it for ſuch as ſeeme to feare God, not to do ſo? ſhall not *thoſe* be a witneſſe againſt *theſe?*

2. *Object.* Good manners are an hinderance to grace: they who are moſt diligent in teaching or practiſing the one, are commonly moſt negligent in the other.

Anſw. This is a meere cavill. Sure I am that grace is no hinderance to good manners. If any make good manners an hinderance to grace, it is their fault.

3. *Object.*

3. *Obiect.* *Good manners*, to *grace* are as mint, anniſe and cummin, to the great and weighty things of the law.

Anſw. Grant it to be ſo: yet ſeeing both may ſtand together, why ſhould they be ſevered? Chriſts rule is this, *Theſe things ought ye to have done; and not to leave the other undone.*

Matth. 23. 23.

4. *Obiect.* Many that make great ſhew of religion are very rude, and unmannerly.

Anſw. If there be onely a ſhew of religion in them, no marvell that they have no manners. If ſome examples of ſuch as are truly religious and want good manners ſhould be ſhewed, their patterne is no preſident, much leſſe can it prove that to bee no duty which Gods Word hath ſet downe for a duty. Many that well performe ſome duties, much faile in other duties. Who almoſt followeth Gods Word as he ſhould in every thing?

§. 30. *Of Parents ſuffering their children to be rudely brought up.*

Contrary to parents care in teaching their children good manners, is diſſolutenesſe: when parents ſuffer their children to grow up in rudeneſſe, not caring how they carry themſelves at home or abroad, toward their parents, or toward others. Rude bringing up maketh children to be of a crooked, perverſe, ſtubborne, churliſh, ſurly, doggiſh diſpoſition; as on the other ſide, good nurture in this kinde breedeth ingenuity, amiableneſſe, curteſie, and kindneſſe. If ſuch as are rudely brought up be children of profeſſors of the true religion, they bring a ſtaine upon their profeſſion: yea they diſhonour God, as if he were the author of unmannerlineſſe and confuſion, againſt which the Holy Ghoſt proteſteth: and they make themſelves and their children a ſcorne in the eie and mouth of profane perſons, who will be ready to point and ſay, *Behold the children of Profeſſors, how rudely they are brought up, and ill taught! they have not ſo much as good manners in them.*

1 Cor. 14. 33.

Admonition to Schoole-maſters.

For avoiding this blemiſh, Schoole-maſters and all ſuch as have the charge of trayning up young children, muſt be an helpe to parents in teaching children good manners.

§. 31. *Of*

§. 31. *Of Parents training up their children to some good calling.*

The second branch of *good nurture*, is a training up of children unto a good calling. This charge (*Traine up a childe in the way that he should goe*) directly tendeth to this purpose. This duty hath from the beginning of the world beene performed by parents, and their performance thereof commended by the Holy Ghost. *Adam* brought up his sons to severall callings: one was a [a] *keeper of sheepe*, another a *tiller of ground*. The like is noted of [b] *Iaakobs* sons, [c] *Labans*, and [d] *Reguels* daughters, [e] *Isha's* sonne, and many others. *Pro.22.6.*

[a] *Gen.4.2.* [b] *Gen.37.12.* [c] *Gen.29.9.* [d] *Exod.2.16.* [e] *1 Sam.16.7.*

Much good may from hence arise to parents themselves, to their children, and to the people and places where such children shall live.

Benefits of a good calling.

1. A good calling is an especiall meanes for children to maintaine themselves and family, to releeve those that stand in need, to ease their parents, and (if the need of parents require it) to releeve and maintaine them.

2. It is that *way* wherein Gods Angels have a charge to keepe them while they walke in it. *Psal.91.11.*

3. It is a meanes wherein and whereby they may be serviceable to the common-wealth where they live.

4. It is the best place wherein the generall duties of Christianity may be most manifested, and best performed.

5. It is the best ordinary meanes that can bee prescribed to keepe a childe from the vanities of youth, from immoderate pursuit of pleasures, from unlawfull games, from idlenesse, from ill company, and such like evils; which, as they are sinnes in themselves, so occasions and provocations to other most grievous and enormous sinnes, and prove to be the very bane of youth.

Object. Many parents have good lands to leave to their children: what need is there of a *calling* to such?

Answ. 1. Much land may soone be consumed by such as have not skill well to use it.

2. Maintenance is but one end of a calling, and that not the chiefest and most principall.

3. More

3. More good may be done by skill in a calling, then by great ſtore of land.

4. We are borne for others as well as for our ſelves: it is not therefore ſufficient to ſay, I have enough to maintaine my ſelfe.

§. 32. *Of Parents care in chooſing a fit calling for their Children.*

Directions for choice of callings.

The point in generall being declared to be a dutie, I will add ſome directions for the better performing of it.

1. Generall principles are to be taught.

1. Children are to be trained up in thoſe things which are the groundworke of all callings, as *reading, writing, and principles of learning.* Whatſoever the particular calling bee, theſe will bee of great uſe to any one. Many that have not beene taught them at firſt, would give much for them afterwards. Parents at the firſt might teach their children thoſe things with much eaſe and ſmall charge, which afterwards cannot bee ſo well learned, partly for want of leaſure, and partly becauſe the parts of thoſe who are growne in yeares are not ſo freſh and fit to learne, as in child-hood they were. Thoſe things are not to be contemned as ſmall, without which great things cannot ſtand.

Non ſunt contemnenda quaſi parva, ſine quibus magna conſtare non poſſunt. Hier. ad Læt.

2. The calling muſt be lawfull.

2. The calling whereunto children are trained up muſt bee lawfull, approved by Gods Word, and not againſt the generall rules thereof: ſo may they keepe a good conſcience in the exerciſe thereof.

3. The calling muſt be fit for the childes ability.

3. The calling muſt bee fit for the childe that is trained up to it. As there are divers callings, ſo there are divers abilities of ſundry children: ſome are fitteſt for callings of wit and learning: others for callings that require an able and ſtrong body. Wherein the wiſe diſpoſing providence of God is much commended: for thus are men much more uſefull one to another. Now for choiſe of a fit calling, a childs beſt *ability* wherein eſpecially it conſiſteth, whether in the exerciſe of minde or of body, is duly to be obſerved: and alſo his inclination, to what calling he is moſt diſpoſed.

4. The beſt callings muſt be preferred.

4. Among fit callings (for there may be many) that which is beſt and the moſt excellent is to be preferred. To this purpoſe

pose not unfitly may I apply that of the Apostle, *Covet earnestly the best gifts.* 1 Cor. 12. 31.

On this ground let Parents be exhorted to traine up such children as they find fit, to the great and weighty calling of the ministery: no calling wherein any may doe more good, and wherein (if they be able and faithfull Ministers) they can receive more comfort and contentment. This exhortation is the more to be regarded, because in comparison of those who are trained up to other callings, so few are trained up to this. Children to be trained up to the ministery.

§. 33. *Of Parents faults contrary to their duty of training their children up to a calling.*

On the contrary, many parents much offend in not training up their children to a calling as they should. And the offence in this kinde is committed many waies. As

1. When Parents suffer their children to live like little masters at home, and passe over all their youth in idlenesse. Thus they prove very drones, and caterpillars in the common-wealth: if they have a patrimony, they soone waste it: if they have none, they oft prove either theeves or beggars: they are fit for all companies: the readiest prey for the divell that can be: for they are like the *house empty, swept and garnished*, which when the evill spirit espieth, he presently entereth into it with seven other spirits worse then himselfe. Mat. 12. 44.

The wise law-maker among the heathen is said to order that the childe which by his Parents had beene taught no Art, should not bee forced to nourish them though they were old or poore. This I alleage not to justifie the law (for it is against the Christian rule of overcomming evill with goodnesse), but to shew how the very heathen judged the neglect of this dutie a great fault in Parents. *Solon legibus caviſſe legitur, ut filius, quem parentes nullâ artem docuiſſent, non cogeretur illos alere ſenio confectos, aut ad inopiam redactos. Eraſ. Inſtit. Matrim.*

2. When Parents neglect to teach their children in their child-hood the generall and common grounds of all callings: some upon niggardlinesse; others upon carelesnesse. Thus poore men make their children unfit for many meanes, whereby they might well maintaine themselves: and rich men make their children unfit for magistracy, and for good society. Yea poore and

and rich are thus nuzzled up the more in ignorance, and made the more unfit to profit by the preaching of the Word, and other meanes of ſpirituall edification.

3. When parents bring up their children in unwarrantable and unlawfull callings, as to be of Popiſh and idolatrous orders; to attend upon Papiſts; to be ſtage-plaiers, keepers of dice-houſes, &c. Some (which is horrible to thinke of) traine up their daughters to bee common ſtrumpets: and ſome (which is yet more horrible) traine up their children to be ſorcerers and witches. How can they in theſe keepe a good conſcience, when the very workes of their calling are ſinne? Is not this to thruſt them headlong into hell? They who thus binde their children to the divels ſacrileges are ſpirituall murtherers of them.

Phœnices Veneri donum dabant de proſtitutione filiarum, antequam jungerent eas viris. Aug. de Civ. D l 4. c. 10. vide Lud. Viu in hunc loc Rectè dicuntur parentes filios dæmoniorum ſacrilegijs obligare conãtes, ſpiritualiter homicidæ. Aug. Epiſt. 23.

4. When parents have no reſpect at all to the fitneſſe of the calling: as when they traine up children of able bodies, but dull and ſlow capacity, of a ſluttering tongue and other like imperfections, to learning, wherein they prove very dunces, and loſe all their time, or are not able to make uſe of the learning which they have: or when they traine up children which have a great inclination to learning, and are very fit thereunto, in ſome other trade, which after many yeeres ſpent therein, they are forced to leave.

5. When parents onely ſeeke after the moſt gainfull trade, and never thinke to educate their children moſt to the honour of God. How can ſuch expect Gods bleſſing upon the meanes uſed for their childrens good? Hence is it that among Papiſts ſo many are trained up to Eccleſiaſticall orders and functions: and ſo few among Proteſtants. For there is very great maintenance and revenues for ſuch among Papiſts; but little in compariſon among Proteſtants.

Infans tibi eſt? ab infantia ſanctitate imbuatur: ab ipſis unguiculis Spiritui conſecretur Greg Naz Orat. 40 in S. Bapt Lege Hier. Epiſt. ad Let.

§. 34. *Of Parents teaching their children piety.*

The ſpirituall good of children, and that in their childhood, is to be procured by parents as well as their temporall. Wherefore *Parents muſt traine up their children in true piety.* This is expreſly commanded in my Text under this phraſe

admonition

admonition of the Lord. Vnder the law God did both ſimply [b] command it, and that very often, and alſo ordained divers outward [c] rites, and cauſed many viſible and extraordinary [d] monuments to be ſet up, that thereby children might be occaſioned to aske of their parents the myſterie of them, and that parents from that inquirie of their children might take occaſion to [e] teach them the ordinances of the Lord.

This expreſſe charge of the Lord is further commended by that practiſe which holy parents from time to time have yeelded thereunto: inſtance the examples of [f] *Abraham*, [g] *David*, [h] *Bathſheba*, [i] *Lois*, and *Eunice*, with many others.

b *Deut.4.9.& 6.7 & 11.19. Pſal 78.5,6.*
c *Exo.12,26. & 13.14.*
d *Ioſ.4.6,7,21.*
e *Deut.6.20,21*

f *Gen.18.19.*
g *Pro.4.4.*
h *& 31.1.*
i *2 Tim.1.5.*

1. *Pietie* is the beſt thing that a parent can teach his childe: for as reaſon maketh a man differ from a beaſt; and as learning and civilitie maketh a wiſe and ſober man differ from ſavages and ſwaggerers; ſo pietie maketh a ſound Chriſtian much more to differ from the moſt civill and well ordered naturall man that can be. Learning, civilitie, calling, portion, are all nothing without pietie. Now it is an eſpecall point of wiſedome, to ſeeke the beſt good that we can, as for our ſelves, ſo alſo for our children: yea this is an evident ſigne of a parents true love of his childe.

Reaſons.
1 Benefit of piety.

2. There is a neceſſitie that children be taught pietie becauſe they are not borne but made Chriſtians: by nature they are utterly deſtitute of all pietie: for by nature *every imagination of the thoughts of mans heart is onely evill continually* (*Gen.6.5.*) and in that reſpect *man is borne like the wilde aſſe colt* (*Iob.11.12.*) ſo as a man were better be unborne then not taught pietie.

2 Neceſſity of piety. *Fiunt non naſcuntur chriſtiani. Hier. ad Let.*

3. The charge and office of parents bindeth them to teach their children pietie: for they are by God made watchmen over their children: if therefore their children live and die in impietie through their parents negligence, their bloud ſhall be required at their parents hands: inſtance the example of [k] *Eli.*

3 Charge of parents.

k *1. Sam.3.13.*

Obiect. This dutie appertaineth to Miniſters.

Anſw. 1. God hath given an expreſſe charge hereof to parents, as we heard before.

Why Parents as well as Miniſters are bound to teach pietie.

2. In the familie a parent is all in all over his childe: a King, a Prieſt and a Prophet. Therfore that which a Miniſter is to do for matter of inſtruction in the Church, a parent muſt do at home.

3. Children have need of daily inſtruction: the parents paines

in this kinde muſt be added to the Miniſters: and both are little enough.

4 Parents having more familiarity with their children then Miniſters, muſt needs better know their capacity, and their diſpoſition; and ſo may better know after what manner to inſtruct them; whether to give them milke or ſtrong meat; whether to deale mildly or roughly with them.

5 Inſtructions from parents are commonly more kindly accepted then from others; and children will the better reliſh them, when they come from their parents. They ſay that a plant will beſt grow in the ſoile out of which it firſt ſprung; ſo inſtructions comming from thoſe who bot'n brought us forth and firſt brought us up, are like to doe moſt good.

6 There is no ſuch meanes to breed love in a childs heart, as to be an inſtrument of bringing piety therinto. Now who ſhould more ſeeke the true love of a child then a parent? In this reſpect a parent is more bound to this duty then a Miniſter.

7 It is impoſſible, that a Miniſter, who, it may be, hath many hundred children under his charge, ſhould well inſtruct them all: It is therefore requiſit, that each parent looke to his owne children.

As theſe diſtinct anſwers ſatisfie the objection, ſo they ſerve as ſo many more reaſons to inforce the duty: wherefore to proceed in adding other reaſons.

4 Great equity there is that parents teach their children piety, becauſe they ℘ conceived and brought them forth in iniquity. If they ſuffer them to lie and die in that corrupt eſtate, they are more cruell, then the * Oſtrich and * Dragon.

5 Children are moſt properly Gods: ϙ *borne to God*: he is the moſt proper parent of them: in compariſon of God, fathers and mothers of the fleſh, are but nurſes. They muſt therefore nurture them in *the admonition of the Lord*.

6 Piety is that, which of all other things, will make the childe moſt obedient, and gratefull to his parents: for thus there is a double bond to bind him: 1. his birth. 2. his new birth: eſpecially when the cauſe of the one hath beene alſo the cauſe of the other.

7 Nothing can more ſettle the heart of a wife parent on his death-bed concerning his children, then aſſurance that piety is planted

4. Equity.
℘ *Pſal.* 51.5.
* *Iob* 39.14.
* *Lam.* 4.3.
5 Gods children.
ϙ *Ezec.* 16.20. 21.
6. Cauſe of obedience.
7 Comfort of parents on their death-bed.

planted in them: for then may he with ſtronger confidence commend them to Gods providence, and with greater aſſurance expect his bleſſing upon them after he is dead.

8 Parents, by teaching their children piety, are an eſpeciall meanes of propagating true religion from age to age, and from generation to generation. No better meanes can be thought of. For if all parents were carefull of their duty in this kinde, as there is a ſucceſſion of children, and thereby a preſervation of mankinde, ſo there would be a ſucceſſion of thoſe that feare God, and thereby a preſervation of true Religion. My children that are taught by me, may be fathers of children, and ſo teach that to their children, which they have learned of me: yea after them may grand-children prove fathers of other children, and they teach their children the ſame, and ſo from age to age others after them. This is the meanes on our part: and in our time we muſt do our part: and for thoſe who come after us, leave the iſſue to God. 8 Propagation of piety.

Not onely the great benefit of this point, but alſo the too much neglect thereof, in moſt families, hath moved me the longer to inſiſt on it. and the more forcibly to preſſe it. For the better performing thereof, I will adde ſome directions.

§. 35. *Of directing parents how to teach their children true pietie.*

1 Whatſoever principle of piety, parents doe teach their children, they muſt be ſure that it be grounded on Gods Word: thus much this phraſe (*admonition of the Lord*) implieth. 1 Principles of piety to be all taken out of Gods word. See Treat. 8. §. 31.

Thus ſhall parents be ſure to feed them with good wholeſome ſpirituall food, ſuch as ſhall make to their ſpirituall nouriſhment, and eternall life. In this reſpect principles of religion, grounded on Gods Word, are called *ſound*, or *wholeſome*, or *healthfull words*: and that both in regard of their matter and ſubſtance, and alſo in regard of their effect; they cauſe and preſerve good, ſound, ſpirituall health. We know that naturall men have a care to give their children ſuch food as is wholſome for their body: (for *will a father that is evill, give his child a ſtone, or a ſerpent, and not that which is good?*) Conſcience muſt move religious parents, to have the like care of the ſoules of their children. 2 *Tim.* 1. 13. ὑγιαινόντων λόγων. *Mat.* 7. 9, 10, 11

as nature teacheth all parents to have of their bodies. If parents be carefull to draw those principles, wherein they instruct their children, out of Gods Word, they shall be sure not to poyson their soules with any error, heresie, superstition, or idolatry.

2 Let children at first read the Scripture. *Sacræ Scripturæ nomen but utantur, & loco fabularum seligant illis historiæ narrentur, & sententijs proverbialibus ex Salomone instituantur. Basil. Ascet. c. 15.*

2 When children begin to read, let them read the holy Scripture: so was *Timothy* trained up *from a childe* (2 *Tim.* 3. 15.) Thus will children sucke in Religion with learning: for there is a secret vertue lurking in the holy Scripture (which is Gods own Word) more then in any bookes of men: so as through Gods blessing, there may by this meanes be an inward worke of grace in children even in their young yeeres. Besides, no bookes are more easie then many parts of Scripture; and no histories more admirable and delightfull, then the Histories of the Scripture. It is the advice of an ancient Father, that young children bee made acquainted with the words and names of holy Scripture: and that, instead of tales & fables, choice Histories of the Bible be made known to them; and that they be instructed in the Proverbs of *Salomon*.

3 Catechize children daily: *Deut.* 6. 7.

3 Let children be catechized constantly from day to day; *Rehearse them continually unto thy children*, saith the Law. That which is *daily* done, is in Scripture said to be done *continually*; as the sacrifice which was daily offered was called *a continuall offering*.

Isa. 28. 10.

Here let this *caveat* be noted, that in giving this spirituall food, parents deale with their children, as skilfull nurses and mothers do in feeding Infants; they will not at once cram more into their mouths then their stomach is able to digest, but they will rather oft feed them with a little: so it is not meet, that parents be too tedious; that will but dull a childes understanding and breed wearisomnesse, and make it loth to bee againe instructed: but *precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*. Thus shall they learne with ease and delight; and this being oft performed, in time a great measure of knowledge will be gained thereby. If a vessell have a little mouth, we use not to fill it by powring whole paile-fuls upon it; for so all may be spilt, and it receive little or nothing: but we let the liquor fall in by little and little, according to the capacity of the mouth; so is nothing lost, and the vessel filled

filled the ſooner. Thus are children to be dealt withall.

4. To the ſet times of catechizing children, let other occaſions of teaching them piety be added: as at table, by reſembling the ſpirituall food of their ſoules to that corporall food, whereby their bodies are nouriſhed; when they are walking abroad, by ſhewing them the ſtars, how they remaine ſtedfaſt in their courſe; the trees, how they bring forth fruit in their ſeaſon; how all things are for the uſe & benefit of man, and thereupon make ſpirituall uſes. Note the direction which for this purpoſe the Law giveth to parents, *Thou ſhalt talke to thy children of my words, when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt up.*

4 Take all occaſions from ſenſible things to make a ſpirituall uſe.

Deut.6.7.

5. Let parents open to their children the myſteries of thoſe outward rites which God hath ordain'd in his Church, as of *Preaching, Baptizing Children, adminiſtring the Lords Supper, ceaſing from worke on the Lords day*, with the like. This was expreſly commanded under the law. Viſible rites are great helpes to the weake underſtanding of children, when they are plainly opened and applied; yea they are alſo eſpeciall meanes of keeping in memory the myſteries contained under them, as courſe threds or wiers are meanes to preſerve pearles put upon them. So oft as they ſee the rites, they will be put in minde of the myſteries implied under them.

5 Open the myſteries of the rites of the Church.

Exo.12.26. & 13.14.

6. To this may be referred a declaration of ſuch great and admirable works as God in former times hath done for his Church; eſpecially ſuch works as have been done in their time; and if any memorials be remaining of them, make them known to children. This direction was alſo given under the Law, concerning the monuments which were ſet up, of the great deliverances that God gave to his people. In particular, when the day of the Gunpowder-treaſon is ſolemnized, parents ought to teach their children the occaſion of ſolemnizing that day: and as God doth any great works of mercy or of judgement, point them out to children. When there is a great famine, plague, or any mortality, inſtruct children in the cauſes therof: when victory, plenty, peace, or the like, teach children from whence theſe come. Outward ſenſible things doe beſt worke upon children.

6 Let Gods great workes be declared.

Ioſ.4.6,21.

7. Let religious ſchoole-maſters be choſen for children: ſo likewiſe

7 Let religious maſters be choſen.

wiſe other maſters to whom children are put forth: and religious houſes, where they are placed. *Hannah* commended her firſt borne childe to old *Eli*, a good, religious high Prieſt. If maſters themſelves be religious, there is good hope that they wil inſtruct in piety ſuch as are under them which if they doe, what an helpe will that be to? parents If both parents and maſters joyne therin, it muſt needs be very profitable to the children. If parents ſhould faile, yet might maſters make a good ſupply.

1 Sam 1.25. *Magiſter probæ ætatis, & vitæ atq; eruditionis eſt eligendus. Hier ad Let.*

8. Let parents be to their children a good patterne and example in piety. *I and my houſe* (ſaith [a] *Joſua*) *will ſerve the Lord*: he ſetteth himſelfe firſt as a guide to the reſt. [b] *I will walke in mine houſe with a perfect heart*, ſaith *David*, wherby he would make himſelfe an example, as to others of his family, ſo to his children. Example is a reall inſtruction, and addeth a ſharp edge to admonition. Much more ſhall a religious parent doe by practice then by precept. For children are much inclined to follow their parents: let *them* goe before, *children* will ſoone follow after. Practice is an evident proofe of the neceſſity of the precept delivered.

8 Be an example.
a *Joſ.* 24.15.
b *Pſal.* 101.2. *Nihil in te & in Patre ſuo videat, quod ſi fecerit, peccet. Mementote vos parentes virginis, magis eam exemplis docere poſſe, qu im voce. Hier ad Let.*

§. 36. *Of Parents faults contrary to their duty of teaching their children piety.*

Many are the aberrations contrary to the forenamed care of teaching piety. For

1. Moſt parents care onely for the temporall and civill good of their children: ſo their children may be well fed and clothed, and brought up in ſome profitable calling, whereby they may well maintaine themſelves in this world, little thought is had, or care taken for their ſpirituall life in this world, or eternall life in the world to come. Wherein are theſe parents better then heathen? *Iob* was otherwiſe minded: he was more carefull for their ſoules then for their bodies.

Iob non tantum pro corpore filiorum ſollicitus erat, ſed plus de anima cogitabat. Orig. in Iob lib. 1.

2. Many are ſo farre from teaching piety, as they teach their children profaneneſſe, pride, riot, lying, deceit, and ſuch like principles of the devill. It had beene better for ſuch children to have lived among wilde beaſts, then under ſuch parents. As the children hereby are thruſt head-long to hell; ſo their blood ſhall be required of their parents.

3. Others

3. Others thinke it enough that their children be taught a religion, but what religion it skilleth not. Such are they as having rich kindred, but popiſh, commend their children to the education of ſuch kindred, in hope of ſome temporall benefit, that their children may reape from them. If they were as careleſſe of their childrens bodies, they would be accounted little better then murtherers; and is not the ſoule more precious then the body?

4. So farre are many from catechizing their children, and that daily, as they teach them not ſo much as the Lords Prayer, the Beliefe, and the ten Commandements. Wherein Papiſts ſhall riſe up in judgement againſt them, that are very diligent in teaching their children, *Pater noſter*, *Ave Maria*, and ſuch like Latine principles as the children cannot poſſibly underſtand.

5. Few uſe the forenamed outward helpes as the holy rites appointed of God, the great and glorious workes of God, his extraordinary workes of mercy or judgement, to inſtruct their children thereby. As they themſelves care not to take notice of any ſuch thing, ſo they care not whether their children doe it or no.

6. So much doe ſome preferre a little pelfe before the true good of their children, as they care not to what Schoolemaſter they put their children, be he profane, or popiſh, or unlearned, eſpecially if he be a kinſman, or one of their friends. Few will ſo doe in caſe of their health or outward eſtate; but will rather get the beſt Phyſician, or the beſt Lawyer that they can. Children oft learne ſuch evill qualities of their ſchoolemaſters, as they can never ſhake off againe.

Alexander & in moribus. & in inceſſu Leonidis paedagogi ſui, non potuit carere, vitijs, quibus à teneris paruulus fuit in actus Hier. ad Let.

7. Many prove very bad patternes to their children, and give very ill example by prophaneneſſe, riotouſneſſe, ſwearing, drinking, playing at unlawfull games, &c. Theſe parents, as they brought forth their children in ſinne, ſo they lead them on forward to hell. Their evill example is not onely an hinderance to the good inſtruction of others, but alſo maketh all their owne counſels (if at any time they doe give any good counſell) to be in vaine; for the left hand of evill example, ſoone pulleth downe more then the right hand of inſtrction can build againe.

To conclude, thoſe parents, whoſe children are not brought up in the inſtruction of the Lord, ſhew plainly that they regard neither the ſalvation, nor damnation of their ſoules.

Hitherto of the Kinds *of nurture. The* Time *thereof followeth.*

§. 37. *Of inſtructing children ſo ſoone as they are capable.*

In handling the *time* of good nurture, I will ſhew.

1 When it ought to be *begun.*

2 How long it ought to be *continued.*

1 Parents ought to begin to nurture their children, ſo ſoone as they are capable of any inſtruction. Even as young birds are taught by their dammes to flie, ſo ſoone as their wings can carry them.[b] Traine up *a childe* (ſaith *Salomon*) that is, while he is young and tender: and againe, [c] *Hee that loveth his childe, nurtureth him betime.* Thus was *Samuel* ſent when hee was very young, to be trained up under *Eli*, (1 *Sam.* 1. 24 25.) and *Salomon* was inſtructed by his father, when hee was *tender*, (*Pro.* 4 3.) and *Timothy* was taught the Scriptures [d] from a young child, or infant.

There are both *privative*, & *poſitive* reaſons to preſſe this point. *Privative*, in regard of the miſchiefes that may be prevented therby. *Poſitive*, in regard of the good that may be gained therby.

1 Many are the evils which children by nature are prone unto, even as ranke ground is ſubject to bring forth many weeds: for [e] *the imagination of mans heart is evill from his youth*: and [f] *fooliſhneſſe is bound in the heart of a childe.* If therefore they be not well nurtured betimes, what can bee looked for, but the fruites of *evill* and *folly*. But timely nurture will prevent ſuch fruits, and be an excellent preſervative againſt their own naturall corruption, againſt Satans temptations, and againſt the allurements or diſcouragements of the world.

2 Continuance in evill maketh children obſtinate, and inflexible therein. *Elies* ſonnes being ſuffered to goe on in wickedneſſe till they came to ripeneſſe of yeeres, would not afterwards *harken to the voice of their Father.* What creature can be tamed, if it be not begun with while it is young?

3 When children firſt begin to be capable of inſtruction, they are moſt pliable to follow the direction of their parents,, as is evident by the ordinary courſe of nature in all things. Clay, wax, and ſuch

Parentes non educant filios in eruditione Domini, quia ſollicitti non ſunt pro ſalute vel perditione eorum. Orig. loc. citat.

11. The *Time* of nurture. Nurture muſt be begun betimes.

b *Pro.* 22. 6.

c & 13. 24. שחר מוסר *mane. inde in Piel* שחר *mane facere, id eſt, mature.*

d 2 *Tim.* 3. 15. ἀπὸ βρέφους. Βρέφ ἀπὸ τῆ ἀρτιγενοῦς παιδίον. *Puer recens natus.*

Reaſons.

1 Evils prevented.

e *Gen.* 8. 21.

f *Pro.* 22. 15.

2 Continuance in evill maketh inflexible.

1 *Sam* 2. 25.

3 Young children moſt pliable.

Argilla quidvis imitaberis uda. Hor. Epiſt. 2. *lib.* 2.

ſuch other things, while they are ſoft receive any impreſſion: twigs while they are tender, are bowed any way: birds and beaſts are eaſily tamed when they are young: corne ſowne betimes, bringeth a timely and plentifull harveſt.

4 That which in childhood is learned, is longeſt retained: *Traine up a childe in the way that he ſhould goe, and when he is old, he will not depart from it.* A veſſell longeſt keepeth that ſavour with which at firſt it is ſeaſoned: and by experience we may note old men beſt to remember the things which in their childhood they learned: yea by well educating children from their infancy, much labour may afterwards be ſpared: for conſtant uſe of vertue bringeth it unto a law.

4 What firſt learned, beſt remembred. *Pro. 22. 6.* *Quo ſemel eſt imbuta recens, ſervabit odorem Teſta diu.* *Hor.* *Si liberis ab ipſis ſtatim initijs leges optimas imponamus minimum poſt hac laborabimus.* *Conſuetudo ipſa virtutis in legem tranſiet.* *Chryſ. in 1 Tim. Hom. 9.*

Object. To teach childen while they are young, is but as to teach a Parrot or ſuch like unreaſonable creatures: they may learne what is taught them, but they cannot conceive it.

1 *Anſw.* Though children have not ſo deepe an apprehenſion while they are young, as they have when they come to riper yeares, yet ſo ſoone as they are capable of inſtruction, they doe much better conceive what is taught them, then unreaſonable creatures can doe.

2 Though that were granted, yet it would not thereupon follow, that it is better not to be taught while they are young. For, firſt it is better they ſhould be framed and ſquared to a good courſe, before they can diſcerne betwixt good and evil, then be ſuffered to runne on in evill, till they get an habit therein, which after it is got, will hardly be caſt off. Secondly, by teaching them before they can well conceive, their apprehenſion is much helped. What may bee the reaſon that children of kings and great men, are commonly of more underſtanding at 12. or 14. yeeres of age, then poore and meane mens children at 17. or 18. but that they are ſooner, and better inſtructed? Thirdly, as by age their underſtanding commeth to more and more ripeneſſe, they will more and more conceive that which at firſt they did not ſo well underſtand. When ſchollers firſt learne their Latine rules, they learne them meerly by rote, without underſtanding the meaning of them, yet afterwards come to make very good uſe of them. Wherefore children are to be inſtructed betimes, even

Obſequentes facite filios veſtros ab infantia attendentes ne in vos poteſtatem habeant præter veſtram ſententiam. *Conſt. it. Apoſt. l. 5. c. 4.*

even for the benefit that may be after reaped, as corne is sowne in winter, to receive a crop the harvest following: and to prevent the mischiefes that may fall out, lest they get head over their parents against their minde.

§. 38. *Of mothers peculiar care in nurturing young children.*

[b] Compare. 2 *Tim.*1.5. with 3 15. [c] *Prov.*31.1. [d] & 1.8. & 6.20.

By the way let mothers especially note this point of *timely nurture*, as a point in peculiar appertaining to them. The [b] grandmother *Lois*, and mother *Eunice*, first taught *Timothy*. [c] *Bathsheba* taught *Salomon* when he was young. Oft doth *Salomon* warne children [d] not to forsake *their mothers teaching*.

[e] *Pro.*29.15.

Whereby hee implieth, that mothers should teach their children, especially while they are young: which duty so belongeth to a mother, as [e] *Salomon* layeth the blame, and shame of the neglect thereof, upon her: on the other side, the honour of well nurturing children redoundeth especially to the mother. To this purpose is it, that the [f] particular names of the mothers of the kings are recorded in Scripture: intimating thereby, that mothers were a maine cause of the piety, or impiety of such children. *Salomon* and *Absolom* had both one father, but divers mothers. May we not well think that *Salomon* mothers care to instruct him, was an especiall means of his piety: and that *Absolons* mothers neglect of this duty, was some cause of his impiety? It is expressly noted of *Ahaziahs* mother, that she *was his counseller to doe wickedly*, which made him so wicked as he was. Home experience confirmeth as much: for if father and mother be of divers religions, most of the children will follow the mother. For while children are young, their mother is most in their sight: she feedeth, she apparelleth them, she tendeth them when they are not well, (when the *Shunamites* childe being ill, said to his father, *My head, my head*, he said to his servant, *Carry him to his mother*.) Her precepts therefore and practice in that respect, are best heeded by the children, and she hath the best opportunity to perswade them to what she liketh best: so as what they learne in their younger yeeres, commonly they learne of their mothers: & that which then they learne, for the most part sticketh most close unto them, and is longest retained by them, as was noted *before.

[f] 1 *King.*15.2. 10.

2 *Chro.*22.3.

2 *King.*4.19.

*§.37.

I

I have not thus in particular preſſed this point upon mothers, as if I exempted fathers from all care of nurturing their children in the beginning: for in my text the Apoſtle nameth *Fathers*: and *Salomon* ſaith, that his *father taught him even while he was tender*: and *David* felt the ſmart of neglecting his other children. It is therefore (as hath before beene proved) a joynt duty belonging to both. Fathers therefore muſt doe their beſt endevour, and ſee that mothers doe theirs alſo, becauſe he is a governour over child, mother, and all.

§. 39. *Of letting ſlip the beſt time for nurture.*

Contrary is the negligence of moſt parents, who let the beſt yeers wherein their children are moſt docible, paſſe over in wantonneſſe, vanity and folly; and ſo loſe that which can never be recovered again, *moſt precious time*. Hence is it, that when they go about to reclaime their children, they finde them exceedingly perverſe and headſtrong: much like to a ſtrong bigge arme of a tree, which if a man goe about to ſtraiten, he cannot eaſily make it bow: and though it bow, yet will it not continue to ſtand as hee would have it: nay, it may be, that it will rather breake then bow much. Such a branch was *Adoniah*. It is apparent, that in his childhood he was not well nurtured: for *his father would not diſpleaſe him from his childhood*. 1 *King.* 1. 6.

The fathers putting off this duty to the mother, and the mothers putting it off to the father, is a great cauſe of the neglect thereof. Were both of them perſwaded that it belonged to them both, and in that reſpect would to their power be helpefull each to other, children would much better be inſtructed.

§. 40. *Of parents continuing to nurture their children.*

As parents muſt begin betimes to nurture their children, ſo they muſt hold on therein, as long as they retaine any government over them: yea ſo long as they remaine to be parents unto them. Some difference there may be in the manner of performing this duty: for children are to be uſed as children: & they who are growne in yeeres, and of riper underſtanding

accordinly to bee dealt withall: yet ſtill muſt parents have a care of their well doing. The word uſed in my Text, and tranſlated, *Children*, is a generall word which in Scripture and other writers is uſed to ſet forth all ſort of children, of what ſex, of what age, of what degree ſoever they bee. In handling the duty of children, wee * ſhewed, that children owed a ſubjection to parents, ſo long as they lived together: wherefore by the rule of relation, ſo long alſo an authority remaineth in parents over their children; and accordingly they ought to have a fatherly care for their good. On this ground *Eli* did well in admoniſhing his children after they were married; his fault was, that hee went not farre enough in doing his duty: ſomewhat he did, but not all that hee ſhould and might have done. *Iob* is commended for the care hee had over his children when they were growne in yeeres, for day by day he ſent for them and ſanctified them, and that after they had ſeverall houſes of their owne, and dwelt apart: and this all their daies.

τὸ πᾶσα.

* Treat. 5. §. 62.

1 Sam. 2. 35.

Iob 1. 5. *Hoc faciebat ille beatus vir, non ſemel, aut ſecundo, neq; uno anno, aut duobus ſed ſic faciebat Iob omnibus diebus vitæ eorum Orig. in Iob lib. 1*

For the performance of that which is now urged, parents muſt ſo carry themſelves from time to time towards their children, as they ever keepe the reines in their owne hands, and retaine a power to curbe their children as they ſee occaſion. They may, as their children grow up in yeeres, ſlacken the reines more and more, but never let them cleane go, and caſt them looſe on their childrens necke.

Direction.

§. 41. *Of parents folly in letting goe all their power over their children.*

Contrary is their folly, who put themſelves in their childrens power, and let goe all their authority over them. Many parents that have thus done, having by wofull experience found the miſchiefe and inconvenience that hath followed thereupon, have much repented their folly, and vſed meanes of redreſſe, but all too late. For a miſchiefe is much more eaſily prevented then redreſſed. All the power that *David* had, could not hold in *Abſolom*, after hee was permitted to have horſes, and chariots, and men at his command. If *David*, as he begun, had continued to keepe him within a compaſſe, & ſtil held him under, all the treaſonable plots which hee put in execution, might

Ægrè reprendas quod ſinis conſueſcere. Hier ad Let.

2 Sam. 15. 1.

might easily have beene prevented. Our times affoord too many examples of parents folly in this kinde, and of the mischiefes following thereupon.

Of the Time *of nurture thus farre. The* Meanes *thereof follow.*

§. 42. *Of adding admonition to instruction.*

The meanes of helping forward the good worke of nurture, are especially two:

III. The means of nurture.

1. Frequent admonition.
2. Due correction.

Both of them are implied in this text; one in the word translated *admonition*, which (according to the notation of the Greeke word) is a putting of a thing into the minde, and urging and pressing of it; the other in the word translated *nurture*.

νουθεσία. See Treat. 1. §. 120.

παιδεία. See Treat. 1. §. 119.

Now, both these are to be joyned together, as being very helpfull each to other. For admonition without correction, is like to prove but meere vanity; and correction without admonition, will be too much austerity.

The duty which the first of these setteth forth, is this,

Parents must oft whet instruction upon their children; they may not thinke it enough to tell their children what they ought to doe; but to instruction they must adde admonition; and, as it were, beat into their childrens heads the lessons which they teach them; that so they may make a deeper impression in their hearts. Thus shall their instructions be like the *words of the wise, which are as nailes fastened*, or fast knocked in; they remaine firme where they are once fastened, and cannot easily be pluckt out: for as many blowes doe knocke a naile up to the head (as we speake) so, many admonitions doe settle good instructions in a childes heart, and cause that the heart be established in that which is taught [c] which is a thing to be laboured after. The generall exhortation of being [f] *instant in season and out of season*, may be applied to this purpose: but more pertinently that [g] direction which is in particular given to parents, of *whetting* Gods Words upon their children.

Annuncia, præcipe, impera, suade cis, &c. Aug. de salut. doctrin. cap. 29.

Eccl. 12. 11.
[c] *Heb.* 13. 9.
[f] 2 *Tim.* 4. 2.
[g] *Deut.* 6. 7. שנן *Acuit in Piel acuit valde, vel frequenter. Metaphora ducta a gladio, qui tum acuitur, cum pius impellitur ad cutem. Vatab. in annot. in hunc locum.* Vide etiam §. 120.

To this purpose is it that *Solomon* useth to double his instructions, and urge them againe and againe, as [b] *Heare the instruction,*

[b] *Pro.* 4. 8.

[i] & 3.1,2. *ſtruction, forſake not the law*; [i] *receive my words*; *hide my commandements within thee*; *incline thine eares*; *apply thy heart*, &c. yea oft he repeateth the very ſame precepts.

The apprehenſion of children is fickle, and their memory weake: if they be but once, or ſeldome, or ſlightly inſtructed, that which is taught, will ſoone ſlip away, and do little or no good.

Direction. For the better performing of this duty, parents muſt thinke of the beſt meanes they can, to faſten their inſtructions upon their children, and obſerve their inclination and diſpoſition, and ſee with what they are moſt moved. Conſtant exhortations, and powerfull perſwaſions are comprized under admonition, which in their kindes, as occaſion requireth, are to be uſed.

§. 43. *Of parents wearineſſe in inſtructing their children.*

Contrary is the practice of thoſe parents, who ſoone waxe weary in inſtructing their children. The Apoſtle laieth it down as a generall caveat in good duties, that we *wax not wearie*. If in no good thing we muſt wax weary, ſhall parents wax weary in doing good to their children? Yet how many bee there, that having once taught their children, thinke they have done duty enough in that kinde? If their children will take it, they may. They are loth to take too much paines in often urging the points which they have taught them.

Gal. 6. 9.

Thus that teaching vaniſheth away: and ſo it falleth out, as we ſay in the proverbe, *As good not at all, as never the better.* This is one point wherein old *Eli* failed: for he gave very good inſtruction to his children: but becauſe he there ſtayed, neither was that accepted of God as a ſufficient diſcharge of his duty, nor were his children any whit bettered thereby. If this were a fault in him, notwithſtanding his children were come to yeeres of diſcretion, and to ripenes of underſtanding, how much greater is the fault in thoſe whoſe children are but young.

Obj. 7. If a child take not inſtruction at firſt, hee is but of an untoward and perverſe diſpoſition: all the paines that can be taken, will be loſt.

Anſw. It may be childiſhneſſe rather then perverſineſſe; or ſome imperfection, rather then obſtinacy. Conſidering the neceſſity

neceſſity of good nurture, no paines may be thought too much: There is more perverſeneſſe, and untowardneſſe in ſuch parents as waxe weary in doing this duty, then in ſuch children as at firſt are not wrought upon: for this is a meanes ordained of God to cure this untowardneſſe.

§. 44. *Of Parents reproving their Children.*

The other meanes of helping nurture, is correction.

Which is of two ſorts, { Verball, / Reall. } by { Words. / Blowes. }

The former is *Reprehenſion*; and it muſt alwayes goe before the latter, which is moſt uſually and properly called *Correction*.

Reprehenſion is a kinde of middle thing betwixt admonition and correction: it is a ſharpe admonition, but a milde correction.

It is the rather to be uſed, becauſe it may be a meanes to prevent ſtrokes and blowes, eſpecially in ingenuous, and good natured children (for [b] *a reproofe entreth more into him that is wiſe, then a hundred ſtripes into a foole*) and becauſe it may be uſed, when it is not ſo meet to uſe ſtrokes and blowes, as when children are growne to man-age.

[b] *Pro.* 17. 10.

The many good fruits which the holy Ghoſt noteth to proceed from due reproofe, doe ſhew that it is a duty, whereof parents ought to make conſcience, as they deſire to promote the good of their children: and ſo much the rather, becauſe many good fruits redound to the parents that reprove, as well as to the children reproved. In regard of their good who are reproved, it is ſaid, [c] *Reproofes for inſtruction, are the way of life*; they cauſe [d] *underſtanding*, and make [e] *prudent*. In regard of their good who reprove, it is ſaid, [f] *To them that rebuke, ſhall be delight* (that is, much comfort and matter of rejoycing, ſo as they ſhall not need to repent what they have done) *and a bleſſing of good ſhall come upon them*; that is, either a bleſſing of good men, who will bleſſe, praiſe, and commend them; or a bleſſing of good things, and that from the Lord, who will reward them for this conſcionable performance of their duty.

[c] *Pro.* 6. 23.
[d] & 15. 32.
[e] & 13. 1.
[f] & 24. 25.
[g] *Gen* 9. 25. & 34. 30. & 49. 4.
[h] 1 *Sam* 2. 23. *Elium filijs moleſtus eſſe ſevera increpatione recuſat, & illos & ſeipſum una perdidit, Chryſ in* 1 *Tim. hom* 9.

Vpon theſe grounds holy men have not ſpared to rebuke their children as there was occaſion. Though [h] *Eli* did ſomewhat in this

this duty, yet because he was not more severe therein, he brought destruction both upon himselfe, and his children.

The direction noted §.40. and 47. and Treat.4. §.35. may be here applied.

§. 45. *Of Parents cockering their children.*

Contrary is their too much doting on children, who are loth to give them a foule word. *David* (though otherwise a very wise man) herein manifested much folly; for *he displeased not Adonijah at any time in saying, Why hast thou done so?* and like enough it is, that also he so cockered his other rebellious son *Absolom*. Note the fearefull issue that followed thereupon both to father and children. Though their father would not displease them, yet they care not to displease their father, yea to grieve his heart, and vexe his soule. The like may all foolish, doting parents look for at their childrens hands. For first, parents by neglect of this duty highly displease God therfore in just revenge will God give their children over to displease and vex them. Secondly, neglect of reproofe is a meanes to make children rude, presumptuous, rebellious, and so careless to please their parents. Yea all things wherein children offend through want of education, shall be required at their Parents hands.

1 *King.* 1. 6.

Omnia quæ deliquerint filij, de parentibus requiruntur, qui non erudierint filios suos Orig in Iob. lib 1.

§. 46. *Of correcting Children.*

The latter and more proper kinde of correction, which is by stripes and blowes, is also a meanes appointed by God to helpe the good nurture and education of children. It is the last remedy which a Parent can use; a remedy which may do good when nothing else can.

It is by the holy Ghost both expressly commanded, and also very oft pressed, under these and such like phrases, [b] *Chasten thy sonne:* [c] *correct thy sonne;* [d] *withhold not correction from the childe* [e] *thou shalt smite him with the rod.* Were there no other motive, this were sufficient. Gods charge was such a motive to *Abraham*, as at it he would have sacrificed his sonne: and wilt not thou at Gods command correct thy childe?

b *Pro.* 19. 18.
c & 29. 17.
d & 23. 13.
e *Verse* 14.

Gen 22. 2, 3.

It is further commended by Gods owne example, which is not onely set forth in some particular instances, but by his generall constant dealing with all, and that as an especiall token and fruit of his love. For *whom the Lord loveth, he chastneth,*

Heb. 12. 6, 8.

and

and ſcourgeth every ſonne whom he receiveth. If ye be without chaſtiſement, wherof all are partakers, then are ye baſtards, and not ſonnes. Let this example of God be well weighed, for it is of great weight. Who can better tell what kinde of dealing is fitteſt for children then God? Who can better nurture children then God? Who doth more truly aime at, and procure the good of children then God? Yea who doth more tender children then God? If *God, the Father of ſpirits,* in wiſdome and love thus deale with his children, *Fathers of the fleſh* may not thinke by the contrary to ſhew wiſdome or love. Their wiſdome will be folly, their love hatred. Vpon theſe grounds it is taken for a thing granted, that Parents (who tender the good of their children as they ſhould) do chaſtiſe their children as need requireth: for it is ſaid, that the [h] Lord correcteth whom he loveth, *as a father the ſonne in whom he delighteth.* If parents uſed it not, this were no good inference to ſay, *As a father*: Againe, as a thing without controverſie it is ſaid, [i] *We have had fathers of our fleſh which corrected us.*

[h] *Pro.* 3.12.

[i] *Heb.* 12.9.

The grounds of the equity of this duty, reſpect partly the children corrected, and partly the parents that correct. In regard of children, it freeth them from much evill, and worketh in them much good.

Reaſons to move parents to correct.

Correction is as phyſicke to purge out much corruption which lurketh in children, and as a ſalve to heale many wounds and ſores made by their folly. In which reſpect *Salomon* ſaith, that [k] *Fooliſhneſſe is bound in the heart of a child, but the rod of correction ſhall drive it far from him*: and againe, [l] *The blewneſſe of a wound is a purging medicine againſt evill: ſo doe ſtripes the inward parts of the belly.* In regard of the inward operation of this phyſicke, correction is further ſaid to preſerve a childe from death, ([m] *if thou beateſt him he ſhall not die*) and that not only from temporall death (as many children are thus preſerved from the Magiſtrates ſword) but alſo from eternall death ([n] *thou ſhalt deliver his ſoule from hell*) Note this ye cockering parents, whoſe over-much lenity is very great crueltie. For may we not juſtly count him a cruell parent, that ſhould ſuffer diſeaſes, boiles, ſores, and wounds to remaine, increaſe, and feſter in his child, and give him no phyſicke, nor apply any plaiſters, or medicines to him?

1. Benefits of correction to the parties corrected.

[k] *Pro.* 22.15. & 20.30.

[m] *Pro.* 23.13.

[n] *Verſe* 14.

Nay rather, who ſeeth his ſonne running into a flaming fire, or deepe water, and would not hold him backe? Even ſo cruell, and more cruell are they, who ſuffer their children to run on in evill, rather then correct them.

Object. Who can endure to make his owne childe ſmart, and to put him to paine?

Anſw. The future fruit is more to be conſidered, then the preſent paine. Potions, pills, and corroſives, are fulſome, bitter, and painefull; but becauſe there is a neceſſity of uſing them, and great miſchiefe is prevented by the uſe of them, wiſe parents will not forbeare them for the ſenſible bitterneſſe, and paine.

[o] *Heb.* 12. 11. Fitly doth the Apoſtle thus anſwer that objection, [o] *No chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſſe, afterward it yeeldeth the peaceable fruit of righteouſneſſe.* This may be applied to parents corrections as well as to Gods.

[p] *Pro.* 29. 15. The good which correction bringeth to children, is by *Solomon* noted in this and ſuch like phraſes, [p] *The rod giveth wiſdome*: for it maketh children obſerve what is good, and what evill; what commendable, and what blame-worthy: and accordingly to doe the good, and leave the evill, which is a great point of wiſdome.

Object. Inſtruction will better doe this.

Anſw. Inſtruction may give them more knowledge, but it is correction which bringeth them to practiſe what they know,

[q] *Mat.* 7. 24. which is the [q] chiefeſt point of wiſdome.

In regard of parents, due correcting of their children both freeth them of many inconveniences, and alſo bringeth to them much quiet.

2. Benefits of correcting to him that correcteth.

1. It ſpareth them much paines. For many admonitions oft repeated, and inculcated againe and againe, will not make many children ſo much to heed wholſome and good advice, as a little correction. They are much more ſenſible of ſmart, then of words.

[r] *Pro.* 17. 25. 2. It preventeth much griefe, ſhame, and vexation: for [r] *a foolish ſonne is a griefe to his father, and bitterneſſe to her that bare him.*

[s] *& 22.* 15. But *it is* [s] *the rod of correction that driveth away fooliſhneſſe*, and ſo preventeth that *griefe* and *bitterneſſe*.

3. It freeth them from the guilt of their childrens ſinne, ſo as they are not acceſſary thereto, as [t] *Eli* was. For correction is the

[t] *1 Sam.* 3. 13. laſt

laſt remedy that a parent can uſe: if by that he can doe no good, it is preſuppoſed that he hath done his uttermoſt endeavour: in which reſpect, though the childe die in his ſinne, yet the parent hath delivered his own ſoule.

The quiet which is brought to parents by correcting their children, is thus noted out by *Solomon*, [u] *Correct thy ſonne, and hee ſhall give thee reſt, yea he ſhall give delight unto thy ſoule.* For children well nurtured, and by correction kept in a filiall awe, will ſo carry themſelves, as their parents may reſt ſomewhat ſecure, and not diſquiet themſelves (as they do with children ſet at liberty) yea, as trees well pruned, and ground well tilled, they will bring forth pleaſant and abundant fruit; and ſo their parents will have juſt cauſe to rejoyce in them.

[u] *Pro.* 29.17.

§. 47. *A direction to parents in correcting their children.*

For well uſing this biting corroſive of correction, parents muſt have reſpect to the *matter* for which they doe correct, and to their *manner* of correcting.

In regard of the matter, theſe three things muſt be noted.

Three things noted in the matter, for which correction is to be given.

1. That they be ſure there is a fault committed; that ſo there be juſt cauſe of correcting: elſe, more hurt then good will proceed from thence. If a corraſive be laid where there is no ſore, it will make one. If correction be unjuſtly given, it may provoke to wrath, but will doe little good. This is it wherein earthly fathers are taxed, and made unlike to God; for that many times they *correct after their owne pleaſure:* which is a point of great injuſtice. *Heb.* 12.10.

2. That the fault be made knowne to the childe corrected; and he apparantly convinced thereof. Correction muſt be for inſtruction, which cannot be, except the childe know why he is corrected: for it is all one to him, as if he were corrected for no fault, if he know not his fault. God thus at firſt proceeded with the ſerpent, with *Eve*, and with *Adam*. Thus Iudges proceed in puniſhing malefactors. Yea thus will men deale with a dog. Should they not much more with a childe? *Gen.* 3.12. *&c.*

3. That the faults be ſuch eſpecially, as the parents can ſhew to their children (if at leaſt they be of ſo much diſcretion) to be

againſt Gods Word; as ſwearing, lying, pilfering, and the like: for 1 theſe are moſt dangerous faults, and therefore more carefully to be purged out. 2 the childe corrected will thus bee the better evicted of his fault, the more condemne himſelfe, and more contentedly beare the correction.

Foure generall rules for the manner of correcting.

In regard of the manner of correcting, foure generall and foure particular rules are to be obſerved.

The generall rules are theſe.

1. An eye muſt bee had to Gods manner of correcting his children, and in particular, of Gods correcting the parent himſelfe: no better generall direction can be given: for Gods patterne is a perfect rule.

2. Prayer muſt be made by parents for themſelves and for their children: for themſelves, to be directed in doing it: for their children, to be bettered by it. Thus will good Phyſicians in miniſtring phyſicke. In all duties prayer is to be uſed, eſpecially in this: for a parent is ready, partly through his owne intemperate paſſion, and partly through the childs impatiencie, to fall into one extreme or other. This is not to impoſe upon all, whenſoever they take up the rod, to go and make a ſolemne prayer, but to lift up the heart for direction and bleſſing.

1 *Cor.* 16. 14. 3. Correction muſt be given in love. *All things muſt be done in love*: much more this, that carrieth a ſhew of anger and hatred. In love they will give phyſick to their children, and ſplinter a joynt, if need be. God correcteth his children in love: ſo muſt parents. Love will make them do it with tenderneſſe and compaſſion.

Rev. 3. 19.

Nunquam, iratus qui accedit ad pœnam, mediocritatem tenebit Cic. Offic. lib. 1.

4. Correction muſt be given in a milde moode, when the affections are well ordered, and not diſtempered with choler, rage, furie, and other like paſſions. Diſturbed paſſions caſt a miſt before the underſtanding, ſo as a man cannot diſcerne what is enough, what too much. When paſſion is moved, correction muſt be deferred. God correcteth in *meaſure*.

Jer. 30 11.

The particular rules are theſe.

Foure particular rules for the manner of correcting.

1. Due order muſt be kept. Correction by word muſt goe before correction by the rod. [b] *I rebuke and chaſten*, ſaith the Lord. Thus a parent will ſhew that hee taketh no delight in ſmiting his childe: it is neceſſitie that forceth him thereunto.

[b] *Rev.* 3. 19.

Thus

Thus a parent ſheweth himſelfe like to God, ***who doth not puniſh willingly***, Lam.3. 33. Phyſicians, when they miniſter ſtrong phyſicke, will give a preparative. Good and pitifull Chirurgions will try all other meanes, before they come to launch and ſeare.

Vt adurendum & ſecandum medici, ſic nos ad caſtigandum, raro, invitique veniamus, nec unquam niſi neceſſario, ſi nulla reperietur alia medicina Cic. Offic. lib.1.

2. Due reſpect muſt be had to the partie corrected: if he bee young and tender, the lighter correction muſt be uſed. *Solomon* oft mentioneth a rod, as meeteſt for a childe; for that is the lighteſt correction. So if the childe be of a flexible and ingenuous diſpoſition, ſoone ſneapt, the correction muſt accordingly bee moderated. If he be well growne, and withall be ſtout, and ſtubborne, the correction may be more ſevere.

3. Due reſpect muſt be had to the fault: Sinnes directly againſt God, open, notorious, ſcandalous ſinnes, knowne ſinnes, ſinnes often committed, in which they are growne up, and whereof they have gotten an habit, are with greater ſeverity to be corrected.

Cavendum ne major pœna, quam culpa ſit. Cic. loc. citat.

4. A Parent muſt behold his owne faults in correcting his childes: ſo more compaſſion will be wrought in him.

§. 48. *Of Parents too much indulgency.*

Contrary to this duty of correcting, are two extremes.

1. Too much lenity.
2. Too much ſeverity.

Many ſo cocker their children, as they will ſuffer them to run into any miſdemeanour, rather then correct them. They cannot endure to heare their children cry: and therefore their children muſt be pleaſed in all their humours and evill deſires. Theſe parents bring ſhame to themſelves, and miſchiefe upon their children: for God is oft forced to correct ſuch. Heavie are Gods corrections, and oft light on parent and childe both: as appeareth by the judgement on *Eli* and his ſonnes: for ſuch parents make themſelves acceſſary to their childrens ſinnes: yea alſo to the judgements laid upon their children. God ſaith of ſuch parents, that ***they honour their children above God.*** It is therefore a fond indulgency which maketh parents regard neither Gods honour, nor their owne or childrens ſafetie.

Qui non corripiũt filios ſuos, & eorum animas igni inextinguibili in interitum tradunt, & ſemetipſos in furoremjudicij demergunt. Orig. in Iob lib.1.

1 Sam.2.29.

Mothers for the most part offend herein, who are so farre from performing this duty themselves, as they are much offended with their husbands if they doe it. And to proclaime their folly to all the world, they cannot commit their children to a Tutor or Schoolemaster, but with a straight charge, that they correct them not.

Object. Correction maketh children sots and blockes.

Answ. If Gods Spirit deserve to have more credence then such foolish women, that objection is most false: for we heard * before, how correction giveth wisdome, and driveth out foolishnesse.

* §. 46.

2. *Object.* Mothers may be the more borne with herein, because with long trouble they did beare, and with great travell bring forth their children.

Answ. That may be a good motive for them to seeke the true good of their children, that so their trouble and travell may not bee in vaine: but not to uphold them in the broad way that leadeth to destruction.

§. 49. *Of Parents too much severitie in correcting their children.*

Patres non oportet asperos esse circa filios. Cyp Testim. l. 3 c. 72.

They who offend in the other extreme of severity, of the two are the more unnaturall parents, they offend directly against the first branch of this Text (*Provoke not to wrath.*) Nothing more provoketh then immoderate severity: for

1. It argueth no love in the parent, but rather hatred, at least wrath, and other such like distempered affections.

2. It softneth not the childes heart, but hardneth it rather.

3. It maketh him dull, and stupid, and cleane perverteth the right and true end of correction.

4. It oft maketh a childe thinke of doing some mischiefe to his parent or himselfe.

Verendum ne, si parentes ob quævis errata filios coarguãt, frontem tandem ipsi perfricent. Greg. Naz. ad Vital.

That parents may the rather take heed of this extreme, I will briefly note wherein excesse in severitie is shewed.

It is shewed, when correction is given

1. For no fault. In this case, though correction be never so light, it is too severe.

2. For

2. For ſmall faults, in wrath and furie, though the ſtripes bee few and light, yet the parents behaviour is too much ſeveritie.

3. To children that are young and tender, or ſoft, milde and ingenuous, as if they were in ſome yeeres, the moſt obſtinate and perverſe that could be.

4. Too often: for every thing done amiſſe: whereas parents ſhould ſeeme not to ſee or heare many things which they ſee, and heare.

5. Too ſorely: ſo as the childe is lamed, or ſome way ſo hurt, as hee ſhall feele it as long as he liveth.

Multa que vident parentes, videre ſe diſſimulent; multa ſe minim⁹ audiſſe fingant que aures iuſtas habent. Greg. Naz. ad Vital.

§. 50. *Of Parents care in providing fit callings for their children.*

Having laid downe ſuch duties of parents as eſpecially reſpect the child-hood of children, I proceed to lay forth ſuch as have reſpect to their riper yeeres, wherein they are to bee placed foorth.

Here we are to note { 1. The *kindes* of thoſe duties. 2. The *meanes* of performing them.

The kinds may be drawne to two heads,

1. Providing fit places and callings for them to exerciſe their gifts.

2. Providing fit mariages for them.

We heard * before, how children were to bee trained up, and fitted to ſome good calling, even in their child-hood. Now further, when by vertue of good education they are inabled to diſcharge the functions and duties of a calling, and by yeeres they are well growne up, ſo as it is time they ſhould be ſet to ſome particular calling.

* §. 31.

Parents ought to provide fit callings for their children, and fit places for them to exerciſe the gifts which by nature or education they have gotten. For example, If children have beene brought up in learning, parents muſt uſe what lawfull and honeſt meanes they can, to ſettle them in ſuch a place and courſe, as they may profeſſe and exerciſe their gifts, according to their ſeverall kindes, be it Divinity, Law, Phyſicke, or the like: or if

Fit callings to be provided.

they have beene brought up in any trade, to provide that they may ſet up (as we ſpeake) and exerciſe their trade. The two
[a] Gen. 4. 2. firſt children that ever were borne of woman, [a] *Cain* and *Abel*, were placed forth in ſeverall callings; and without doubt their places were ſo ordered by their parents. The like may be
[b] Gen. 25. 27. gathered out of theſe phraſes, [b] *Eſau was a man of the field, and Iaakob dwelt in tents.* [c] It is noted of *Samuel*, that hee made his
[c] 1 Sam. 8. 1. two ſonnes Iudges. Had they beene as faithfull in well uſing their places, as their father was carefull in providing them, they might have lived well themſelves, and done much good to o-
[d] 1 Sam. 17. 13. thers. *Iſhai* having many ſonnes, had a care hereof: for [d] hee ſent his three eldeſt ſonnes to the war; and placed them in a ſouldiers courſe of life: [e] his youngeſt he made a ſhepheard, which
[e] & 16. 11. was in thoſe daies and places a calling of greater reckoning then now it is with us.

The benefits of a fit calling

1. Thus ſhall they make uſe of that ability, whereunto by their parents providence, and their own diligence they have attained: otherwiſe that ability may ſoone be loſt. Doth not daily experience ſhew, that many, who have been well trained up by their parents in learning, ſo far as they have been fit to have entred into the miniſtery, for want of place and imploiment, have in time ſo forgotten all, as if they had never beene trained up in learning? and ſo in other ſciences.

2. Thus come they to do much more good in Church or Common-wealth: till men be placed in diſtinct callings, they are but fitting and preparing for future times. I denie not but that both Church and Common-wealth may reape much benefit by the paines and labour of the younger ſort, who are trained up under others: but moſt properly are they counted members of the Church and Common-wealth, and actuall inſtruments of the good thereof, who have ſome particular diſtinct calling, whereby they do good to others.

3. Thus they come to live of themſelves, and to be able to relieve others alſo. All the time of their education, they are commonly at the charge of others: at leaſt, though by their paines they may gaine much; yet the gaine returnes to others: they themſelves for the moſt part have but a bare maintenance, meat, drink and cloth (as we ſay) little have they to lay up for themſelves for the

the time to come, or to give to others for the preſent.

4. They thus come to traine up others againſt after-times, as they themſelves have beene trained up: whereby a continuall and perpetuall ſucceſſion of all kinds of callings, is from time to time preſerved: and thus Family, Church, and Commonwealth are upheld and maintained. In ſhort time would all callings and functions utterly decay, if a continuall ſupplie were not thus made.

§. 51. *Direction for Parents in providing callings for their children.*

Two eſpeciall cautions are to be obſerved by parents in providing callings for their children. Cautions in providing callings.

1. That ſuch callings be provided as their children have beene trained up unto, and are in ſome meaſure fitted and enabled to performe the duties thereof: as to provide a Miniſters place for him that hath been brought up in learning and ſtudied divinity: ſo in other callings ſuch, as their children may be their crafts-maſters therein. Thus ſhall their children doe the more good therein, both to others and themſelves. *Bezaleel* and *Aholiab* were choſen to build the Tabernacle becauſe *they were filled with wiſedome to worke all manner of worke*: likewiſe the ſervants of *Hirom* were choſen to hew Cedar trees for the Temple, becauſe *among the Iewes there were not any that could skill to hew timber, like unto the Sidonians*. *Pharaoh* was carefull to have *men of actiuity rulers over his cattell*. Exod. 35. 35. 1 King. 5. 6. Gen. 47. 6.

2. That ſuch meanes be uſed for providing a calling as parents in uſing them may with faith call upon God for his bleſſing. They that by lawfull meanes are brought into a calling whereunto they are fitted, are ſet therein by God, as is implied by this phraſe, *as God hath called every one, &c.* A lawfull enterance into a calling is a matter of great moment: hee that ſo entreth may in a right uſe thereof caſt himſelfe upons Gods bleſſing, and with ſtrong confidence expect the ſame, ſaying as the Prophet did, *Lord I have not thruſt in my ſelfe thou knoweſt*. 1 Cor. 7. 17. Ier. 17. 16.

§. 52. *Of*

§. 52. *Of the extremes contrary to a parents lawfull care, in providing fit callings for his children.*

1. Extreme in the defect.

The extreme in the defect, contrary to a parents provident care in providing a fit calling, is, a careleſſe neglect of children after they are well educated, a leaving them to ſhift for themſelves. * It is noted of the ravenous fowles that have ſharpe talons, that ſo ſoone as they perceive their young ones to bee able to flie, they will flap and beat them with their their wings, and drive them out of their neſts, and after that take no further care of them. We may not be like ſuch cruell birds. Reaſon and Religion teacheth us otherwiſe. Good education is a good duty, but not a parents whole duty: the ſtay which is here made, may make all the former care and paines to be of little uſe.

* *Imitari noli crudelium eam curam abjicere quibus ingues alites ſunt; hæc cum ſuos ſenſerint vires, ſe ipſi jam poteſſe ſine nobis quærere quos eſſe alas eorum cernebant ac impingentes, nidis pellunt, nullamque prorſus erga illos extruſos curam deinceps adhibent* Baſil. Hexam. hom. 8

Obj. This is to be left to Gods providence.

Anſw. Meanes rightly uſed, are ſubordinate to Gods providence, and by them doth God manifeſt his providence and bring his counſell to paſſe. To neglect meanes, is to thwart and croſſe the divine providence. It is therefore well done to rely on Gods providence, but ill done to neglect the meanes of effecting it. Gods bleſſing is beſt diſcerned in the uſe of meanes.

2. Extreme in exceſſe.

The extreme in the exceſſe, is a prepoſterous greedineſſe in parents to bring their children to a calling. This is manifeſted two waies.

1. Vnfit calling.

1. When they care not how fit their children bee for the place, ſo it be a place of gaine and honour. Experience ſheweth, that this is the bane of Church and Common-wealth. Hereby it falleth out in the politique body, as it would in a naturall body. If the hand ſhould take upon it to ſee, or the leg to heare, or the foot to taſte, what could from thence be expected, but ruine to the body? Tradeſ-men oft undoe themſelves, their familes and friends, by undertaking ſuch trades as they have no skill in, or whereof they are not crafts-maſters. The more excellent the calling is, the more miſchiefe is done by this greedy prepoſterouſneſſe. This extreme is ſo much worſe then the former

former, as it is worſe to doe much hurt, then no good.

2. When they make no conſcience of the meanes which they uſe to bring their children into callings, but by unlawfull meanes purchaſe their deſires: as by Simony to procure an eccleſiaſticall function (whence oft followeth alſo perjury) or by bribery to procure an office. 2. Vndue entrance.

Theſe indirect meanes take away difference betwixt fitneſſe and unfitneſſe of perſons: for the unfitteſt that bee, may by money purchaſe a place. Beſides; though children be never ſo fit for theſe callings, yet there is little hope of any bleſſing from God, when the firſt entrance is without him: yea againſt his will and Word. Who can thinke that God hath placed ſuch an one in his place? If God have not placed him, with what faith can he ſeeke a bleſſing? with what hope can hee expect a bleſſing? Much terror is by this meanes brought to many mens conſciences: and they are oft in a great ſtrait, not knowing whether it bee fitteſt for them to retaine, or relinquiſh their place.

But by the way, to reſolve that doubt; If one that hath unlawfully entred, bee fit for the performance of his place, it is then ſafeſt for him to ſeeke pardon for the former offence, and reconciliation with God, and upon true and unfained repentance to hold the place (if at leaſt the law under which hee liveth, eſtabliſh him therein) and be ſo much the more faithfull in the diſcharge of the duties thereof. What is to be done, after one is unlawfully erled in a fit calling.

§. 35. *Of Parents care in providing fit mariages for their children.*

God hath further laid a charge upon Parents, to provide mariages for their children: for thus ſaith the Prophet in the name of the Lord unto parents, [b] *Take wives to your ſonnes, and give your daughters to husbands*: and thus the Apoſtle, [c] *If any man thinke that hee behaveth himſelfe uncomely toward his virgin, if ſhe paſſe the flowre of her age, and need ſo require, let them marry.* This direction was given in times of perſecution, when by reaſon of the preſent neceſſity it was better not to marry. If then a parent ought to bee carefull (*need requiring*) to

Date operam ut cum tua ſalute tam ætatem filij poſſint, matrimonio jungatur. Conſtit. Apoſt. l. 4. c. 12. Legi chryſſin 1 Tim. hom. 5.

[b] *Ier 29.6.*

[c] *1 Cor. 7.36.*

to provide a mariage for his daughter, much more ought hee in times of peace. Holy parents commended by the Holy Ghost have beene carefull in performing this duty, as [d] *Abraham*, [e] *Isaak*, [f] *Naomi*, and others: yea [g] *Hagar* had learned this duty in *Abrahams* house. But the perfect patterne (which surpasseth all other examples) is of [h] God himselfe, who provided a fit match for his [i] *sonne Adam*.

[d] *Gen.* 24. 4.
[e] *& 28. 2.*
[f] *Ruth* 3. 1.
[g] *Gen.* 21. 21.
[h] *& 2. 18.*
[i] *Luke* 3 38.

1. Children may not marry without consent of Parents, (as was * before shewed) Parents therfore must be carefull in time to provide for them.

Reasons.
* Treat. 5. §. 16, 17.

2. Parents are to children in Gods place: they must therefore take upon them this care of God.

3. Mariage is the meanes which the Lord hath sanctified to preserve our bodies chaste and undefiled: as parents therfore desire to keepe their children from uncleanesse and pollution, they must take care that this meanes be used. Not only holy Apostles, but also * heathen Philosophers, and that by the light of nature, have found this to be the fittest course.

* *Libenter qui voluptatibus nimis sunt dediti dabis operam ut conjugio astringas: vinculum enim hoc est tutissimum juventutis.* *Plut. de Instit. lib.*

4. This also is a meanes as to [k] increase the Commonwealth, and [l] preserve an holy seed, and to erect new families, so to continue parents owne houses and name.

[k] *Gen.* 1. 28.
[l] *Mal.* 2. 15.

§. 54. *Direction to parents in providing mariages.*

Two cautions are to be observed of parents in providing mariages for their children.

1. That the match which they provide bee meet: so said God when he was about to provide a match for *Adam*, *I will make him an helpe meet for him*. Therefore * the match provided must not be too neere of kin, of a contrary religion, of too unequall an age, of too great disparity in estate. These things will hinder love, and cause disdaine and hatred of one another.

Gen. 2. 18.
* See Treat. 2. Part. 1. §. 9, 10. &c.

2. Though the match may seeme meet in the parents eie, yet he may not force his childe thereto. Could a fitter match have beene found out for *Rebekhah* then *Isaak*? yet *Rebekahs* friends [m] asked her consent. I denie not but parents may use all manner of faire meanes to move their children to yeeld to

[m] *Gen.* 24. 57. What to bee done if children like not such a match as parents thinke meet.

that

that which they ſee good for them: but if they cannot move them to yeeld, to referre the matter to God, and not againſt their childrens minds to force them. When God had made a moſt meet match for *Adam, he brought her to the man*: namely to ſee how he would like her. For the neereſt bond of all is betwixt man and wife; a man *muſt leave father and mother, and cleave unto his wife*: man and wife muſt alwaies live together: great reaſon therefore that at the firſt joyning them together there be a mutuall liking of one another, leſt ever after there be a perpetuall diſlike: and though the authority of parents ought in this caſe to be inviolable, yet a middle courſe is ſo to be held, as the parties may willingly with a mutuall conſent joyne themſelves together.

Non cogitur filius-familias uxorem ducere. Digeſt l.23.c.2 §.21.

Gen.2.22.

Sacra in hoc negotio parentibus authoritas eſſe debet: ſed tenenda eſt media ratio, ut ſponte ac mutuo conſenſu inter ſe contrahant partes. Cal. in Gen.24. Verſ. 57.

§. 55. *Of the extremes contrary to parents care, in providing fit mariages for their children.*

The extreme in the defect is, when parents careleſſly let their children paſſe the flowre of their age: and never conſider whether need require that they ſhould marry or no. Their children may ſit long enough, before they ſeeke out a match for them, unleſſe it be brought to them: and when one is offered, though it bee never ſo fit, yet, except they may make an advantage thereof to themſelves, they will hardly yeeld to it. Thus they make their children to ſeeke out marriages for themſelves, and without their conſent to make them up: or elſe to live in diſcontent, if not in uncleanneſſe. By the careleſneſſe of parents in this reſpect, are children oft made a prey to the divell: whereof at the day of Iudgement parents ſhall give an account to God.

Si filij innupti fervore ætatis in conſuetudinem fornicandi incidant, vos parentes in die iudicij rationem Deo ſuis reddituri eſtis. Conſtit. Apoſt. l.4.c.12 & ſee Treat.2. Part.1.§.2.

The extreme in the exceſſe is, * when parents through a covetous deſire to get great and rich matches for their children, marie them, before they be of yeeres of diſcretion to like or diſlike, to know what is meet or unmeet; or able to performe even the eſſentiall duties of mariage. Seldome do ſuch unlawfull mariages proſper.

In a like exceſſe doe they offend, who for outward advantages match their children to ſuch as by nature are unfit for mariage,

riage, to idiots, to * idolaters, to profane persons, or they care not to whom. And if their children like not these matches, they will doe to the uttermost of their power what they can to force them thereunto. Many mischiefes ordinarily fall out upon such mariages, as utter dislike betwixt husband and wife, continuall complaining one of another, inquiring after divorce, or any other separation, wishing, yea practising one anothers death. To all these mischiefes doe parents, the cause thereof, make themselves accessary.

* See Treat.2. Part.1.§.11,12

§. 56. *Of Parents providing a stocke for callings and mariages of their children.*

An especiall outward meanes, whereby parents may be the better inabled to provide fit callings and mariages for their children, is, before hand to lay up some stocke, or competent portion for their children. This is comprized under that generall provision, whereof he that is careless, is counted by the Apostle, [b] *worse then an infidell*: but more expressly is it noted in these words, [c] *Parents ought to lay up for their children*: and commended in [d] *Abrahams* example.

[b] 1 *Tim.*5.8.
[c] 2 *Cor.*12.14.
[d] *Gen.*23.5,6.

While children are under their parents, they have no meanes to lay up for themselves: for all their service is for their parents. But in regard of the times wherein we live, it is needfull for setting up in a good calling, and for obtaining a fit match, that children have some stocke and portion. It lieth therefore upon the parents, and their duty it is to provide it.

*Mat.*6.19. expounded.

Object. Christ forbiddeth to lay up treasures on earth.

Answ. If the scope of that place be rightly marked, it will appeare, that Christ there forbiddeth not simply the thing it selfe, but

1. The *minde* of him that layeth up: namely when it is filled full of carking, and distrustfull thoughts, fearing that in the time to come he shall not have sufficient. To this purpose doth Christ propound Gods providence over *Fowles* and *Lilies*.

*Vers.*26.28.

2. The *manner* of laying up, when temporall things are preferred

preferred before ſpirituall and heavenly: therefore he addeth this precept, *But lay up treaſures in heaven &c.* *Verſe 20.*

3. The *meaſure*, when men never thinke they have laid up enough: but ſcrape what they can come by juſtly or unjuſtly, and ſpare more then needs, even things neceſſary, from themſelves and others, to make a great ſtock and portion for their children. The Word of * *treaſuring up* (which Chriſt there uſeth) implieth an immoderate meaſure.

* Θησαυρίζοντας ἑαυτοῖς θησαυροὺς οὐ σὺν.

Among other needfull cautions for parents to be obſerved in laying up for their children, theſe three are eſpecially to bee noted. Direction for laying up portions.

1 That juſtly they come by that which they lay up: and lay nothing towards a childs portion which is any way unjuſtly gotten; for *the treaſures of wickedneſſe profit nothing*: they may prove a fire to conſume parents themſelves, their children, their houſe, and whole poſterity. *Pro. 10. 2.*

2. That they covet not too much to make their children rich, and for that purpoſe live meanely and baſely themſelves, yea and deprive themſelves of many neceſſaries. An egregious point of folly is this, which *Solomon* hath much taxed. *Eccl. 5. 12.*

3. That all needfull duties of charity to the poore, and of juſtice to the Church and Common-wealth be performed, and pretext of laying up for children hinder none of theſe.

§. 57. *Of the extremes contrary to a parents providing portions for his children.*

The extremes contrary to the forenamed duties are theſe:

1. When Parents live at the uttermoſt extent of their eſtate, and from time to time ſpend all their revenues or all their gaines, and ſo are ſcarce able to make even at quarter day, or yeeres end; what ſtocke or portion can they lay up for children?

2. When Parents live above their eſtate, and ſpend riotouſly their ordinary gaines, or revenues, and for other neceſſary affaires are forced to runne in debt. Many are ſo farre from helping their children in this kinde, as they are a meane hinderance unto them, urging their eldeſt ſonne eſpecially who

who is their heire, to be bound for them, and so lay such a burden on his backe, as (to use the common phrase) they make it cracke againe.

3. When parents have enough for themselves and their children, and yet so covetously dote upon their wealth, as they will not bestow a groat to helpe them in calling and mariage, but say they keepe all for them; what a wretched and foolish dispostion is this, that they should still lay up more and more for their children, and yet refuse to bestow any part thereof upon them in their greatest need, when it might redound to their greatest benefit? God oft meeteth with such covetous misers, and crosseth their purposes, by making strangers to enjoy that which they greedily hoorded up.

§. 55. *Of parents last speech to their children.*

The last duty which parents owe to their children, is, when they cease to be parents: that is, when they are going out of this world. Their duty at that time in generall is, to do what lieth in them, that it may goe well with their children after their departure. Both * the reasons which are oft urged by the Holy Ghost, to stir up parents to yeeld obedience to God, taken from the extent of Gods blessing (in this kinde of phrase, [b] *Blessed shall their children be after them*) and Gods [c] promises made to that purpose, do prove as much.

* See §. 6.

[b] *Pro. 20. 7.*
[c] *Deut. 5. 29.*

For the better performing of this duty, three generall poynts, tending both to the temporall, and also to the spirituall good of children, are to be observed: and two particular points most tending to their temporall estate.

The three generals are these.

1. Good direction.
2. Faithfull prayer.
3. A wise choise of some friends to be as parents to them.

Parents on their deathbed to leave good lessons to their children.

1. For *direction.* When parents observe their time to draw neere, they ought to commend some wise and wholsome precepts unto their children, the better to direct them in their Christian course. So did [d] *Isaak*, and [e] *Iaakob.*

[d] *Gen. 28. 2. 4.*
[e] *& 49. 1. &c.*

Object. These Patriarchs had an extraordinary spirit of prophecying,

cying, and by vertue thereof foretold their children things to come.

Answ. * They sustained a double person: one of a *Prophet*; another of a *Father*: as Prophets, they had an extraordinary spirit; as parents, they performed ordinary duty: by their extraordinary spirit, they foretold things to come: the ordinary duty which they performed, was to direct their children how to carry themselves in those times to come. For their prophesies were not onely predictions, but also instructions, to direct and teach them what to doe. What they did by an extraordinary spitit in extraordinary things, we must doe in ordinary duties, by the ordinary spirit of understanding and wisdome which the Lord giveth us. But the direction which [d] *Isaak* gave to *Iacob*, when he sent him to *Laban*, was no extraordinary prophesie: nor that which [e] *David*, when he was old, gave to *Solomon*: and againe, [f] when hee lay on his death-bed. Now these things are thus written for our imitation. And great reason there is to imitate those holy men in these things. For

* See Treat. 5. §. 9.

d *Gen.* 28. 2, &c.
e 1 *Chro.* 28. 9.
f 1 *King.* 2. 2, 3. &c.

1 The words of a dying parent are commonly most regarded: his last words doe make a deepe impression ([g] this doe the brethren of *Ioseph* presse upon him.) If ever therefore there be a time seasonable for a parent to give good instructions to his children, then is the time when parents are cleane departing from their children.

g *Gen.* 50. 16.

2 Thus shall a parent manifest his true affection, and earnest desire of his childrens good: for now they cannot thinke that he seeketh his owne ease, and profit, more then their good: as at other times some will be ready to say of their parents instructions and admonitions, *Our parents know what is good for themselves.*

That the last words of parents may be the more seasonably & profitably delivered to their children, they must note, on the one side, what evils their children are most prone unto, what temptations they are most assaulted withall, what snares they are most like to fall into; and on the other side, what vertues and graces are most needfull for them, and wherein they faile most & accordingly they must order and frame their last words. Note for a

Direction.

a patterne herein [b] *Isaaks* counsell to *Iaakob*, when he sent him to *Laban*, and thought he should never see him againe: and [c] *Davids* to his sonne *Solomon*.

[b] *Gen.* 28. 2, &c.
[c] 1 *King.* 2. 2, 3.

§. 59. *Of parents last blessing to their children.*

II. Concerning the prayers of parents for their children, I noted it * before to be a generall duty never to be omitted: yet here in particular I mention it againe, because a parents blessing consisteth therein especially: and then is the most proper time for parents to bestow a blessing on their children, as [b] *Isaak*, [c] *Iaakob*, [d] *David*, and others did. Let parents therefore, as they commend their owne soules into Gods hand, so commend their children unto Gods grace and blessing. Gods providence is a good inheritance: many children do thereby exceedingly prosper, though they have but small outward meanes; whereas others that have great meanes used for their good, come to ruine; Gods curse following them. Now no such meanes can be thought of to procure Gods blessing, or to with-hold his curse, as the faithfull prayers of parents for their children; especially when parents are leaving their children, and going to God.

* §. 4.

[b] *Gen.* 28. 3.
[c] & 48. 15.
[d] 1 *Chro.* 29. 19

§. 60. *Of parents care to commend their children to some faithfull friends.*

III. The third generall point of making choise of some faithfull friends to commend their children unto, is especially in behalfe of such as are not of sufficient age and discretion to looke to themselves, or to those weighty affaires which belong unto them. The friends, which in this case are made choise of, ought to be such as the parents themselves by good experience have found to be honest, wise, faithfull, and loving to them and theirs; whom parents are to set in their owne place for the good of their children. This meanes did *David* use when he was old, in the behalfe of his sonne *Solomon*. Many children have found much helpe thereby. Such may make a good supply of the departure of parents: These are so much the more needfull, by how much the more unstable, and unbridled youth is; and by how much the lesse able children are to helpe and guide themselves.

1 *Chro.* 22. 17. & 28 21.

§. 61. *Of*

§. 61. *Of parents neglect of their children for the time to come.*

Contrary to a parents providence for the good of his children after his departure, is the careleſneſſe of parents for the time to come. They thinke the world is gone with them when they are gone, and therefore they will take no thought for the future times that ſhall be after them; as if it were enough for every one to looke to his owne time. There may ſeeme to be more ſelfe-love in ſuch parents, then love of their children, in that their care determineth with their owne time, and extendeth not it ſelfe to the time and continuance of their children. Hence is it, that not a word of direction and exhortation commeth out of their mouthes to their children when they are departing; no bleſſing that they will leave behinde them, no friends ſhall be deputed by them to be as parents to their children. Let God provide, ſay they. But where there is a referring of matters to Gods providence, without the uſe of thoſe meanes which God hath warranted and commended by his Word, there can be little hope that God ſhould take care of that which is ſo commended to him. Such men doe not in faith depend upon Gods providence, but make the very name thereof a pretext to caſt off that care, which God as a bounden duty requireth of them. As there is little love of children in ſuch parents, ſo there is leſſe zeale of Gods glory: for a parents care of his childrens welfare, eſpecially of their continuing to feare and ſerve the Lord after their owne departure out of this world, is an eſpecially means of preſerving Gods feare in the world, and propagating it from age to age: ſo as this neglect is a greater fault then many are aware of.

§. 62. *Of Parents making a Will before they die.*

The two particular things to be obſerved by parents, for manifeſtation of their provident care over their children for the time to come, even after their departure, eſpecially in regard of their temporall eſtate, are theſe,

1 That they make a will.

2 That they leave their eſtates to their children.

1 It hath beene an ancient commendable practice both among Gods people and others alſo, that have beene guided with common

A Will to be made.

common civility, when they who have any estate, waxe old, or sicke, and have any occasion of expecting death offered unto them, to make their last Will and Testament. This is set forth in the old Testament under this phrase (*Put thy house in order.*) A duty it is expresly [b] commanded by God: and that not without good reason. For

b 2 King. 20. 1.

1 A parents Will is an especiall means to settle peace among children after his departure, and to make them content with that allowance which he hath set out unto them, because by the Will they know it was their fathers pleasure they should have such & such a portion. If controuersies should arise, yet a Will is a means for the law speedily to determin the same without any tedious & chargeable suits: for the Apostle taketh it for a ruled case, that *no man disanulleth or addeth any thing to a mans testament.*

Gal. 3. 15.

2 After a parent hath made his Will, he may the more quietly settle himselfe for heavenly contemplations, and preparations to death, and thinke of such good instructions as are most fit to give as his farewell to his children, & the more willingly expect the moment of his dissolution, & the more patiently submit himselfe to the very stroke of death.

Direction. In performing this duty, a man must both observe a fit time, and also take good advice. The fit time is, while his understanding is good, and his memory perfect: so as he may call to mind his debts, what he oweth, and what is owing to him: as also what goods he hath to bestow, and with discretion and wisdome order his estate. And because through the cavils which many unconscionable Lawyers and others are like to make, his true meaning may be perverted, it is meet to have the advice of such as can in distinct words and phrases so expresse his meaning, as they shall be free from exception. Matters of weight are wisely to be managed.

§. 63. *Of neglecting to make a Will.*

Contrary is the daily practice of too many parents, who are not willing to make any will at all: or else on vaine hope that they may live longer, and when they are sicke, upon conceit that they may recover, or at least longer continue to enioy the use of their understanding & memory, put off the making of their

their Will till it be too late; and ſo die without Will, or make ſuch a Will as miniſtreth more matter of ſuite, then if they had no Will at all; either becauſe doubt is made whether he that made it, had his underſtanding and memory or no: or becauſe his Will is ſo abrupt and ambiguous, as his meaning cannot be known. The miſchiefes that follow theſe neglects, are many. As

Inconvenience of dying without a Will.

1 Diſcredit to the party deceaſed.
2 Contentions among his ſurviving children.
3 Waſting a great part, if not his whole eſtate, in ſuits of law.
4 Defeating many creditors of their due debt.

The reaſon which maketh many to put off the making of their Will, is a fooliſh conceit, that if a mans Will be once made, then he muſt needs die out of hand. But what ground have men for any ſuch conceit? If ſickneſſe grow upon a man, ſo long as his Will is unmade, his minde is unſettled, his mind being unſetled, the phyſicke that is miniſtred to him, cannot ſo kindly worke; ſo as his death may be the more haſtened for not making a Will. Beſides, if his ſpeech faile before his underſtanding, the thought that then he ſhall die without a Will, may ſo perplex him, as his departure will be very unquiet and troubleſome.

§. 64. *Of parents leaving their eſtate to their children when they die.*

It was * before ſhewed, that parents were to lay vp a portion for their children, againſt their entrance into a calling and marriage: There is a further duty required when they are going out of the world, namely, that *they leave their whole eſtate to their children.* Where I ſay *whole*, I exempt not workes of charity, nor payment of debts, which is a point of juſtice, but I include more then is given as portions or ſtockes in their life time.) That eſtate eſpecially which parents have received from their progenitors, are they moſt bound to leave unto their children. It is expreſly recorded, that *Abraham gave all that he had, to Iſaak.* Gods Law did provide for this among the Iewes: for a man might not ſell his land, to cut it off from his poſterity. This was it that made *Naboth* refuſe to ſell his

* §.56.

The eſtate of parents to be left to their children.

Gen.25.5.

Lev.25.23.

1 King. 21 3. vineyard to *Ahab*, as his answer implieth, *God forbid that I should give the inheritance of my fathers unto thee*: because it was the inheritance of his fathers, that is, hee had received it from them, he thought it unlawfull to deprive his children of it. This Rom. 8. 17. phrase (*if children, then heires*) taketh it for a granted truth, that children have a right to their parents estate: and if they have a right thereto, they may not be defeated thereof.

God giveth wealth unto parents but for their life time: in which time they are but as Guardians unto Gods children, and are accountable to God: so as they have not an absolute power to doe with it what they will, but according to the directions of the great Lord and Master they must use it, reserve it and leave it.

Direction. For this end parents must order their manner of living, according to that portion which the Lord hath appointed unto them, and by his providence bestowed upon them; they must (as it is said in the proverbe) *cut their coat according to their cloth*. Of the two, it is much better for parents to live under, then above their meanes. Provided that they neglect no duty of charity, or justice: nor through miserableness and niggardlinesse carry themselves unbeseeming the place wherein God hath set them, and estate which hee hath bestowed upon them. He that liveth somewhat under his meanes, hath opportunity to lay up portions for other children (if hee have many) and to reserve his inheritance intire to his eldest (beside many other good workes of charity, as God shall offer occasion) which he that liveth above his meanes, cannot doe.

§. 65. *Of the inconveniences which improvident parents bring their children unto, after their death.*

Contrary to this branch of a parents providence, are many courses of improvident parents: For

1 Some parents lavish and bezell out all their estate in their owne life-time, making it to determine in their persons. Vnworthy they are to receive any inheritance from ancestors. Their fault is double.

1 In spending prodigally above their estate.

2 In wronging their children, and depriving them of their right:

right: for particular persons succeeding one another, are but as divers linkes of a continued family, which are by Gods providence added one to another: this chaire is not to be broken at any mans pleasure; but for the preservation thereof, that which hath beene received of the predecessors, must be left to the successors.

2 Others leave their estate to their children, but so incumbred with debts, bonds, recognizances, and statutes, as their children were better be without it, then have it. For the having it, maketh them live at an answerable rate, and bringeth many burdens upon them: besides, the debts wherein they stand obliged make them as [d] *servants to their creditors*: and in time they must be forced to sell all, or as captives lie in prison.

[d] Pro. 22. 7.

3 Others, though they deale not so hardly with their children, yet they deale too hardly, by peeling and polling their inheritance as much as they can: they will not forbeare to make any present gaine that they can, though it tend never so much to the prejudice and dammage of their children after them: as they who cut downe all the timber and wood that they can, and take out all the heart of their land.

4 Among these may be reckoned such parents, as by meere negligence suffer things to goe to decay, for want of timely reparations: whereby it commeth to passe, that such dammages, as in the parents time might have beene prevented with laying out a few shillings, cannot be renewed with many pounds.

5 Such also as care not in their life time to cleere the titles of those things which they leave to their children, but leave all things so unsettled and litigious, as it oft costs children more in suit of Law, to maintaine the inheritance which their parents leave them, then the inheritance is worth; and yet, after all their paines and cost, lose the inheritance too: whereas the parent that knew more then the child can, might with small paines and charge have well settled and cleered all.

These are mischiefes that many children have beene brought into, by the improvidence of their parents: which are the rather to be made known, that such as come after, may prove the more provident for their children.

Hitherto of Parents duties. The persons to whom those duties are to be performed, are next to be urged.

§. 66. *Of parents impartiall respect to all their children.*

τὰ τέκνα.

The parties to whom parents are to performe all the forenamed duties are expressed under this word (*Children*) which hath not any speciall respect to priority of birth, to constitution of body, to affection of parent, or any such thing, as if first borne, proper, beautifull, darling, or the like children were onely meant, but all that are begotten and borne of parents, all their children are meant. Whence I observe, that

τοὺς ἀγαπητά. *Eph.* 5. 1.

Parents ought to have an impartiall respect to all their children, and performe duty indifferently and equally to all. We have for proofe hereof Gods patterne, who accounteth all his children *deare or beloved children*. The Greeke word translated *deare*, is very emphaticall: it is properly attributed to an onely childe: the seventy that translated the Hebrew Bible into Greeke, doe with this word interpret that phrase, *Only Sonne*: for where in Hebrew it is thus said to *Abraham Take thy Sonne, thine onely one*, they thus translate it, *Take, thy Sonne, thy deare one*, or thy beloved one. Other Greeke authors doe so attribute the same word to an onely childe, yea also and to an onely eye: as when a man hath but *one eye*, they call it a *beloved eye*. This word then sheweth, that God so respecteth all his children, as if all were but one, all a firstborne, all a darling childe. So *rare* a vertue this impartiall respect is (*rare* in the excellencie of it, *rare* also in the scarcitie of it) as thorow-out the Scripture I can scarce finde a perfect patterne thereof among the sons of men. Many may be given of the contrary, as we shall after heare. But the more rare it is, the more we must labour after it, that so we may resemble Gods fatherhood.

Gen. 22. 2. יחידך

Hesychius. ἀγαπητὸν exponit μονογενῆ

Plutarchus dicit ἀγαπητὸν δεῖν vocari μονόφθαλμον.

Arist. Rhet. 2. vocat unicum oculum.

ἀγαπητὸν *Reasons.*

1 All our children come from our own substance & bowels. Why then should we respect one childe above another, more then we do one eie, or one eare above another? We are as tender over one as over another, though it may be we have more use of one then of another.

2 All our children are alike committed to us by God: the same precepts & directions given for all alike: the like account to be given for all. If a King should commit many of his children to one

one nurse, would not he be offended (and that justly) if she should put such a difference betwixt them, through a fooliſh partialitie, as to reſpect ſome, and neglect others.

§. 67. *Of parents preferring a dutifull childe before a diſobedient childe.*

Object. What if one child be more pious to God and parent, another more rebellious, may not a parent reſpect *that* more then *this*?

1 *Anſw.* He may take notice of their different carriage, & accordingly reward the one, and puniſh the other, and yet carrie an equall deſire of doing good to both of them alike: for the puniſhing of the rebellious childe is a parents dutie; and evidence of love, and a meanes of doing him good.

2 *Anſw.* It is no partialitie, to like grace & goodneſſe in a child, and for grace and goodneſſe ſake to love his childe ſo much the more, as alſo for impietie and obſtinacy in rebellion, to have his heart the more alienated from his childe: this is rather a vertue in a parent. Partialitie is, when on by and undue reſpects one childe is preferred before another.

§. 68. *Of the prerogative of the firſt-borne ſonne.*

Queſt. May not a parent prefer his firſt-borne childe and heire, before his other children?

Anſw. We muſt put difference betwixt a fathers diſpoſing his eſtate upon his children, & the ordering of his affection towards them. A parents affection, and care of good education, and deſire of true good, and faithfull praiers to God, may be as great towards his younger children, as towards his eldeſt ſon and heire, and yet may he beſtow the greateſt patrimony upon the heire: which is no partialitie.

2 *Queſt.* Is it then juſt and equall, that the eldeſt ſonne ſhould have a greater patrimony then any of the reſt?

Anſw. It is moſt juſt and equall. For

1 God hath ſo appointed it: yea [b] he made this to be one of the prerogatives of the firſt-borne, to have a double portion. Vpon this ground [c] *Joſeph*, who was the firſt-borne of the true wife, had a double portion; and as a teſtimony thereof, his poſteritie made two tribes.

[b] *Deut.21.17.*

[c] *1 Chr.5.2.*

2 The lawes of all Nations doe order as much.

3 Our

3 Our Law giveth the whole inheritance of freeholds to the eldest sonne: in which respect it is due unto him. For in civill and temporall matters this rule is true, *Wee live by law.* I take it to be a matter of conscience, for a parent to leave that to every childe, which by law is due to him. Neither is it without good reason, that the law ordaineth, that a parents whole estate of freehold land should descend: for

1 There is an excellency in the first borne, as is evident by *Iaakobs* speech to his eldest sonne, [d] *Thou art my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* And thereupon [e] God tooke the first-borne as peculiar to himselfe.

2 Houses and families by this meanes are upheld and continued from age to age. How needfull it is for the establishment of a Commonwealth, that families should thus be continued, is evident both by experience to all such as have but halfe an eie to see wherein the stability of a commonwealth consisteth, and also by the many lawes which God ordained among the Iewes for this purpose: as

1 That [f] no land should be quite cut off from a family.

2 That [g] if any through poverty were forced to sell his land, the next of kin was to buy it.

3 That [h] if a man that had sold his land, could by no meanes redeeme it, at the yeere of Iubilee he was to have the possession of it againe.

4 That [i] if daughters were heires, they should not marry out of their fathers tribe: and this reason is given, *that every man, may enjoy the inheritance of his fathers.*

Object. By leaving the whole inheritance to the eldest, he may be made a Gentleman, and all the other beggers.

Answ. In this respect parents ought to be so much the more provident for their other children, in training them up to callings, or laying up portions, or setling other estates upon them beside the maine inheritance, or in taking order that competent portions be raised out of the inheritance of the eldest sonne, in case God take them away before they have otherwise provided for their children.

Out of this answer may a third reason be gathered, to shew that

d *Gen.* 49. 3.

e *Exod.* 13. 2.

f *Lev.* 25. 23.

g *Vers.* 25.

h *Vers.* 28.

i *Num.* 36. 8.

that it is a behovefull law for the commonwealth, that the heire ſhould have all the land. For this law maketh parents more carefull in training up their younger ſonnes to ſundry callings which are profitable to a commonwealth. If every childe ſhould have a part of his fathers lands, they would all ſo depend thereupon, as none of them would exerciſe themſelves to ſuch callings as are meanes of mens maintenance.

§. 69. *Of parents partiality towards ſome children.*

Contrary to the forenamed duty of a parents equall reſpect to all his children, is partiality in fathers and mothers, manifeſted ſundry waies. For

1 Many parents have their darling children, to whom ſo much affection is ſhewed, as in compariſon none is ſhewed to others. When ſome are hugged in the boſome, others are neglected as if they were none of their owne, but baſely borne. The unnaturallneſſe of the Eagle is noted in this kinde, that ſhe flaps and drives out of the neſt one of her young ones, and feedeth onely the other as her owne. From ſuch partiality in parents proceed many miſchiefes: as theſe,

Iniquiſſima volucris aquila in educanda ſua prole dicitur eſſe. Pullorum enim alterum alis percuſſum abigit: alterum ſolum uti ſuum educat Baſil. Hexam hom. 8.

1 They give occaſion to ſuch as obſerve it, to ſuſpect that thoſe children who are ſo little reſpected, are none of their owne.

2 They cauſe enuy, malice, and much contention to ariſe among children. *When Iofephs brethren ſaw that their father loved him more then all them, they hated him, and could not ſpeake peaceably unto him.* Gen. 37. 4.

3 They provoke God to inflict ſome judgement on thoſe children that are ſo cockerd, and preferd before the reſt: that ſo they may the better ſee their folly.

This ſinne of parents partiality is ſo much the greater, when upon outward reſpects they preferre the wicked and ungodly children before pious and gracious children. *Iſaak* herein much failed, for [c] *he loved Eſau* (a [d] profane wretch) *becauſe he did eate of his Veniſon.*

c Gen. 25. 28.
d Heb. 12. 16.

2 Other parents ſo ſet themhemſelves to raiſe their houſe, as all their care is to advance their eldeſt ſonne, by education, by liberall allowance, and by leaving all they have to him: and in the

the meane while neglect their younger children. Though (as was noted * before) the maine inheritance may justly without shew of partiality be left to the heire, yet to be carefull only for him, & to neglect the other, savoureth ranke of partiality. It is most agreeable to naturall reason, that as life is given to all children, so meanes of maintaining life should be given to all.

*§. 68.

Consentaneum est rationi naturæ, ut æquè tribuere cuique vitam, sic etiam viuendi facultates præstare. Basil. loc. citat.

3 In the number of partiall parents may they bee reckoned, who unjustly disinherit their first borne. For the inheritance of right belonging to them, and they not deserving to be disinherited, assuredly it is some by-respect or other which maketh parents preferre the younger before the elder: and this is plaine partiality. This kind of partiality is commonly in such parents as have had children by severall wives. Sometimes dislike of a former wife, maketh a father dislike the children he hath by her, and (through dislike) to disinherit the heire by her. God gave the Iewes an expresse law against this kinde of partiality.

Deut. 21. 15, &c.

Sometimes againe a gripulous seeking of advantage to themselves, maketh parents to disinherit the right heire: as when a man, after he hath buried the mother of his first-borne, bearing of another woman which is of great wealth, maketh sute for her, she refuseth, because he hath an heire of a former wife. He, to remove that blocke, entreth covenant to make the sonne which he hath by her (if he have any) his heire: hereupon the marriage is consummate: his second wife bringeth forth a sonne: he for his covenant sake disinheriteth the first heire. An unjust, and unlawfull practice.

§. 70. *Of the causes for which the first-borne may be disinherited.*

Quest. May not then a first-borne son be disinherited.

Answ. Yes. The Scripture noteth two causes wherein the first-borne may be put from the inheritance.

Gen. 21. 10.

1 If he be illegitimate: for such an one hath no good title: *The sonne of the bondwoman shall not bee heire with my sonne,* saith *Sarah*, and that justly. To like purpose say the sonnes of *Gilead* wife to *Iephthah*, *Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.* Iust was that blame which *Iotham* laid upon the men of *Shechem*, for making

Iudg. 11. 2.

Iud. 9. 18.

Abimelech

Abimelech the base sonne of *Ierubbaal*, King: and just was Gods vengeance upon them, for that wrong done to *Ierubbaals* legitimate children.

2 If he be notoriously wicked. Thus [e] *Ruben*, for committing abominable incest, lost his birthright.

e *Gen.* 49. 4. 1 *Chro.* 5. 1.

Many particular crimes are reckoned up by the * civill Lawyers, which would be too long here to recite.

* *Sum. Sylvest. part.* 1 *Tract. de hered.*

§. 91. *Of the duty of fathers and mothers in law.*

The extent of this title (*Fathers*) is in the last place to be considered. Not onely naturall parents themselves, but also all that are in their place, are comprized under it: As they who are in the place of parents.

[a] Who are in place of parents.

1 By the bond of marriage:

2 By propinquity of bloud:

3 By voluntary appointment.

The first sort are fathers and mothers in law: who are so reckoned, either by the mariage of parents themselves, or by the marriage of their children.

That man or woman which is married to a parent that had children before their marriage, is in the place of a naturall parent: thus *Ioseph* was a [b] father to *Iesus*, and [c] *Keturah* a mother to *Isaak*. So againe the naturall parents of that sonne that hath married a wife, or of that daughter that is married to an husband, are in the place of parents to the wife of their sonne, and to the husband of their daughter. Thus [d] *Iethro* was a father to *Moses*, and [e] *Naomi* a mother to *Ruth*.

b *Luke* 2. 48.
c *Gen.* 25. 1.
d *Exod.* 18. 1.
e *Ruth.* 3. 1.

All these are to account their children in law (that is, the children of their husband and wife, or the wives of their sonnes, and the husbands of their daughters) as their owne naturall children, and according to the age and place of these children, to performe the forenamed duties, and every way to seeke their good (except in such duties as after a peculiar manner belong to naturall parents, as *nursing*, to a naturall mother, *leaving the inheritance* to a naturall parent.)

Parents in law to performe like duties as naturall parents.

For a patterne hereof, take the forenamed examples of *Ioseph* and *Naomi*. What naturall parents could doe more for their owne children, then *Ioseph* did for *Iesus*, and *Naomi* for *Ruth*? The history noteth, how *Ioseph* tooke care to have his wives

wives childe [f] circumciſed, and preſented in the Temple: how he [g] fled from place to place to preſerve the childs life: how [h] perplexed he was, when he thought the childe was loſt: how he [i] trained him up in his owne houſe. The hiſtory alſo noteth, how [k] *Noami* brought *Ruth*, her ſons wife, into her owne countrey, and trained her with her ſelfe, and [l] directed her whither to goe, and [m] what husband to have, and [n] became a nurſe to her childe.

[f] *Luk.* 2. 21, 22.
[g] *Mat.* 2. 14.
[h] *Luk.* 2 48.
[i] *Verſ.* 51.
[k] *Ruth.* 1. 22.
[l] *&* 2. 22.
[m] *&* 3. 1.
[n] *&* 4. 16.

Reaſons.

1 Marriage maketh man and wife one fleſh: in which reſpect they ought to have one minde, and the ſame affections, as mutually each to other, ſo joyntly to the chil dren of each other. On which ground alſo the husband and wife of a childe, being one fleſh with the childe, ought as the childe to be reſpected. On this ground God counteth the Saints his [o] *deare children*, becauſe they are [p] eſpouſed to his naturall Sonne.

[o] *Eph* 5. 1. τέκνα ἀγαπητά.
[p] 2 *Cor.* 11. 2.

2 To reſpect the children of an husband or wife as their owne, is a great evidence of intire love to the husband and wife. And to reſpect the husband and wife of a childe, is a great evidence of love to the childe it ſelfe. If the worlds proverbe hold true (*Love me, and love my dog*) how much more true is this Chriſtian rule, *Love me, and love my childe*: or *Love me, and love mine husband*: or *Love me, and love my wife?*

3 This alſo is an eſpeciall meanes to kindle and preſerve mutuall love betwixt man & wife, who have children of former husbands and wives: as alſo betwixt parents and children.

§. 72. *Of the perverſe carriage of fathers and mothers in law to their children.*

Contrary is the carriage of moſt fathers and mothers in law: eſpecially of thoſe who are married to husbands, or to wives that had children before marriage: ſo farre they are from performing the forenamed duty, as rather they enuy at the proſperity of their husbands and wives children, and ſecretly endeavour to hinder it in what they can, and cunningly ſeeke to alienate the naturall parents affection from them: whence fearefull tragedies have beene made, and lamentable miſchiefes have followed. What other reaſon can be given hereof, but a plaine inſtigation of the divell, who thus laboureth to diſunite thoſe whom God hath joyned

Senecæ Hippolytus.
Ovid. Metamorph. l. 15. Fab. 45.

joyned together? For avoiding this snare, note the mischiefes that follow from thence.

1 Such parents sinne against Gods ordinance: and as *Eve*, leane more to Satans suggestion then to Gods direction.

2 They alienate the hearts and affections of one from another: not only from their children, but from themselves.

3 They provoke their children in law to contemne and despise them, and to yeeld no duty unto them.

Hence note into what an hell unkind fathers and mothers in law do cast themselves. If this were duly weighed, I thinke they would be otherwise minded. But the god of this world doth so blind their eyes with selfe-love, and with enuy, that they cannot see the mischiefes whereinto they implunge themselves.

This is a point the more to be weighed, because the fault here taxed is so common, and hath in all ages beene too common. What grievous complaints have in former times beene made, and still are made by children against fathers and mothers in law? Whence also direfull imprecations have followed. Let widdowers and widdowes that have children, seriously thinke of it before hand, and be the more circumspect in taking a second or third husband or wife: and after they are married, let them take heed of Satans snares, and let conscience of duty more prevaile with them, then corruption of nature.

Lurida terribiles miscent aconita novercæ, Ovid Metam. l. 1. fab. 4.

§. 73. *Of the faultes of parents to their childrens husbands and wives.*

Many parents, to the husbands and wives of their children, doe also much transgresse and swarve from their duty: for

1 They will shew much more respect to their own children, then to their childrens husbands or wives: as by comming to their daughters when their husbands are abroad, and never but then: and sending for their sonnes to their house, but not for their wives.

2 In all differences they will take part with their owne children, though it be in the worse part, and shew great partiality.

3 They will oft give very ill counsell, advising their sons to keep their wives short; advising their daughters not to be too subject to their husbands, yea privily to purloine from their husbands.

4 If they live with their children, they will so prie into every thing

thing that their childrens husband or wife doth, and ſhew ſuch ſuſpicion and jealouſie in every thing, as they cannot but cauſe much diſcord: and hence it oft commeth to paſſe, that either parent and childe; or husband and wife muſt be parted: they cannot all in peace live together.

Theſe faults I thus note, that they may the more carefully be avoided.

§. 74. *Of their duty who are in ſtead of parents to Orphants.*

The next ſort of thoſe who are in ſtead of parents, are ſuch as in bloud and kindred are next to parents: as grandfathers, grandmothers, uncles, ants, elder brothers, or ſiſters, their husbands or wives, and couſins.

The next of kin to Orphants, to be as naturall parents. * §. 71.

Theſe commonly are counted to be in the place of parents, when God taketh away naturall and immediate parents from their children: ſo as they are parents to Orphants.

The duties which were preſcribed to naturall parents, appertaine to them (except * before excepted.) Their duty is to ſee theſe Orphants well educated, well placed in ſome good calling well married, and (if the Orphants be left deſtitute of meanes) well provided for.

b *Eſt.* 2. 7.

c *Verſ.* 11.
d *Verſ.* 20. 22. *Chap.* 4. *Verſ.* 13.

Mordecai is a worthy preſident and patterne for this kinde of parents. b *Hee brought up Eſther his uncles daughter (for ſhe had neither father nor mother) and tooke her for his owne daughter*: when ſhe was taken from him, c *he went to know how ſhe did, and what ſhould become of her*; and d he gave her advice from time to time how to cary her ſelfe. Let ſuch as are parents to Orphants take this example as a direction, and as a motive to performe the other duties preſcribed to naturall parents, as need requireth, and occaſion is offered.

f *Pſal.* 68 5.

God by his providence taking away naturall parents, committeth their Orphants as a charge to the next of kin; that as naturall parents brought them forth, theſe ſhould bring them up: therefore for their recompence let them looke to God, (who taketh upon himſelfe to be f a father of the fatherleſſe) and for their incouragement remember the reward which

Mordecai

Mordecai received of the Lord: yea alſo let them remember the bleſſing that God beſtowed upon *Eſther*. God doth oft ſo bleſſe the meanes uſed for the education of Orphants, as they who take the care thereof, have no cauſe to repent their paines and coſt, but rather have much matter of comfort, joy and thankſgiving.

§. 75. *Of the common neglect of Orphants.*

Too too common is the contrary diſpoſition of moſt kinſmen, and kinſwomen; they thinke they are bound to none but their own children, and if they have no children, to none at all. Many are of *Ruths* kinſmans minde; they feare *to marre their owne inheritance*. Though they be themſelves exceeding rich, and ſpend much in apparell, paſtimes and houſe-keeping, yet they can ſuffer the Orphants of their poore kindred to want, and to beg for need. *Ruth 4.6.*

This is it, that maketh the loſſe of naturall parents to be ſo much the greater. And herein many Chriſtians are more inhumane then the heathen: which the Apoſtle implieth, where he ſaith, *They are worſe then Infidels*: for Orphants next of kinne are to be reckoned among thoſe whom the Apoſtle termeth a mans * OVVNE. *1 Tim. 5.8.*

* *vἱὸι ἰδίοι.*

§. 76. *Of the duties of Guardians.*

The laſt ſort of thoſe who are in place of parents, are ſuch as have the charge of children committed to them by voluntary appointment of parents, or are choſen by children themſelves, or by the Magiſtrate when parents are dead, or lunatike, or any other way impotent, and unable to traine up their own children.

Of theſe, care and conſcience is rather required, then coſt and charges: for commonly both their charges are allowed, and their paines recompenced.

They, who by reaſon of the death or impotency of naturall parents have the charge of children committed to them, are commonly called *Guardians*: of whom two generall duties are required:

1. That they looke to their Pupils good education.
2. That they preſerve their patrimony and inheritance.

For *their education*, the directions given before to naturall parents, are to be obſerved by them.

For *preservation of their patrimony*, they must do for their Pupils what they would doe for their owne children, and so carry themselves, as with good conscience they may give that account to their Pupils, or any other, which the law requireth.

The two forenamed duties, are the maine ends for which Gardians are chosen: in performing wherof, if they be faithfull, great redresse will be made of the untimely death of parents; and notwithstanding parents die before their children be of discretion to manage their estate, yet will their houses and families be maintained, and young heires kept from Cunnie-catchers and cheaters.

Ioh. 19. 27. It is noted of *Iohn*, who had the mother of Iesus commended to him, that *he tooke her to his own home*: whereby is implied his provident care for her good.

§. 77. *Of the fraud of Gardians.*

Tutela ad utilitatem eorum qui commissi sunt, non ad eorum quibus commissa gerenda est, Cic. Offic. l. 1.

Contrary is the practice of most Gardians, who take Pupils for their own advantage, and make a prey of them. The heathen could say, that Gardianship is to be performed for the benefit of the Pupill, and not of the Gardian. Yet among Christians is the forenamed fault of Gardians.

1. There are few children (that have not naturall parents to look to their good education) but are exceedingly neglected therein, and brought up very rudely and licenciously: yea many times too sparingly and niggardly for diet, apparell, and other needfull things, though they have sufficient to discharge all that shall be laid out upon them.

2. The maine estate and patrimony of many Pupils is much impaired: and if they have lands, as much waste is made upon them as possibly can be: and when a reckoning is to be given, it shall be a large, unjust, and most unconscionable reckoning: if the Gardian can but get a generall release, it is all that he careth for.

3. Mariages are after a sort forced upon many Pupils: and such matches put upon them as they cannot like; yea such as are no way fit for them, neither for estate, nor yeeres, nor proportion of body, nor qualities of minde.

Little do these Gardians think of that account whereunto they shall be brought another day before the Lord, who stileth himselfe

ſelfe the [c] *helper of the fatherleſſe*, and who *beholdeth miſchiefe to requite it*. Fearefull is that judgement which the Lord hath [d] threatned againſt thoſe that oppreſſe the fatherleſſe. Let not therefore unjuſt Gardians thinke, that the gaine they get wrongfully from their Pupils, ſhall proſper: but rather let them looke for Gods curſe upon their own children and goods.

[c] *Pſal.* 10. 14.

[d] *Exod.* 22. 22. *&c.*

If ſuch as parents themſelves have upon their death-beds committed their children unto, in confidence of their faithfulneſſe, ſhall deale deceitfully with their Pupils, their ſin is doubled, and trebled. For

1. They violate the bond of friendſhip, faithfulneſſe, and truſt repoſed upon them.
2. They ſin directly againſt juſtice.
3. Moſt monſtrouſly they tranſgreſſe the rules of charity.

§. 78. *Of the duty of Schoolemaſters and Tutors.*

Among thoſe who are by voluntary appointment ſet in the place of parents, are *Schoolemaſters* and *Tutors* to be reckoned. The authority and charge of a parent is for a time committed to them: therefore for that time they ought to performe a parents duty.

Their duty is appropriated to education: it appertaineth not to them to maintaine the children committed to them: they are rather themſelves, by reaſon of their paines, that way maintained.

All the duties which were before compriſed under *nurture*, belong to *Schoolemaſters* and *Tutors*. More particularly they are to inſtruct children in three things.

1. In learning.
2. In civility, and good manners.
3. In true piety, and Religion.

I ſhall not need to ſpeake more of theſe points then hath * before beene delivered: onely to provoke them to be diligent in well nurturing children in thoſe three points, let the benefit of good Schoolemaſters and Tutors be well noted.

* §. 28, 34.

The benefit of a good Schoolemaſter

Schoolemaſters commonly caſt the firſt ſeed into the hearts of children: they firſt ſeaſon them: as the ſeed is, ſuch will the crop be; as the firſt ſeaſoning is, ſo will the ſavour continue to be. If they ſow no good ſeed at all, what harveſt can be looked for? If they ſow corrupt ſeed of rudeneſſe, licentiouſneſſe, profane-

neſſe, ſuperſtition, and any wickedneſſe, the crop muſt needs be anſwerable thereto. But if they ſow the good ſeed of learning, civility, and piety, there is great hope of a good crop.

Scholæ & phrontiſteria virorum & mulierum philoſophiæ cibntæ additorum conſtruxit Nicep eccl. hiſt. l. 10. c. 21.

Hence it followeth, that they are of great uſe, and may bring much good, not only to the children themſelves, and their parents, but alſo to the Church and Common-wealth. *Julian* the Apoſtat was not ignorant hereof: and therefore endeavouring to root Chriſtianity out of the world, he ſuffered no man that profeſſed himſelfe a Chriſtian, to teach a ſchoole: but inſtead of Chriſtian Schoolemaſters, he ſet up in every part of his dominions, heatheniſh Schoolemaſters.

The benefit of a good Tutor.

Tutors, to whoſe government young ſchollers, that are ſent to the Univerſities, are committed, have to deale with children in their riper yeeres, even when the time of ſetling them in a courſe is come: the very time wherein much good may be done to children, or elſe wherein they may be utterly perverted. There will be little hope of bowing them, and drawing them into another courſe, after they be freed from the government of a Tutor. Tutors therfore, as they have need of great wiſdome, ſo of good conſcience, that they may have the greater care of their Pupils, and take the greater paines in teaching them the three forenamed points, *learning, civility*, and *piety*. A good Tutor may do much to repaire the negligence, and amend the defects of a Schoolemaſter: but there remaine none to redreſſe the failings of a Tutor: children for the moſt part are paſt redreſſing, when they ceaſe to have a Tutor.

§. 79. *Of the negligence of Schoolemaſters and Tutors.*

The vices contrary to the forenamed duty of Schoolemaſters, are theſe.

1. *Vnskilfulneſſe.* Many that are more fit to be taught then to teach, take upon them this weighty calling. Some have not ſufficient learning: ſome are rude, and know no good manners: and ſome know not the firſt principles of the oracles of God. No good can be expected from theſe.

2. *Covetouſneſſe.* All that many ſeek, is to multiply the number of their ſchollers, and to get as much as they can for boarding, and teaching: they aime more at their own gaine, then at their ſchollers,

lers profit. Children are not like to thrive well under them.

3. *Negligence.* Many are loth to take the paines of a Schoolemaſter, and thereupon come as little into the ſchoole as they can; take every ſmall occaſion to be gone againe; care not how much their children play; if they be able to hire a poore Vſher, all the burden ſhall be caſt upon him. Little is that fruit that can be looked for from them.

4. *Want of piety.* Many skilfull and painfull Schoolemaſters, under whoſe teaching children come forward exceeding well in learning, thinke, it nothing appertaineth to them to teach the grounds of religion, ſo as they altogether neglect piety. Aſſuredly they want it themſelves: for were their owne hearts ſeaſoned with true piety, their conſciences would move them to teach it to their children. The things of the kingdome of God are like unto *leaven*, which ſeaſoneth the whole batch of dough, with that ſeaſon and ſavour which it ſelfe hath. When children ſpend almoſt all their time with their Schoolemaſters, of whom ſhould they learne it, if not of them? What bleſſing can be hoped from the paines of ſuch Schoolemaſters? *Mat.* 13.33.

I might to theſe add the over-much remiſneſſe of ſome (whereby children get too great an head) and the too great ſeverity of others, either in frequency of correcting, as if they delighted therein; or in the meaſure thereof, as if they had to do with beaſts, whereby they affright children, make them dull, yea and impudent alſo. But theſe extremes were * before handled. Let Schoolemaſters apply thoſe things to themſelves. * §. 48, 49.

The common fault of Tutors, is, altogether to neglect their Pupils. Many think a Tutor to be a meere titular matter; no more to be required of them, but to beare the very name; and to undertake that the Colledge be diſcharged for their Pupils diet. This conceit, and the practice anſwerable thereunto, is the blemiſh and bane of the Vniverſities. Many children well trained up in ſchooles, utterly loſe the benefit of all their former education, when they are ſent to the Vniverſity, becauſe their Tutors altogether leave them to themſelves; and ſo they are made a prey to idle and lewd companions. By reaſon hereof many parents are utterly diſcouraged to ſend their children to the Vniverſity.

The seventh Treatise.

Duties of Servants.

§. 1. *A Resolution of the Apostles direction to Servants.*

EPHES. 6. 5. *Servants bee obedient to them that are your Masters according to the flesh, with feare and trembling in singlenesse of your heart, as unto Christ.*

6. *Not with eie-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.*

7. *With good will doing service, as to the Lord, and not to men.*

8. *Knowing that whatsoever good thing any man doth, the same shall hee receive of the Lord, whether hee bee bond or free.*

THe third and last couple { Masters. / Servants. } of a family are ——

The direction which the Apostle giveth to servants, is in this Text set downe.

Therein he { 1. Declareth their duties. / 2. Addeth motives to performe them. }

1. In

I. In declaring servants duties hee noteth —— { 1. The *kindes* 2. The *manner* 3. The *extent* } of them.

1. The kindes of servants duties art noted in two words, —— { *Obey*, vers.5. *Serve*, vers.7.

2. The manner is set downe { *Affirmatively*, vers.5,7. *Negatively*, vers.6,7.

1. *Affirmatively*, by shewing what graces are requisite: to which purpose he reckoneth up foure particulars.

1. *Feare and trembling.*
2. *Singlenesse of heart.*
3. *Conscience to Christ.*
4. *Good-will.* Vnder which are comprised —— { 1. Cheerefulnesse. 2. Readinesse. 3. Diligence. 4. Faithfulnesse.

2. *Negatively*, by shewing what vices are to be avoided, and these are two especially,

1. *Eie-service*, which is opposed to *doing of things* —— { *as Christs servants.* *from the heart.*
2. *Men-pleasing*, which is opposed to *doing the will of God.*

3. The extent of servants duties is noted in these foure phrases, —— { 1. Masters *after the flesh*, vers.5. 2. *As to Christ*, vers.5. 3. *As servants of Christ*, vers.6. 4. *Doing Gods will*, vers.6.

II. The motives which the Apostle useth are partly —— { *Implied.* *Expressed.*

They are *implied* three waies.

1. By declaring the place of a Master (*as to Christ.*)
2. By noting out the honour of their service (*as servants of Christ.*)
3. By shewing the ground of servants subjection (*Gods will*)

The motive expressed, is the *Recompence* which servants shall have for their paines, largely laid forth, vers 8.

Therein these distinct points are noted in order.

1. The assurance thereof (*knowing*)
2. The ground thereof taken from a generall rule (*whatsoever good thing any man doth.*

3. The particular application thereof (*whether bond or free.*)
4. The kinde thereof (*the same shall he receive.*)
5. The author and giver thereof (*of the Lord*)

§. 2. *Of the lawfulnesse of a masters place and power.*

In handling servants duties, I will proceed according to the order propounded. In the first place therefore I will note out the kindes of servants duties.

For finding out the kindes, I will observe the method followed in handling childrens duties. Note then

1. The *Fountaine* of servants duties.
2. The *Streames* that issue from thence.

The *Fountaine* resteth partly in the *opinion*, and partly in the *affection* of servants.

Servants must be informed of the lawfulnesse of a masters authority

In their *Opinion* they must be informed and resolved, that the place of a master and a servant is lawfull and warrantable: that God in generall ordained degrees of superiority and inferiority; of authority and subjection: and in particular gave to masters the authority which they have, and put servants in that subjection wherein they are. Till the judgement be resolved hereof, nor reverence, nor obedience will be yeelded as it ought. For Reverence hath reference to Eminency and superiority: and Obedience, to Authority and power. Who will reverence or obey him whom he taketh to be his equall? This was the ground of the conspiracy of *Corah*, *Dathan*, and *Abiram*, that they thought, [a] *Moses and Aaron toohe too much upon them, and lift themselves up above the congregation of the Lord.* Wherefore I will here note the grounds of a masters authority, and servants subjection.

[a] *Numb.* 16. 3.

Grounds of masters and servants places

1. *God hath given expresse commandement* unto masters to governe their servants: and unto servants, to be subject to their masters.[b] In the fourth commandement God giveth a charge to masters over their servants, to see that on the Sabbath they doe no manner of work. And the Angell biddeth *Hagar* [c] *humble her selfe under her mistresse hands.* And here servants are commanded to *obey their masters.*

[b] *Exod.* 20. 10.

[c] *Gen.* 16. 9.

2. Many

2. Many directions are given both to masters and servants, in regard of their different places, how to carry themselves one to another. Read for this purpose the many lawes which *Moses* prescribed to both: the many counsels which *Solomon*, in his proverbs especially, giveth also to both: and particularly the directions of this and other Apostles.

3. Saints in all ages have beene set in these places: some in the places of masters, and some in the places of servants: and according to the place wherein God hath set them, they have performed their duty: masters, the duties of masters, and servants, the duties of servants.

4. The many parables which Christ useth, taken from the power which masters have, and exercise over their servants, and the subjection which servants yeeld to their masters, shew, that the authority of the one, and subjection of the other, are things without question granted and not denied.

5. God hath made many promises of reward both to masters and servants, that conscionably performe the duties of their place: and hath made many threatnings against the one and the other that are negligent therein.

All these grounds are so cleerely and plentifully noted in the Scripture, that any one who is any whit acquainted therewith, may know them to be so. Were there no other argument then this Text which I have in hand, it were enough to confound all gain-saiers, and to move such as beleeve, the rather for their faith and profession sake, to serve their masters after the flesh.

Servi cùm crediderint, plus dominis carnalibus servire debent. Cyp. Testim. l. 3. c. 72.

See Treat. 1. §. 133.

§. 3. *Of the Anabaptists arguments against the authority of masters, and subjection of servants.*

Contrary to this first ground of servants subjection, is the opinion of Anabaptists, who teach that all are alike, and that there is no difference betwixt masters and servants. Their reasons, whereby they would make shew to prove their unreasonable opinion, are these.

1. *Object.* Masters are either Infidels or Christians: and so servants either one or other. If masters be Infidels, and servants Christian

Christians, how unmeet is it that Christians should be subject to Infidels? and if master and servant be both Christians, they are brothers; but brothers are equals, and neither subject to other.

Answ. Rule and subjection are matters of outward policy, they tend to the outward preservation of Church, Commonwealth, and family, in this world: but faith, piety, and such graces are inward matters of the soule, tending to a better life.

These being thus different, one that is more excellent in the one, may be inferiour in the other. Yea though there be an equality in the one, namely, in spirituall things, yet there may be a disparity in the other, namely, in civill, and temporall matters. And though Saints may be farre inferiour to Infidels in outward estate, yet they are not a whit the lesse glorious before God. The honour proper and peculiar to Saints, is inward; not visible to the carnall eye of a naturall man.

2. *Object.* It is against nature for one to be servant, especially a bond-servant to another.

Prima servitutis causa peccatum est, &c. Verum & penalis servitus a lege ordinatur, quâ naturalem ordinem cõservari jubet, & c Aug. de Civ. Dei l. 19. c. 15.

Answ. To grant that it is against that absolute and perfect nature wherin at first God created man, and that it came by sin, yet is it not against that order and course of nature wherin God hath now setled man. God hath turned many punishments of sin, to be bounden duties; as that kind of *subjection* which a wife is now bound unto, *and mans eating bread in the sweat of his brow.*

3. *Object.* It is the prerogative of Christians, to be [b] *all one*: but subjection of servants to masters, is against that prerogative.

[b] *Gal. 3. 28.*

Answ. That prerogative is meerely spirituall: for *in Christ all are one*, as they are members of Christ, which is a spirituall body: not as they are members of a politique body. A politique inequality is not against a spirituall equality.

[c] *Gal. 5. 1.*

4. *Object.* This subjection is against the [c] liberty that Christ hath purchased for us, and wherewith he hath made us free.

Answ. It is not. For that liberty is from the curse and rigor of the morall law: from the ceremoniall law and the rites thereof: from Satan, sin, death, and damnation; but not from those degrees which God hath established betwixt man and man, for the goood of mankinde. Wherefore thou art not made a Christian,

Noncult te facere superbum Christus: Non

that

that thou ſhouldſt be proud, and ſcorne to ſerve.

5. *Obiect.* We are expreſly forbidden to be [d] *ſervants of men.*

Anſw. To be a ſervant in that place, is not ſimply to be in ſubjection under another, and to do ſervice unto him, but to be ſo obſequious to a man, ſo addicted to pleaſe him, and ſo ſubject to his will, as to do whatſoever he will have done; to regard nothing but his pleaſure; to preferre it before Gods Word and will. It is not therefore the thing it ſelfe, but an exceſſe therein which is there forbidden.

[d] Ideo Chriſtianus jactus es, ut ſervire diligeris Aug. in Pſal. 124.

[d] 1 Cor. 7. 23. See Treat. 1. §. 124, 125, 126

§. 4. *Of a ſervants feare of his maſter.*

The other part of that fountaine, from whence the duties of ſervants flow, [a] reſteth in the affection; and it is in one word *Feare*: which is an awfull dread of a maſter. An *awe*, in regard of his maſters place: a *dread*, in regard of his maſters power. An *awe* is ſuch a reverend eſteeme of his maſter, as maketh him *account his maſter worthy of all honour*: which [b] Saint *Paul* expreſly enjoyneth ſervants to doe. A *dread* is ſuch a feare of provoking his maſters wrath, as maketh him thinke and caſt every way how to pleaſe him. This is it which the Apoſtle here intimateth under theſe two words, [c] *feare* and *trembling*. In both theſe reſpects, Saint *Peter* commandeth ſervants to be *ſubject in all feare.*

[a] Servants ought to feare their maſters.

[b] 1 Tim. 6. 1.

[c] Eph. 6. 5. 1 Pet. 2. 18.

So proper is this *feare* to a ſervant in relation to his maſter, as where it is wanting, there is a plaine deniall of his maſters place and power; which God intimateth under this expoſtulation, *If I be a maſter, where is my feare?* that is, you plainely ſhew that you account me not your Maſter, becauſe in your heart there is no *feare* of me. Mal. 1. 6.

This *feare* will draw ſervants on, cheerefully to performe all duty: the more it aboundeth, the more deſire and endeavour there will be to pleaſe, and to give good contentment (and this is a point commanded to ſervants, *to pleaſe well in all things*:) Tit. 2. 9. yea it will glad the heart of a ſervant, to ſee his ſervice proſper well: hereof we have a worthy patterne in *Abrahams* ſervant, whoſe care to doe his buſineſſe, as his maſter would have it, and prayer for Gods aſſiſtance therein, and thankes for Gods bleſſing Gen. 24.

ſing thereon. ſheweth an awfull reſpect which he bare to his maſter.

Againe, on the other ſide, this feare will keepe men from offending their maſters (which was one reaſon that moved *Ioſeph* not to yeeld to his miſtreſſe:) and in this reſpect it may prevent many miſchiefes which their maſters offence and wrath might bring upon them.

Gen. 39. 8.

Direction.

One eſpeciall meanes to breed and preſerve this feare in ſervants, is, a due conſideration of the ground of their maſters place and power: which is Gods appointment: God hath placed them in his ſtead, and in part given them his power: they are the Deputies and Miniſters of God, and therefore in Scripture the title (* *Lord*) is after a peculiar manner given to them. What maketh ſubjects ſtand in awe of inferiour Magiſtrates? Is it not becauſe they beare the Kings perſon, and have authority and power given unto them of the King?

* אדון Gen. 24. 9. Κύριος. Eph. 6. 5.

§. 5. *Of the extreme contrary to ſervants feare of their maſters.*

Two extremes are contrary to this ſervant-like feare.

Slaviſh feare in ſervants.

1. In the exceſſe, a ſlaviſh feare: when they feare nothing but the revenging power of their maſter; the ſtaffe, or the cudgell, as we ſpeake: ſo they may avoid that, they care not whether their maſter be pleaſed or no. This maketh them oft to wiſh that their maſters had no power over them, or that they were dead. This was that feare which poſſeſſed the heart of that unprofitable ſervant, who ſaid to his maſter, *I knew thee that thou art an hard man, and I was afraid.* Such ſervile ſervants will never be profitable.

Mat. 25. 24, 25.

Servants deſpiſing their maſters.

2. In the defect, a light eſteeme and plaine contempt of maſters. That this is contrary to feare, is evident by that oppoſition which God maketh betwixt them in theſe words, *If I be a maſter, where is my feare, ô yee that deſpiſe my name?* As if he had ſaid; Hereby ye ſhew that ye feare me not as a maſter, becauſe ye deſpiſe me. This ſinne of deſpiſing maſters is expreſly [c] forbidden: and for it, was [d] *Hagar dealt hardly withall.* When maſters are poore, meane, weake, aged, or otherwiſe impotent

Mal. 1. 6.

[c] 1 Tim. 6. 2.

[d] Gen. 16. 4. 6.

impotent, then proud ſervants are prone to deſpiſe them; which argueth a baſe minde, ſhewing that they reſpect their maſters power more then his place. The pooreſt and weakeſt have the ſame place and authority over ſervants, that the richeſt and ſtrongeſt have; all beare Gods image alike: but diſdainfull proud ſervants ſhew, that they regard not Gods image at all.

§. 6. *Of ſervants reverence in ſpeech.*

The two maine *ſtreames* which iſſue out of the forenamed *fountaine*, are---- { *Reverence.* / *Obedience.*

Reverence is manifeſted in { *Speech.* / *Cariage.*

In Speech by { *Refraining* / *Well ordering* } Speech.

Servants reverence in refraining ſpeech, is manifeſted three waies.

1. By ſparing to ſpeake, without juſt cauſe, in their maſters preſence or audience. This phraſe ([a] *They ſtand continually before thee and heare thy wiſdome*) ſpoken of *Solomons* ſervants, ſheweth that they were ſlow to ſpeake and ſwift to heare in their maſters preſence.

2. By forbearing to reply, when they obſerve their maſters unwilling that they ſhould ſpeake any more. Thus did *Peter* forbeare when his Maſter gave him this ſhort anſwer, [b] *What is that to thee?*

3. By attending to that which their maſters ſhall deliver to them; for ſervants ought to ſhew ſuch a reſpect to their Maſters ſpeaking to them, as *Samuel* did to God, when he ſaid, [c] *Speake for thy ſervant heareth.* The titles of *Lord* and *Servant* do ſhew, that this ſpeech is taken from the duty of ſervants. The notation of the [d] Greeke

*The generall points which were before delivered of the reverence of * wives to their husbands, and of * children to their parents, may bee applyed to ſervants: and preſſed upon them as an argument from the leſſe to the greater thus, If wives (who in many things have a joynt authority with their husbands) & children (who are not in ſo ſervile a degree*

[a] 1 *King.* 10. 8.

* Treat. 3. §. 13

* Treat. 1. §. 4 5, &c.

[b] *Joh.* 21. 22.

[c] 1 *Sam.* 3. 10.

d Greek word used by the Apostle, and translated *Obey*, implieth as much. This reverence did *Abrahams* e servant shew to his master, when he gave him a charge about choosing a wife for his sonne.

Servants, for well ordering their speech unto their Masters, must observe five cautions.

1. That they have just occasion to speake: and that is either when their Masters require them to speake (as f the Disciples) or when they see it behovefull for their Masters that they should speake. In such cases *speech* argueth reverence, as well as *silence* in other cases.

Quest. In what cases may it be behovefull for Masters, that their servants speake to them?

Answ. 1. When they know any thing that may be profitable for their Masters, they ought to declare it, though they be not asked: as g that maide which told her mistresse *Naamans* wife, that there was a Prophet in Samaria that could deliver him of his leprosie.

2. When masters through ignorance, passion, or such like cause, refuse to do that which their servants know to be good for them, they ought to perswade their masters to do it; as *Naamans* servants perswaded their Master, to wash himselfe in Iordan, as the Prophet advised him.

3. When servants are not fully instructed in those things which they ought to doe for their Master, they ought to aske of him what is to be done, as the Disciples, who said to their Master, *Where wilt thou that wee prepare for thee to eat the Passeover?*

4. When some scruple ariseth in their mindes about any charge that their master shall give them, they may inquire of their master, as *Abrahams* servant, when he said, *What if the woman will not come with me?*

gree subject to their parents, as servants to their masters) must manifest their inward feare of their husbands and parents by outward reverence, much more must servants to their masters. To declare the force of this consequence so much the more, let us be noted that the Apostle addeth another kind of word here, then he did before, either in wives or childrens duties, namely * trembling.

d Servants. See Treat.1. §.26.124.
e *Gen.*24.9.
f *Mat.*16.13. 14.
* See Treat.1. §.124.
Whē behovefull for servants to speake to Masters.
g 2 *King.*5.3.
2 *King.*5.13.
*Mat.*26.17.
*Gen.*24.5.

5. When

5. When their Master unjustly suspecteth any evill of them, they may speake, to cleere their owne innocency, as *David* did to *Saul*. 1 *Sam.* 24. 10.

A second caution for servants well ordering their speech is,

That the very forme and manner of their speech, when they have just occasion to speake to their masters, doe savour of reverence: for which purpose let these particulars bee noted: Directions for servants well framing their speech to masters.

1. That servants give reverend titles to their masters.

It was an honourable respect of their master, that the servants of *Naaman* called him *Father*. In Scripture * one of Gods titles is attributed to masters, as *Lord*. 2 *King.* 5. 13. * § 4.

2. That their words be few, no more then must needs, even when they have occasion to speake: as may be gathered out of the forenamed examples alleaged, to shew when servants might and ought to speake.

3. That all their words spoken to their master, be meek, milde and humble: note for this purpose how the children of the Prophets framed their speech to their master. 2 *King.* 6. 2. &c.

1. They humbly begge leave for themselves to goe to Iordan.

2. They intreat him to go, in these words, *Vouchsafe, I pray thee, to goe with thy servants.*

3. When one of them had lost the hed of his hatchet, as if he durst not be so bold as to speake to his master to get it him againe, he referreth the thing to his good pleasure, saying, *Alas master, it was but borrowed.*

A third caution is,

That they observe a fit season to speake to their master: as when he is at leasure to heare them: (thus it is noted of the Disciples, that when their Master was *alone*, they propounded their questions unto him) or when his minde is quiet, not troubled with passion (thus, when *David* observed that *Sauls* minde was somewhat pacified towards him, by that speech he used, *Is this thy voice my sonne David*, then he tooke occasion more freely to speake to him. *Marke* 4. 10. 1 *Sam.* 26. 17.

A fourth caution is,

That they give a ready and present answer to their master.

This

Mat.16.16. Joh.6.68. This is oft commended in *Peter*, that when Christ propounded any question to his Disciples, he would presently and readily answer.

A fift caution is,

That all their speeches and answers to their master be true, not daring to tell a lie unto them: this argueth a very revetend respect of a master. When *Eli* demanded of *Samuel*, what the Lord had said to him, *Samuel told him every whit and hid nothing from him.* And when *David* bid the woman of Tekoah not to hide the thing that he should aske her from him, she told him the whole truth. There is a double bond to tie servants hereunto.

1 Sam.3.18. 2 Sam.14.18, 19.

1. Their conscience towards God, who is a God of truth.

2. Their respect to their masters, with whom they ought to deale faithfully.

Lastly, a servants reverence ought to be manifested by his speech of his master, even behinde his backe; speaking good of him, and no evill: This part of reverence also did *Abrahams* servant shew to his master. Thus shall they shew themselves good, true-hearted, faithfull servants, and not parasites.

Gen.24.35. & 6.

§. 7. *Of the vices contrary to a servants reverence in speech.*

Offences contrary to the forenamed *Reverence* of servants to their masters, are these:

1. *Sawcinesse* and boldnesse in servants, when they have no more respect to their masters presence, then to any others; but are full of prate, and lowd in speech before their master, or in the roome next to him, where they may be heard as well as if they were in the same roome: much offence is thus ofttimes given to masters.

2. *Importunity* in speaking, and replying againe and againe, though their masters do not only shew their dislike thereof, but also expresly charge them to speake no more. Scolding maids, that will have the last words of their mistresse, much offend herein. This is directly against the Apostles prohibition to servants, that they *answer not againe.*

Tit.2.9.

3. *Impatience*, when they cannot endure to heare their master make an end of his speech, but either they will interrupt him, or fling away.

4. *Stoutnesse*,

4 *Stoutneſſe*, when (as *Solomon* noteth) *though they underſtand, they will not ſpeake*: though they know very well that it is their maſters pleaſure they ſhould ſpeake, yea though they are bidden to ſpeake, yet their ſtout ſtomake, and ſullen heart will not ſuffer them to ſpeake, no, though it be never ſo behovefull for their maſters: if they know that their maſter goeth on in a courſe very prejudiciall to him, yet will not they tell him of it: nay, if their maſter unjuſtly ſuſpect any evill of them, they will let him abide in that jealouſly, rather then ſpeake to cleare themſelves: and if their maſter doe not expreſly appoint them from time to time what to do, they will never aske: nor if they be doubtfull of that which hee giveth them in charge, will they further inquire to be reſolved thereof. This kinde of ſilence, in theſe and ſuch like caſes, argueth more doggednesſe then dutifulneſſe. *Pro.29.19.*

5 *Diſdaine*, when they * ſcorne to give the title *Maſter* to him that is ſet over them, becauſe he is a poore and meane man. **See.5.5.*

6 *Arrogancy*, when their words are high and lofty againſt their maſter, pretending that they are as good as hee, though for a time they be under him. Clerkes, prentices, waiting-women, and ſuch like, being borne of Gentlemen and men of good degree, are for the moſt part guilty of this fault: the reaſon is, becauſe their birth and parentage maketh them forget their preſent place and condition; or elſe (which is worſe) maketh them wilfully preſume above it.

7 *Muttering* and murmuring upon every occaſion of diſcontent: whereby it commeth to paſſe that they oft provoke much wrath (for *grievous words ſtirre up anger*.) *Pro.15.1.*

8 *Unſeaſonable interruption* of their maſter: ſpeaking to him when he is ſeriouſly occupied in ſome weighty buſineſſe (as they who told Chriſt of his mother and brethren, when hee was preaching) or unſeaſonably ſpeaking unto him while he is in paſſion, whereby they oft bring much miſchiefe upon themſelves. *Marke 3.32.*

9 *Anſwering their maſter at their owne leiſure*, ſuffering him to call againe and againe. This doth *Iob* complaine of ſaying, *I called my ſervant, and he gave me no anſwer*. *Iob.19.16.*

10 *Flapping their maſter in the mouth with a lie:* like *Gehazi*, who, when hee had lewdly fetched money and apparell of *Naaman*, and his maſter asked him where hee had beene, ſaid with a faire face, *Thy ſervant went no whither*. Let the judgement executed on him, make all ſervants take heede of the like ſinne. For *Lying* is in it ſelfe a hainous ſinne: yet ſo much the more hainous, when it is told to one that hath authority over us, and by reaſon thereof ſtandeth in Gods place.

2 *King.* 5. 25.

Laſtly, *Evill language of their maſter behinde his backe.* This is a ſinne, though that which is ſpoken to a maſters diſgrace be true: for the infirmities of a maſter ought rather to be covered, then revealed and laid open by a ſervant. How monſtrous a ſinne is it then, to raiſe ſlanderous reports againſt a maſter, which are untrue! This was *Ziba's* ſinne againſt *Mephiboſheth* his maſter.

2 *Sam* 16. 3.

Hitherto of ſervants Reverence in ſpeech *to their maſters.*

Their Reverence in carriage *followeth.*

§. 8. *Of ſervants reverend behaviour to their maſters.*

For manifeſtation of a ſervants *reverence in carriage* towards his maſter, three things are eſpecially required.

1 Dutifull obeyſance:
2 Reſpectfull behaviour:
3 Modeſt apparell.

1 Servants obeyſance to their maſters.

I. Such dutifull and ſubmiſſive obeyſance and courteſie, as beſeemeth their ſex and place, and that according to the moſt uſuall cuſtome of the country and place where they are, moſt ſervants performe to their maſters, as they have occaſion to goe to them, to come from them, to receive any charge of them or to bring any meſſage unto them. Where *Iſaak* ſaith in his bleſſing given to *Iaakob*, *Be lord over thy brethren, and let thy mothers ſonnes bow downe to thee*; by that phraſe of *bowing downe* he noteth the condition of a ſervant, and withall implieth a ſervants duty: on this ground, when the children of the Prophets ſaw that the ſpirit of *Eliah* reſted on *Eliſha*, they taking it for an evident ſigne that God had made him a governour and maſter over them, *they came to meet him, and bowed themſelves to the ground before him.*

Gen. 27. 29.

2 *King* 2. 15.

II. Anſwerable to a ſervants obeyſance, muſt be his whole behaviour

behaviour before his master, seasoned and ordered with such modesty and humility, as may manifest an honourable respect to his master: as

2 Servants dutifull behaviour before their masters.

1 To *stand* in his masters presence; which testifieth a readinesse to performe any service which his master shall appoint him to doe: this was one thing noted, and commended by the Queene of *Sheba* in *Solomons* servants: she saw their [d] *standing* and said, *Happy are these thy servants that stand before thee.* Whereas it is said, that she saw also their *sitting*; that phrase sheweth a seemely order which they observed, even when they were out of his presence, by giving and taking their right and due place.

d 1 *King.* 10. 5, 8.

2 By uncovering their heads in their masters presence: this in our dayes, and in the parts of the world where we dwell, is in the male kinde a signe and token of subjection.

3 By sobriety and modesty both in countenance, & in the whole disposition of body, especially when servants are in their masters presence: for to compose countenance and whole body soberly, because of the presence of one, argueth a reverend respect of that person, for whose sake that sobriety is shewed.

III. The apparell also which servants weare, must be so fashioned & ordered, as it may declare them to be servants, and under their Masters, and so it will argue a reverend respect of their Masters. One end of apparell, is to shew a difference betwixt superiours, and inferiours, persons in authority and under subjection. It pleased the Holy Ghost to note this particular (*and their apparell*) as an observable point in *Solomons* servants.)

3 Servants seemely apparell.

1 *Kings* 10. 5.

§. 9. *Of the faults of servants contrary to reverence in carriage.*

The carriage of many servants towards their Master, is cleane contrary to the forenamed reverence. For

1 Rudenesse.

1 Some, through rudenes and want of good bringing up, come to their masters and goe from them, as to and from their fellowes: no testimony of reverence by any obeysance: they know not how to give it: wherby they dishonour their parents, and manner of education.

2 Too much familiarity.

2 Others, if at first comming to their Master, they give some salutation, yet, through too much familiarity with them,

all the day after they will carry themſelves fellow-like, ſcarce uncovering their heads in their Maſters preſence, not enduring to ſtand long before him, but either ſetting themſelves downe, or ſlinking away when they ſhould be in preſence. Doubtleſſe, from this overmuch familiarity aroſe this proverbe, *Good morrow for all day.* This unmannerly familiarity is commonly in ſuch ſervants, as have poore and meane Maſters: for rich and great mens ſervants can be ſo full of courteſie, as not a word ſhall be ſpoken by their Maſters to them or by them to their Maſters, but the knee ſhall be bowed withall: they can ſtand houre after houre before their maſters, and not once put on their hat: if they be walking after their Maſters, their Maſter ſhall not turne ſooner the their hat will be off, and that ſo oft as he turneth, or ſpeaketh to them. Why ſhould rich Maſters have ſo much reverence ſhewed to them, and poore Maſters none at all? Doe not the poore beare Gods image as well as the rich? Doth Gods Word make any difference betwixt rich and poore? Doth it ſay, *Serve rich Maſters with feare and trembling?* Surely it is the corruption of mans heart, which maketh this difference. Servants naturally more regard their Maſters outward ability, then inward authority; the honour which the world conferreth on men, more then the honour which God conferreth: for God hath given as much honour & authority to a poore maſter as to a rich, in that he is a Maſter.

Servants commonly moſt faile in this duty of reverence towards their Maſters, there where they ſhould moſt of all ſhew it, namely, in the courts of God, and aſſembly of Gods people, where the very Angels are preſent to behold our ſeemely carriage. Thus they cauſe the miniſtery of the Word to be evill ſpoken of, and thereby make their ſinne ſo much the more hainous.

3 Pride. 3 Exceeding great is the fault of ſervants in their exceſſe in apparell. No diſtinction ordinarily betwixt a mans children & ſervants: nay, none betwixt Maſters & their men, Miſtreſſes & their maids. It may be, while men and maids are at their Maſters and Miſtreſſes finding, difference may be made; though even then alſo, if they can any way get wherewithall, they will doe what they can to be as brave as they can. But if once they be at their

owne

owne finding, all ſhall be laid out upon apparell, but they will be as fine as Maſter or miſtreſſe: if not ſo coſtly, yet in ſhew as ſpecious and brave. New faſhions are as ſoone got up by ſervants as by maſters and miſtreſſes. What is the end of this, but to be thought as good as maſter or miſtreſſe? If the Queene of *Sheba* were now living, ſhee would as much wonder at the diſorder of ſervants in theſe dayes, as then ſhe wondred at the comely order of *Solomons* ſervants. Let theſe proud ſervants looke to it: for if God have threatned to *viſit Princes children, that walke in ſtrange apparell*, can ſervants that ſo walke, thinke to goe ſcot-free. *Zeph* 1.8.

Thus much of ſervants Reverence.

Their Obedience *followeth.*

§.10. *Of ſervants obedience.*

No inferiours are more bound to obedience then ſervants: it is their main, and moſt peculiar function, to *obey their maſters*. It is therefore here in my text expreſly mentioned (*Servants, obey your maſters*) and all other duties are compriſed under it.[a] The reaſons alleaged to move wives and children to obey, ought much more to move ſervants. [a] Treat.3 §.17 Treat.5.§.11.

They who are contrary minded, who are rebellious, and diſdaine to be under the authority of another, and are ready to ſay of their Maſter, *We will not have this man to reigne over us*, are fitter to live among Anabaptiſts, then Orthodoxal Chriſtians. For to what end is the lawfulneſſe of their authority acknowledged, if ſubjection be not yeelded unto it? of the two, a man were better be blinded with error, then not obey the truth which hee knoweth. *Luke* 19.14.

In handling this point of obedience I will follow the ſame order, which I did in laying forth the obedience of wives, and children, and conſider

1 The parts of ſervants obedience, wherein it conſiſteth.

2 The extent therof, how far it reacheth.

The parts are two.

One negative.

Another affirmative.

The *negative* is, to abſtaine from doing things of their owne

head without or against their masters consent.

The *affirmative* is readily to yeeld to doe that which their masters would they should doe.

§.11. *Of servants forbearing to do things without their masters consent.*

Servants ought to forbeare doing of things on their owne heads without or against consent of their masters, because while the time of their service lasteth, they are not their owne, neither ought the things which they doe, to be for themselves: both their persons and their actions are all their masters: and the will of their master must be their rule and guide (in things which are not against Gods will.) The rite used under the Law of *boaring a servants eare*, implieth as much. *David* therefore alluding unto that rite, saith to God (both of himselfe, and also of Christ, whom under a type he prefigured) *mine eares hast thou boared*; and from thence inferreth, that he would doe the will of God. We have a notable patterne hereof in *Abrahams* servant, who in a businesse committed to his charge, proponuds such scruples as came into his head, to receive direction from his Master therein, lest he should be forced to doe something of his owne head, without particular warrant from his master.

Exo.21.6.

Psal.40.6.

Gen.24.5.

This generall will the better be cleared, if it be exemplified in some particulars. Take therefore these instances gathered out of the Scriptures, of things which servants may not do without their masters consent.

1 Servants may not goe whither they will. The phrase which the Centurion useth (*I say to one, Goe, and he goeth*) implieth, that except his Master bid him goe, he ought not to goe.

Mat.8.9.

2 They ought not to doe their own businesse and affaires. It is noted of *Iaakob* being *Labans* servant, that though he had flockes of his owne, yet he fed his Masters flockes, and committed his owne to his sonnes.

Gen.30.35,36.

3 They ought not to doe what businesse they list themselves. *Ahimaaz* had a great desire to carry the newes of *Absaloms* death to *David*: yet without the leave of *Ioab* his Captaine & Master, he would not doe it. The good Mistresse *giveth the portion to her maides*, namely, the portion of worke: that therfore must they do which she giveth them to doe. The servants of the Centurion did every one, as by their Master they were injoyned:

2 Sam.18.19, &c.

Pro.31.15.

Mat.8.9.

ned: and the ſervants that had talents committed to them, looked each of them to their owne talent. *Mat.25.16,17.*

4 They ought not to marry, while the time of their covenant for ſervice laſteth, unleſſe their Maſter give conſent thereto. The Law of God thus ſetteth forth the lawfull marriages of ſervants, *If his maſter hath given him a wife*: wherby is implied, that if a ſervant marry, it muſt be with his Maſters conſent. *Exo.21.4.*

Obiect. The Apoſtle, without exception of ſervants, ſaith, *To avoid fornication, let every man have his wife. &c.* *1 Cor.7.2.*

Anſw. He there ſheweth what means the Lord hath ſanctified to every one to avoid fornication, but he doth not thereby give liberty to every one, headily to uſe that meanes, againſt that order which God hath ſet downe.

2 That precept is given to ſuch as are [m] *in their own power*: for of children he ſaith, that [n] parents muſt ſee what is meet or not meet for them. [m] *Sui juris.* [n] *1 Cor.7.36, &c.*

3 That which ſervants are to gather from thence, is, if need ſo require, to make known their deſire to their maſter, and to uſe all the good meanes they can by themſelves or others, to obtaine their maſters conſent.

4 They ought not to diſpoſe their maſters goods at their owne pleaſure, no, not for charitable uſes. The Steward which waſted his maſters goods, was juſtly put out of office for it. Yea he is called *unjuſt*, for diſpoſing ſome of them for his own future maintenance: therefore it was a point of injuſtice, and unlawfull. *Luk 16.1,8.* *verſe 8.*

Obiect. The Lord commended him therein.

Anſ. He commended his wiſdome, not his injuſtice: his provident care for the time to come, not the means of providing for himſelfe. In regard of his generall providence, he is commended in regard of the particular meanes, by deceiving his maſter, he is called *unjuſt*.

6 They may not, before their covenanted time be expired, go away from their maſter. When [o] *Iaakob*, after long ſervice had a minde to be gone, he asked leave, and becauſe, his uncle & maſter would not willingly let him goe, he tarried ſtill. [o] *Gen.30.26.*

Obiect. Afterwards [p] *Iaakob* privily ſtole away from his maſter. [p] *& 31.20.*

1 *Anſw.* His covenanted time was out.

2 He had an expreſſe warrant from God to be gone.

3 His manner of going away is not be justified, and in respect it is no good patterne.

§. 12. *Of the unlawfull liberty which servants take to themselves.*

Contrary to the forenamed limitations of servants liberty, are these, and such like lewd and licentious pranks as follow.

1 When servants watch their times to go whither they list, and their master not know it: as when their masters are seriously imploied, or abroad, or in bed. Thus that lewd servant *Gehazi* watched his time to runne after *Naaman*, thinking that his master should not know it. 2 *King.* 5. 20.

2 When being bound to their masters service, they doe their owne businesse, and seeke their owne profit: and that without their masters leave. This aggravated *Gehazi* his sinne, by stealing, & withdrawing himselfe from his master, that he went to receive gifts for himselfe. Many such lewd servants there be, that knowing such and such friends of their master, who will be ready to do any kindnesse for them, will use their masters name to borrow mony, or get some other favour, and never let their masters know it.

3 When servants will chuse their owne worke, and doe that which liketh themselves best, or else doe nothing at all. Thus where many servants be in one house together, if they be not in such places as they like themselves, they will mumble, and grumble, and do nothing well.

4 When servants, especially maid-servants, that are bound do purposely marry to free themselves: because our lawes doe free a maid that is married, from her service to master and mistresse.

5 When they are liberall of their masters goods in giving them away. Some thinke, that because they are of the house, they may dispose of the things of the house upon charitable uses. But pretence of charity is no excuse for injustice. Servants may give notice to their masters or mistresses, that there are in the house such and such things meete to be given a way, or that there are such and such poore folkes that stand in great need: but privily without any consent at all, they may not give away any thing of their masters.

6 When

6 When upon diſcontent they run away from their maſters. The two ſervants of *Shemei* which ranne from their maſter, are taxed for it by the holy Ghoſt. *Oneſimus*, that ranne from his maſter, is ſent backe againe by *Saint Paul*: and *Hagar* is ſent backe by an Angell. 1 *King.* 2.39. *Philem.* ver. 12. *Gen.* 16.9.

Obiect. What if maſter and miſtreſſe be ſharpe, rigorous, and cruell?

Anſw. An Angell from heaven giveth one anſwer, (*Submit thy ſelfe under her hand*:) And an Apoſtle giveth another, *Bee ſubiect with all feare to the froward: for conſcience towards God endure griefe, ſuffering wrongfully.* *Gen.* 16.9. 1 *Pet.* 2.18, 19.

Theſe faults are thus noted, that ſervants taking notice of them, may the more carefully avoid them.

§. 13. *Of ſervants obedience to their maſters commandements.*

The affirmative and active part of ſervants obedience, conſiſting in a ready yeelding to that which their maſters will have done, hath reſpect (as the like kinde of childrens obedience) to the *Commandement, Inſtruction, Reproofe*, and *Correction* of their maſter.

I. A maſter having power to command his ſervants, it is the duty of ſervants to obey their maſter therein. The particular worke which appertaineth to a ſervant by vertue of his place, is to have an eye to his maſter, to ſee what he requireth at his hands. *David* thus deſcribes the property of good ſervants, *Their eyes looke to the hand of their maſter.* That *looking*, as it impleth an expectation of reliefe and ſuccour, ſo alſo a readineſſe to receive and execute any thing from them that they would have done. The Centurion commendeth this duty in the example of his ſervants, who every one of them did what their Maſter commanded them to doe. It is further commended in the examples of [d] *Abrams* ſervant, [e] *Eliahs* ſervant, and many others. Note how farre the Lord Chriſt exacteth this duty of ſervants; [f] Though a ſervant hath beene all day plowing (a laborious and wearieſome worke) yet when hee commeth home, his maſter commanding him to dreſſe his ſupper and wait, he muſt do it. By all theſe proofes it appeareth, that if a maſter bid his ſervant Come, Go, Do this, or that, he muſt obey. What maſters command ſervants muſt do. *Pſal.* 123. *Mat.* 8.9. d *Gen.* 24.9. e *King.* 18.43. f *Luke* 17.7.8.

The

Contrary. Refusing to be at command. 2 Sam. 19.26.

Iob 19.16.

The contrary hereunto is the highest degree of disobedience, as when servants refuse to be at their masters command, and to do what they charge them to doe: as *Ziba*, who being commanded to saddle his masters Asse, went away and did it not: and *Iobs* servants, who being called, would not answer. Of all other offences this doth most provoke masters: for it is a plaine contempt of their authority.

§. 14. *Of servants hearkning to their masters instruction, in matters of their calling.*

See Treat. 3. §. 21. 38.

II. As a master hath power to command, so his duty it is to instruct his servants in the way of righteousnesse, and in that civill course of life wherein he is to walke. The duty then of servants it is, in both to hearken and be obedient unto them.

1 Such servants as are under masters to learne their trade, are bound many wayes to hearken to them.

1 That for the time they may doe the better service to their masters.

2 That by learning a trade or skill in any good calling, they may be the better able, when the time of their service is out, to maintaine themselves, to teach other servants which shall be under them, and to do the more good in the place where they shall live.

3 That thus they may the better discharge a good conscience in that particular place where in God hath set them.

Contrary is the idle, sluggish, dull disposition of many servants, who by reason of their carelesnesse and untowardnesse in doing that which they are taught, vex and grieve their masters, yea and make them weary of instructing them. Many prentices spend all the time of their prentiship without reaping any good at all: they never prove their crafts masters: so many in the country live under good husbands, many Clarks under good Lawyers, many maids under good huswives, and that many yeeres together: yet through their negligence get no good at all: whereas if they would have beene attentive and carefull, they might have lear'd much. Enemies these are, to their masters, to themselves, to the city and country where they live, and to their friends and parents, especially, if they have any alive.

§. 15. *Of*

§. 15. *Of servants hearkning to their masters instructions in piety.*

2 Such servants, as have religious masters, who are carefull to instruct their household in the way of righteousnesse, ought to be obedient to their instructions: so were *Iosuahs* servants (or else could not *Iosuah* have undertaken for them [b] as he did) and the servants of that Ruler, of whom it was said, that [c] *himselfe beleeved and all his house*, and the servants of *Lidia*, and of the Iaylor, concerning whom it is said, [d] *She was baptized and her houshold*: [e] *he beleeved in God and all his house.* Vnder these words *house* and *houshould*, none doubteth but that *servants* are comprized.

Obedience of servants to pious instructions.

[b] *Ios* 24.15.

[c] *Iohn* 4.53.

[d] *Acts* 16.15,

[e] 34.

Now then, if the servants of these had not hearkned & yeelded to the instructions of their master and mistresse, would they have beleeved in him in whom their masters beleeved, or bin baptized when their mistresse was? The like may be gathered out of this phrase, [f] *The Church in their house*: for thereby is implied, that all in the house were of the same faith that their master and mistresse were. It is expresly noted of the Souldier that waited continually on *Cornelius*, that he was [g] *a devout man*; wherby it is presupposed, that he harkened to his masters instructions: for it is noted of the master also, that [h] *he was a devout man, & feared God.*

[f] *Rom.* 16.5. *Philem.* v. 2.

[g] *Acts* 10.7.

[h] *Verse* 2.

The benefit which redoundeth to servants by obeying such instructions, is unspeakeable: much more good may be got by following the spirituall directions of religious masters, then the witty and commodious directions of the wisest Statesmen, and the skilfullest Artists, or Tradesmen that be: so as there is a double bond to binde servants to obey this kinde of instruction;

1 The bond of duty to their Master.

2 The bond of profit and benefit to themselves

§. 16. *Of servants faults contrary to obedience in matters of Religion.*

Notwithstanding the forenamed duty be so behovefull to servants, yet of all other duties, is it by many least thought to be a duty, and most neglected; the cleane contrary for the most part being practized, as may appeare by these particulars.

1 Many

Contrary. 1 Loth to serve religious masters.

1 Many ſervants are of ſo impious a mind, as of all maſters, they will not ſerve ſuch as are religious, and make conſcience to inſtruct their ſervants in the way to ſalvation: they had rather ſerve profane maſters, meere worldlings, and very Papiſts. For why? any thing better agreeth to corrupt nature, then to be kept within the bounds of Religion: few like the ſtrait gate and narrow way that leadeth to life: for the God of this world ſo blindeth mens eyes, that they cannot ſee the bleſſing of life at the end of this way, they onely ſee the ſtraightneſſe of it: or if they ſhould ſee it a far off, yet they ſo favour the things of the fleſh, and of this preſent evill world, as they would not regard that which is ſo farre off. Now, religious maſters will endeavour what they can, to keepe all their ſervants in that narrow way; but irreligious maſters will ſuffer them to follow the ſway of their owne corruption, to ſweare, to profane the Sabbath, and to ſpend that whole day in ſleeping, ſporting, eating and drinking: to goe to bed without prayer, or catechizing, or reading the Word of God, and ſo to riſe againe and goe about their buſineſſe: to which holy duties, ſuch devout maſters as *Cornelius* was, will hold their ſervants.

2 Mutter againſt them being in ſervice.

2 Others that are placed by their friends under ſuch devout maſters, or (not knowing before hand the diſpoſition of their maſters) have themſelves covenanted with them to be their ſervants, after they have bin a while in the houſe, thinke their maſters houſe a priſon to them, muttering and murmuring againſt their ſtrait keeping in, as they deeme it: and being called in to any religious exercife they will be ready to ſay, *I was not hired for this, neither am I bound to you herein, ſet me about your worke, and I will doe it.*

3 Negligent, becauſe maſters religious

3 Some againe are more negligent and diſſolute in their buſineſſe, becauſe their maſter are religious. It is a common complaint, that profane, worldly maſters ſhall have more ſervice then religious and godly maſters, yea though *theſe* give better wages, diet and lodging then *thoſe*. Many thinke the fault hereof to be in the maſter: but aſſuredly for the moſt part the fault is the corrupt diſpoſition of ſervants, that eſteeme pleaſure in ſinne, and liberty therunto, more then wages, diet, & lodging; whereby they ſhew themſelves impious againſt God,

God, ungratefull to their masters, injurious to themselves. Let this perverse disposition be noted, that the rule of the Apostle very pertinent to this point, may be the better observed, *They that have beleeving masters, let them not dispise them, but rather do them service, because they are faithfull and beloved.* 1 Tim. 6. 2.

§. 17. *Of servants obedience to reproofe and correction.*

The same directions may serve for yeelding to reproofe and correction: for they may both be brought to one head: and in the generall they doe both agree. For reproofe is a verball correction, and correction is a reall reproofe.

The obedience which servants, in regard of these, must shew to their masters, is twofold.

1 Patiently to beare all manner of reproofe and correction.

2 Readily to amend that, for which they are justly reproved or corrected.

For the first of these, servants have an expresse precept, inforced by many reasons in these words, *Servants bee subject to your masters with all feare, not onely to the good and gentle, but also to the froward. For this is thanke worthy, if a man for conscience toward God, endure griefe, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults, yee take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.* Here we see, 1 Pet. 2. 18, &c.

1 That correction is patiently to be borne by servants: if correction, then much more reproofe.

2 That though correction bee unjustly inflicted, yet it is patiently to be endured: therefore much more when it is deserved.

3 That *buffeting*, and that of a froward master, is to bee borne: therefore much more, lighter correction of a good and gentle master. *Ioseph* patiently endured [b] *fetters*, and *yron chaines*, and [c] *imprisonment* inflicted upon him most unjustly, even for his faithfulnesse to his master. Great was the recompence which God made unto him: and assuredly God will recompence all the wrong, paine, and griefe, that in this case shall be endured for conscience sake. For the Apostle saith, that this is *thanke worthy*, that is, worthy of praise & commendation, and so worthy of recompence

b *Psal.* 105. 18.
c *Gen.* 39. 20.

recompence and reward. Againe he ſaith, that it is *acceptable to God*, ſo as God will recompence it, though men may account it but baſeneſſe and blockiſhneſſe: yea though unjuſt maſters may thereupon take occaſion the more to trample upon, and inſult over their ſervants.

To theſe motives I may adde the rule of our Chriſtian profeſſion (which is alſo intimated by the Apoſtle in theſe words, * *Even hereunto were yee called.*) For our Chriſtian calling requireth all men to [d] *give place unto wrath*: [e] To *turne the other cheeke, when one is ſmitten*: [f] To *overcome evill with goodneſſe.* [g] If all Chriſtians muſt ſhew ſuch patience to all men, even their equals: how much more ſervants to maſters? The Apoſtle commendeth to ſervants the example of Chriſt in this caſe: *he was reviled*, and much *he ſuffered*, and that moſt injuriouſly, and yet patiently did he beare all. If ſervants thus ſuffer with him, they alſo ſhall reigne with him.

* 1 *Pet.* 2. 21.
d *Rom.* 12. 19
e *Mat* 5 39.
f *Rom.* 12. 21.
g 1 *Pet.* 2. 21.

§. 18. *Of the extremes contrary to ſervants patient bearing of reproofe and correction.*

Patient bearing of rebuke and blowes, ſeemeth *an hard ſaying* to moſt ſervants: they cannot endure to heare it: for their minde and carriage is cleane contrary thereunto.

1 Some being but reprooved, though juſtly, are ready to anſwer againe, and to chop word for word: a ſinne [b] expreſly forbidden. It ſeemeth by the Apoſtles expreſſe mentioning of it, that *anſwering againe* hath beene an old evill quality in ſervants.

b *Tit.* 2. 9. μὴ ἀντιλέγοντας.

Object. If a maſter unjuſtly reprove his ſervant, and the ſervant anſwer not againe, he wittingly ſuffereth his maſter to continue in his error, and ſo maketh himſelfe acceſſary to his maſters ſinne.

Anſw. There is difference betwixt a ſpightfull, revengefull contradicting of that which is ſpoken, and an humble, mild, reverend, ſeaſonable apologie for that which is unjuſtly cenſured. *This* is lawfull: but *that* is forbidden.

2 Others ſcorne to be corrected which diſdaine they manifeſt many waies: as

1 By muttering, and ſaying *they came not for that end.* But though that were not the maine end of their ſubjection; yet is it a meanes

meanes to keepe them under ſubjection: and therefore to be endured by them.

2 By running away, as * *Hagar.* * See. § 12.

1 By ſtruggling and ſtriving with their maſter or miſtreſſe: and taking the ſtaffe or wand by the end: or by holding the hands of theſe that correct them.

Obiect. Shall I ſuffer my ſelfe wrongfully to be beaten, when I can helpe my ſelfe and hinder it?

Anſw. 1 Servants may not be their owne Iudges, whether their correction be juſt or unjuſt: for men are ſo prone to ſooth themſelves, and to extenuate the evill actions which they do, as if they be not corrected till they thinke it juſt they would never be corrected.

2 To endure puniſhment (that I may uſe Saint *Peters* word) is not otherwaies *thanke-worthy*. If juſtly thou beeſt puniſhed, thou haſt but thy deſert. If forcibly, ſo as thou canſt not reſiſt, neceſſity maketh thee beare it. The ſturdieſt theeves that be, being pinnioned, ſuffer themſelves to be turned over, becauſe they ſee a neceſſity. But Chriſt (whoſe [e] example in this caſe is ſet before ſervants) [f] could have freed himſelfe, but would not. If ſervants endure for conſcience ſake, they will not reſiſt, though they be able.

[e] 1 *Pet.* 2. 21.
[f] *Mat.* 26. 53.

3 Others, if they be ſmitten by maſter or miſtreſſe, will give as much as they receive, they will ſmite againe: a practice unbeeſeeming any Chriſtian, but moſt unſeemely for Chriſtian ſervants, who manifeſt thereby a deſpight of Gods image and power in their maſters.

4 Others are ſo poſſeſſed with a devill, as they will ſeeke all the revenge they can, if they be corrected: whence it commeth to paſſe, that ſome hot, heady, hardy youth, ſticke not to challenge their maſters into the field: and others, more maliciouſly minded, ſecretly endeavour to take away the life of their maſters. Many that have not the opportunity to practiſe ſuch villanies, do notwithſtanding in their hearts wiſh their maſters deſtruction, and make moſt fearefull imprecations againſt them; wherby they make themſelues guilty of blood before God.

§ 19. *Of*

§. 19. *Of ſervants amending that, for which they are juſtly reproved or corrected.*

More then patience is required of them that are deſervedly rebuked or corrected for their faults: namely, * repentance and amendment. Thus ſhall the ſmart and paine which ſervants endure, be as good phyſicke unto them, and turne to their good. True amendment of former faults, may make one a better ſervant then he was before he committed thoſe faults: witneſſe that which Saint *Paul* ſaith of *Oneſimus*, [b] *in time paſt he was to thee unprofitable, but now profitable to thee and me.*

Contrary is their diſpoſition, who notwithſtanding all rebuke and correction, goe on ſtill in their evill and lewd courſes and continue to provoke their maſter more and more, and ſo make them adde blow to blow, and ſtroke to ſtroke, till they have no hope of them, but are forced to put them out of doores. This commeth either from a ſcornefull, diſdainefull ſtomake (for [c] *a ſcorner heareth not rebuke*) or from a baſe, ſervile, ſtupid, blockiſh, brutiſh nature, that is not moved with any ſmart or paine, like a reſtie Iade, that will not ſtirre, though he be whipt or beaten never ſo much. [d] *Solomon* implieth thus much, by putting into one leaſh an horſe, an aſſe, and a foole: meaning by a foole, a ſcornfull, blockiſh ſervant, to whoſe backe a rod is as a whip to an horſe: of ſuch a foole he ſaith, that [e] *an hundred ſtripes* enter not into him: and againe, [f] *Though thou ſhouldeſt bray a foole in a morter among wheate with a peſtle, yet will not his fooliſhneſſe depart from him.*

But what ſhall we ſay of ſuch as for rebuke and correction are the worſe? What, but that ſhame, beggery, and ſome ignominious death or other is like to befall them?

Hitherto of the *Kindes* of ſervants duties. The next point reſpecteth the manner of performing them.

§. 20. *Of ſerving with trembling.*

The *Manner* how ſervants ought to performe their duties, is noted in foure phreaſes:

The firſt whereof is this, *with feare and trembling*:

Feare

* See more of this point. Treat. 5. §. 33, & 34.

[b] *Philem. verſe. 11.*

[c] *Pro. 13. 1.*

[d] *Pro. 26. 3.*

[e] *Pro. 17. 10.*

[f] *Pro. 27. 22.*

Feare is both as a fountaine from whence all other duties flow: and alſo as a *ſauce* to ſeaſon them all.

Commonly the ſeaſon and ſavour of waters commeth from the fountaine: which Saint *Iames* implieth, where he ſaith, *No fountaine doth yeeld ſalt water and freſh*: for if the fountaine be ſalt, the ſtreames iſſuing from thence, will be ſalt: and freſh if the fountaine be freſh: ſo if feare be ſeated in the heart of ſervants, all their obedience and ſubmiſſion will be ſeaſoned therewith. Let therefore ſervants here learne by their manner of performing all their duties, to declare that there is a true ſervant-like feare ſeated in their hearts. Hereof I ſhall need ſay no more, then what hath beene * before delivered. *Iam. 3. 12.*

The other word * *trembling* added to feare, addeth emphaſis, ſhewing that it is no ſmall feare that is required of ſervants: and it giveth them to wit, that their maſters having a power to puniſh them, they muſt ſo carry themſelves, as they provoke not their maſter to wrath, but be very carefull and circumſpect to avoid his diſpleaſure, that they give him no juſt occaſion of offence. This care had that ſervant of *David* which firſt eſpied *Abſolom* hanging in a tree, and told *Ioab* thereof: he ſo feared the diſpleaſure of the King his maſter, as to gaine a thouſand ſhekels of ſilver, he durſt not kill *Abſolom*. The like is noted of *Obadiah*, who was afraid to tell his maſter *Ahab* where *Eliah* was, leſt his maſter might have thought he had mocked him, if the Spirit had carried *Eliah* away. 2 *Sam. 18. 12.* 1 *Kings 18. 9. &c.*

This trembling feare is needfull, in regard of the ſmall love that ſervants commonly beare to their maſters. There are not thoſe motives to ſtirre up love in ſervants to their maſters, as in children to their parents: except therefore through awe and dread they be kept in compaſſe, they will exceedingly tranſgreſſe: and becauſe this is ſo needfull, ſervants muſt labour to nouriſh it, as a means to keepe them from over-much boldneſſe.

Contrary on the one ſide is a proud deſpiſing of a maſters authority (ſaying, if not with their mouthes, yet in their heart, as *Gaal* of *Abimelech*, *who is hee that we ſhould ſerve him?* or as thoſe that deſpiſed the government of Chriſt their Maſter, [m] *Wee will not have this man to reigne over us*: *Iudg 9. 28.* [m] *Luke 19. 14.*

* § 4.

* See Treat. 1. § 134.

[n] *Psal.2.3.* and againe, [n] *Let us breake his bonds asunder, and cast away his cords from us.*) And on the other side a wretched careleſſeneſſe, not fearing any punishment before they feele it: like to many deſperate theeves that no whit feare the power of the Iudge, but deſperatly ſay, *We have but one death to dy.* The authority of God himſelfe is deſpiſed, and his revenging hand is lightly regarded by ſuch proud and deſperate ſervants: ſo as their ſinne is no ſmall ſinne.

§. 21. *Of ſerving with ſincerity.*

II. The ſecond branch concerning the *manner* of ſervants performing their dutie is in theſe words, *in ſingleneſſe of heart*, ſo as all muſt be performed with an honeſt and upright heart.

Col.3.23. *Whatſoever yee doe, doe it heartily*, ſaith the Apoſtle to ſervants in another place. Thus did *Ioſeph* in ſingleneſſe of heart

Gen.39.11.12. ſerve his maſter: inſtance his refuſing to abuſe his miſtreſſe in a private chamber when ſhe deſired it, and no other body was in the houſe. Happy were it for maſters to have ſuch ſervants:

Gen.39.6. then might they take no more care then *Potiphar* did, but put all that they have into their ſervants hands. Neither would this rare vertue in ſervants be onely profitable to their maſters, but alſo very comfortable to themſelves, and bring them much peace of conſcience.

Contrary is hypocriticall ſervice: when ſervants haue *a*

Pſal.12.2. *heart, and a heart*, making ſhew of one heart outwardly, and have another, even a cleane contrary heart within them. Such

2 Kings 5.25. an one was *Gehazi*, who *came in and ſtood before his maſter*, as if he had performed ſome good ſervice for his maſter, when hee had moſt highly diſhonoured him: and ſuch an one was

Iohn 13.29. *Iudas* who carried as faire a face to his maſter as any of the Diſciples, and yet was an arrant traitor: for when hee was thought to goe out to buy proviſion for his maſter, he went to betray him.

Eye-ſervice. All eye-ſervice is contrary to the forenamed ſingleneſſe of heart, when ſervants are diligent ſo long as their maſters eye is on them: like little children that will doe any thing their mother will have them doe, while her eye is upon them; but nothing,

nothing, when her backe is turred. The world is full of such eye-serving servants, who while their masters are present, will be as busie as Bees: but if he be away, then either idling at home, or gadding abroad, or nothing but wrangling, and eating, and drinking with the drunken; like that lewd servant whom Christ noteth in the parable. Let the judgement denounced against him be noted of such servants. *Mat. 24. 49.*

§. 21. *Of serving for conscience sake.*

The third branch of the *manner* of servants performing their dutie is in these words, *as unto Christ, as the servants of Christ, doing the will of God as to the Lord*: all which do set forth a good conscience, or such service as is performed *for conscience sake*, or *for the Lords sake*, which is all one: because the conscience hath an eye onely to the Lord, to his will, and to his ordinance. Though there were no other motive in the world to move them to obey their masters, yet their conscience to God would move them. Such was *Ioseph's* manner of serving his master, as the reason which he himselfe rendreth to his mistresse sheweth, *How can I doe this great wickednesse, and sinne against God?* The prayer which *Abrahams* servant made to God, and the thankes which he rendred to him for blessing his journey, shew, that he served his master for the Lords sake. It is more cleare then needs be proved, that such was *Iacobs* service to his master. This is the rather to be noted of Christian servants, because herein lieth the greatest difference betwixt *beleeving servants*, and others: others may serve with feare and trembling, in singlenesse of heart, and with good will; but only Saints doe service as to Christ for conscience sake: If this be not that which *only* they aime at, yet assuredly they doe *chiefly* and *principally* aime at it: which maketh them not to content themselves with doing the thing, but to endevour to doe it after the best manner they can, so as God may best accept thereof: whereby as they approve themselves to God, so they doe much good to their masters, and bring much comfort unto their owne soules.

III. *Sit seruus non ut seruus ad oculum, sed ut domini studiosus. Const. Apost. l. 4. c. 12.* *Gen. 39. 9.* *Gen. 24. 12. 27.*

Contrary is the minde of most, who doe all the service which they doe on by-respects: they may performe much dutie, and it *Service on by-respects.*

may be, doe much good to their masters; and thereupon they may get good wages at their masters hands, and extraordinary recompence also, and live in much quiet under them; but no reward can they looke for at Gods hands: so as I may say to such servants, as Christ said to those who did all to have glory of men, *They have their reward.* Matth. 6. 2.

§. 23. *Of servants willingnesse to performe their duties.*

IIII. The fourth branch respecting the *manner* of servants performing their duty, is noted in this phrase, *with good will.* This *good will* of a servant to his master, hath respect partly to the disposition of the servant, and so it implieth willingnesse and cheerefulnesse; and partly to the benefit of the master, and so it implieth *faithfulnesse.*

Service to be done chereſuly.

Of *willingnesse* to doe that duty which belongeth to a servant, Christ Iesus (who [b] *tooke upon him the forme of a servant*) hath made himselfe a worthy patterne: [c] *I delight to doe thy will,* saith he to him that sent him: and againe, [d] *My meat is to doe the will of him that sent me, and to finish his worke.* Doth not a man eat his meat willingly, with delight and cheerefulnesse? Even so did Christ the work of him that sent him. So cheerefully did *Iacob* serve his Vncle *Laban,* that [e] *seven yeeres seemed to him but a few dayes.*

[b] Phil. 2. 7.
[c] Psal 40. 8.
[d] Ioh. 4. 34.
[e] Gen. 29. 20.

Obiect. The reason thereof was *the love he had to Rachel.*

1. *Answ.* This was one reason, but not the *only* reason: had he not borne *good will* to his Vncle and Master, as well as *love* to his wife, the time might have seemed tedious enough: but both meeting together, made the time passe away the better.

2. *Answ.* If the love he had to *Rachel* made him do his service so cheerefully: then if servants love God, for whose sake they ought to do service, it will cheerefully be done.

1. That which the Apostle applieth to *giving of almes* (2 Cor. 9. 7.) may be extended to all manner of duties which God requireth. *God loveth cheerefulnesse:* that worke therefore which is not seasoned therewith, God regardeth not.

2. As *cheerefulnesse* maketh God the better to like the worke, so it maketh the worke much more easie to him that doth it. Our common

common proverbe noteth as much, *Nothing is hard to a willing minde.*

3.* Let there be cheerefulnesse in a servants minde, and he is as free as his master: for such a servant is *the Lords freeman* (1 Cor. 7.22.) and when he cannot be made free of his master, he doth after a manner make his service free.

Have an eye to God, to his acceptation, and remuneration, and it will quicken thy spirit. Mans reward maketh poore men glad of worke, and cheerefull in doing their worke: it is as sugar to sharpe wine. Tradesmen, Physicians, Lawyers, all sorts of men, are by gaine drawne on with great willingnesse to take great paines. Should not Gods recompence of our paines, make us much more willing? Surely it would, if we had such an eye of faith as *Moses* had, thereby to see the recompence of reward which he saw.

Contrary is heavinesse of spirit, and discontentednesse of mind, when servants do their service lowringly, grudgingly, by compulsion (as Beares are brought to a stake) and of necessity, as slaves in a Galley. Such service must needs be untowardly done: but though outwardly it be well done, yet can the doer have little comfort therein, because God accepteth it not.

* *Apostolus servos monet, dominis suis ex animo cum bona voluntate servire ut scilicet si non possunt a dominis liberi fieri, suam servitutem ipsi quodammodo liberam faciant Aug de Ciu. Dei. l. 19. c. 15.* *Direction.* *Heb. 11. 20.*

Contrary, Discontentednesse.

§. 24. *Of servants quicknesse and diligence in their service.*

Servants in testimony of their willingnesse and cheerefulnes, must be both quicke and diligent in their service: for these are effects of willingnesse: *Quicknesse* hath respect to the time of doing a thing: *Diligence*, to the paines that is taken about it.

He that is *quicke* in his service, taketh up no more time about one thing then must needs; but is ready to doe one thing after another; and thus doth much more service. It is expressly noted of *Rebekah*, that she [b] *hasted*, and let downe her pitcher, and *hasted* and emptied her pitcher, and *ran* againe to the Well. And *Abrahams* servant, having made what speed he could to the place whither he was sent, [c] *would not eat till he had told his errand*: after he had told it, if he had not sped, [d] he would not have delaied time, but have gon againe forthwith: when he had well dispatched all, [e] he would not stay upon any complements, but hasted

Quicknesse.

[b] *Gen. 24. 18, 20.*

[c] *Gen. 24. 33.*

[d] *Verse 49.*

[e] *Verse 56.*

away to his master. [f] *Ahimaaz* strove with *Cushi* who should soonest bring their message to their master: and [•] *Ahimaaz* outstript *Cushi*, for he had a very willing minde to doe the businesse. The manner of charge which *Elisha* gave to his servant, implieth all the speed he could make: it was this, [g] *Gird up thy loynes, goe thy way: if thou meet any by the way, salute him not: and if any salute thee, answer him not againe.*

Diligence.

He that is *diligent* in his service, will not only be quicke for the time, but also hold on, and imploy all the labour and paines that he can, for the well effecting of that which he is to do. That generall charge laid upon all men, in particular appertaineth to a servant([h] *In the sweat of thy face thou shalt eat bread*) and that which *Solomon* noteth ([i] *whatsoever thine hand findeth to doe, doe it with thy might.*) Great was *Iacobs* diligence: (for he saith of himselfe in doing his masters businesse, [k] *In the day the drought consumed me, and the frost by night, and my sleepe departed from mine eyes.*) Great also was the diligence of those shepheards, that [l] *kept watch over their flocke by night*: and of [*] those servants, that by their paines doubled the talents which were committed to them. As diligence is by these & many like examples commended unto us, so is it further set forth by the many promises which are made unto it, as [m] *The hand of the diligent maketh rich*: [n] *The recompence of a mans hands shall be rendred unto him*: [o] *The hand of the diligent shall beare rule*: [*] *In all labour there is profit.*

The worke which servants are by their master appointed to doe, is to them the worke of God: whereupon the Apostle saith to servants as well as to others, [p] *as God hath called every one, so let him walke*: but the work of God is to be done with all diligence; for [q] *Cursed is he that doth the worke of the Lord negligently.*

Idleneſſe.

Contrary is the idlenes, lazines, slothfulnes, and sluggishnes of servants. These are faults too too common. *Solomon* much inveigheth against these vices, setting them forth in their kinde, and setting downe the many mischiefes that follow thereupon.

Thus he describeth them; [r] *The slothfull man saith, there is a Lyon in the way* (that is, he pretendeth unlikely danger) *As the doore turneth upon the hinges, so a slothfull man upon his bed*: turning from side to side, but riseth not up about any businesse. *The slothfull hideth his hand in his bosome, it grieveth him to bring it*

[f] 2 Sam. 18.23.
[g] 2 King. 4. 29.
[h] Gen. 3.19.
[i] Eccl. 9.10.
[k] Gen. 31.40.
[l] Luk. 2.8.
[*] Mat 25.16, 17.
[m] Pro. 10 4.
[n] & 12.14.
[o] Verse 24.
[*] & 14.23.
[p] 1 Cor. 7.17.
[q] Ier. 48.10.
[r] Pro. 26.13, 14, 15.

againe to his mouth. He is loth to take the least paines, about the things which are most needfull and usefull for himselfe. [f] *Yet a litt. sleepe, a little slumber, a little folding of the hands to sleepe.* He is never satisfied with sleepe, though he can sleepe no more.

These are the mischiefes which he noteth to come from idlenesse and sloth, [t] *Povertie,* [u] *Servitude,* [x] *Frustlesse wishes and desires,* [y] *Hunger,* [z] *Beggerie,* [a] *Death.* And to shew what small joy or comfort masters may have in slothfull servants, he compareth them to vinegar and smoke, which are as irksome to the teeth and eyes as can be: [b] *As Vinegar* (saith he) *is to the teeth, and smoke to the eyes, so is the sluggard to them that send him.* And because many idle packs thinke and say they do no hurt, he further saith, that [c] *He that is slothfull in his worke is brother to him that is a great waster*: in which respect Christ stileth a slothfull servant, [d] *a wicked and unprofitable servant*: and giveth him the portion of those who do much hurt.

How lightly soever many servants esteeme idlenesse and sloth, the truth is, that it is a plaine theft. For the best service that servants can do, is due to their Master: and they ought to be as diligent in their Masters work, as if it were their own. So as it is not enough to avoid idlenesse in doing nothing at all, but they must take heed that they be not slothfull in doing something: for *as good not at all as never a whit the better.*

I have the further prosled this point, because it is noted as a blemish in such servants as profesie religion, to be most lazy and negligent, least sedulous and diligent: Much of that time which they should spend about their Masters businesse (which is their particular calling) they spend in prating about State, and Church-businesse, (matters not belonging to them.) Thus they make their Masters weary of their service; and by reason thereof they are oft shifted from house to house, and as *rolling stones, gather no mosse*: they neither learne skill, whereby they may, when they are of themselves, maintaine themselves, and do good to others: nor lay up any stock or portion, as others which are diligent do; yea they get such an habit of idlenesse, as they can never shake it off againe: for they who are slothfull being under Masters, seldome prove diligent when they are for themselves. In these is *Solomons* proverbe verified, *The talke of the lips tendeth onely to penury.*

f & 24.33.

t & 10.4.
u & 12.24.
x & 13.4.
y & 19.15.
z & 20.4.
a & 21.25.
b & 10.26.

c & 18.9.

d Mat. 25.26. 30.

Pro. 14.23.

§. 25. *Of servants faithfulnesse.*

*§. 23.

It was * before noted, that the *good will* here required of servants to their Masters, had respect to the profit and benefit which servants by their service might bring to their Masters: and in that respect it compriseth faithfulnesse under it: *Faithfulnesse* (I say) whereby servants doe well discharge that trust which is committed to them. Expressly it is commanded to servants, [b] *to shew all good faithfulnesse*: and [c] *it is required in stewards, that a man be found faithfull.* The phrase which is used of [d] *Moses*, [d] *He was faithfull as a servant*, sheweth that faithfulnesse, by a kinde of propriety, appertaineth to a servant: and [e] where Christ coupleth these two, *good* and *faithfull*, he giveth us to understand, that a servants *goodnesse* consisteth in his *faithfulnesse*.

[b] *Tit* 2. 10.
[c] 1 *Cor* 4. 2.
[d] *Heb*. 3. 5.
[e] *Mat*. 25. 21.

Great is the benefit that by servants faithfulnesse will redound both to master and servant.

The benefit which commeth to the master, *Solomon* noteth in this proverbe, *As the cold of snow* (is very acceptable, comfortable and profitable) *in the time of harvest* (when men are even sweltered with heat:) *so is a faithfull messenger to them that send him: for he refresheth the soule of his masters*: and againe in this, *A faithfull Ambassadour is health*, that is, he bringeth safety to his master.

Pro. 25. 13.

Pro. 13. 17.

The benefit which redoundeth to the servant himselfe by his faithfulnesse, Christ noteth in this his approbation, and remuneration thereof, *Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee Ruler over many things, enter thou into the joy of thy Lord.* Every servant shall be called to his account: if not by his master on earth, yet by his Master in heaven: he will say to every one, *Give an account of thy stewardship.* Now then, if servants have not beene faithfull, what other discharge can they looke for, then that which the wicked, slothfull, and unprofitable servant (who hid his talent in a napkin) received, namely this, *Cast ye the unprofitable servant into outer darknesse, there shall be weeping and gnashing of teeth.* Let all unfaithfull servants note this: for

Mat. 25. 21.

Luk. 16. 2.

Mat. 25. 30.

to

to faithfulneſſe is contrary all unfaithfulneſſe, as negligence, deceit, theevery, treachery, and ſuch like vices. Much dammage, diſgrace, and vexation is brought by ſuch ſervants to maſters: and better it had beene that they never had come into a mans houſe.

But that the point of faithfulneſſe may be the better diſcerned, and obſerved, I will exemplifie it in ſeven particulars, whereabout it ought eſpecially to bee exerciſed, which are,

1. The *Goods*:
2. The *Buſineſſes* and affaires:
3. The *Counſels* and ſecrets:
4. The other, *ſervants*:
5. The *Children*:
6. The *Bed-fellow*:
7. The *Perſon*

} of their maſter or miſtreſſe.

§. 26. *Of ſervants faithfulneſſe about their maſters goods.*

Two things are required of ſervants, to teſtifie their faithfulneſſe about their maſters goods:

1. A ſafe-keeping of them:
2. An increaſing of them.

1. Whatſoever is committed by Maſters unto their ſervants, they muſt ſo carefully preſerve, as it be not loſt, ſpoiled, or impaired under their hands, whether they bee things within doores, or without. I may to this purpoſe not unfitly apply that charge unto ſervants, which in another caſe the Apoſtle gave to *Timothy*, [b] *Keepe that which is committed to thy truſt*: the Metaphor is taken from ſervants, and ſo ſheweth what is their duty. Great was *Ioſephs* faithfulneſſe in this kinde, which made his maſter [c] *put all that he had into his hand*. So great was *Iaakobs* faithfulneſſe, that [d] in twenty yeeres his maſters Ewes and ſhee-Goats, being under his hand, caſt not their young, nor the Rams were devoured: if any thing were torne of beaſts, he brought it not to his maſter, but bare the loſſe of it himſelfe. If ſervants eſpy any dammage or hurt done by others to their maſters goods, they muſt redreſſe it, if they can, or

Servants muſt well preſerve their maſters goods.

[b] 1 *Tim* 6.20. παραθηκην φυλαξον.

[c] *Gen.* 39.4.

[d] & 31.38,39.

or at leaſt make it knowne to their maſters, that he may give order for the redreſſing of it: as the ſervants of him that ſowed good ſeed, among which tares were ſowed, mentioned in the Parable.

Mat. 13. 27.

Maſters that put ſervants in truſt, ſecurely goe about other affaires, and looke not themſelves to thoſe goods which are under their ſervants cuſtody, which is to be preſuppoſed they would doe, if they truſted not their ſervants. Great reaſon therefore it is, that ſervants be carefull of thoſe things which are ſo committed to them.

Servants muſt endeavour to increaſe their maſters eſtate. *Gen.* 30. 30.

2. They ought further to doe what lieth in them, to advance their maſters eſtate, and to increaſe his flocke. *The little which Laban had, was* by *Iaakobs* faithfulneſſe in this kinde *increaſed unto a multitude.* The talents which were committed to the two faithfull ſervants were by their induſtrie increaſed to as many more. So as it is not ſufficient for ſervants not to impaire their maſters eſtate, but they muſt better it: for he that kept ſafe his maſters talent, and gave him his owne againe, was counted an unprofitable ſervant, and received the doome of waſters.

Moſt maſters take ſervants for their advantage and benefit, for it is but little eaſe for a maſter to provide diet and lodging for many ſervants, and to give them wages, if they reape no profit and benefit by them.

§. 27. *Of ſervants careleſneſſe over their maſters goods.*

Contrary to ſervants *fidelity* in ſafe keeping their maſters goods committed to their charge is *Careleſneſſe* and negligence in ſuffering loſſe and dammage to come to their maſters: as in the fields, when they looke not to his fences and gates: or neglect his cattell, ſo as they be ſtolne, or ſuffer diſeaſes to grow upon them, or give them no Fodder and Water in due ſeaſon. Or in the houſe, when they leave doores and windowes open, and theeves come in and take away, or hooke out their maſters goods: or carelеſly leave the fire, or let candles burne ſo as the houſe may be ſet on fire: or ſuffer houſhold-ſtuffe, and apparell to lie till it be moth-eaten or otherwiſe ſpoiled:

or

or ſuffer any thing in the houſe to be broken: or victuall to lie in corners moulding, or to be caſt up and downe for dogs and cats. When Chriſt ſo increaſed the bread and fiſh, wherewith many thouſands were fed, that many fragments were left hee bid his Diſciples gather up what remained, and rendred this reaſon, *that nothing be loſt.* The dammage which may come by ſervants careleſneſſe, may be more then ever they can bee able to make ſatisfaction for: and therefore they ought the more carefully to prevent it. *Iohn 6.12.*

§. 28. *Of ſervants fraud.*

Contrary to the other branch of ſervants *faithfulneſſe* in increaſing their maſters eſtate, is all manner of theft and fraud, whether it be by retaining that which is due to their maſters, or by purloining from them that which they have. [b] The Apoſtle expreſly forbiddeth ſervants to *purloine.* The word tranſlated *purloine*, is the ſame whereby the fraud of *Ananias* is ſet forth, who [c] *kept backe* part of the price of a poſſeſſion which they ſold: ſo as thereby is forbidden not onely open and manifeſt ſtealth, as pilfering money out of their maſters purſe, cheſt, or counter; or conveying away their Corne, Wares, or any other goods: but alſo putting more into the account of expences then hath beene expended, or into the account of debts leſſe then is due (as the unjuſt ſteward, who for a debt of an *hundred* meaſures of oyle, put in *fiftie*, and for an *hundred* of wheat put in *foure ſcore*) or ſpending more then needs, or bringing in ill company into the houſe when their maſters are abſent, and entertaining them on their maſters coſt, or concealing part of the price which hath beene taken for any wares, or borrowing money in their maſters names, or taking greater fees then their maſters wot of, or receiving bribes or gifts which their maſters refuſe (as *Gehazi*) or hiring others to doe their worke upon their maſters coſt, or inveagling away their Maſters cuſtomers, or purloining away other mens goods committed to their maſters truſt (as Taylors ſervants, who thereby both much diſcredit their maſters, and alſo hinder their cuſtome.)

[b] *Tit. 2 10.* μὴ νοσφιζομένους.

[c] *Acts 5.2.* ἐνοσφίσατο.

Luk. 16.6,7.

2 King. 5.22.

Obiect.

Object. What if masters detaine their servants wages? may they not by privy meanes right themselves?

Answ. A masters sin is no warrant to make servants answer sin with sin. The law is as open for servants as for masters: if not, Gods eares are open for their complaints: he can and will redresse all, either here or hereafter. [f] Note *Iakobs* example. Many make this a just pretence: but whether it be just or no, it is not safe to open this gap of deceit.

[f] *Gen.* 31. 42.

These and such like kindes of deceit are the more hainous sinnes, because of that trust which masters repose in servants: for they violate both the bond of justice, and of fidelity also. If a servant embezell or defraud his Master of any of his goods to the value of forty shillings, he is adjudged a Felon by our Statute law.

21. Of Hen. 8. Stat. 7. And 5. of Eliz. Stat. 10.

§. 29. *Of servants faithfulnesse in the businesse which they are to dispatch for their masters.*

VI. In the businesses which Masters commit to the care of their servants to be dispatched by them, they must doe their best endeavour that all may prosper under their hands: as it is noted of *Ioseph*, [a] *he was a prosperous man.* We have not onely a pregnant proofe, but also an excellent direction for this point, in the [b] example of *Abrahams* servant, who was very faithfull in dispatching the businesse of fetching a wife for *Isaak*: therein let these particulars be noted.

[a] *Gen.* 39. 2.

[b] *Gen.* 24.

1. He feared God: the whole carriage of that businesse testifieth as much. There is a double bond to tie servants hereunto: one, in respect of themselves, that in the thing which they doe, they may be accepted of God: another, in respect of their masters, that their masters businesse may prosper under their hands. God prospereth such as feare him, in all things they take in hand: instance the examples of [c] *Iaakob*, [d] *Ioseph*, and [e] *David*.

[c] *Gen.* 30. 27.
[d] *& 39. 2.*
[e] *1 Sam.* 18. 14.

2. He [f] called upon God to prosper his endeavours: now prayer is the best meanes that possibly can be used to obtaine any blessing from the Lord. Without it all our endeavours are vaine. ([g] *It is in vaine to rise up early and sit up late, and to eat the bread*

[f] *Gen.* 24. 12.

[g] *Psal.* 127. 2.

bread of carefullneſſe, except Gods bleſſing accompany all.)

3. He [h] gave thankes when he ſaw the Lord begin to proſper that he tooke in hand: thankſgiving for the beginning of a bleſſing, is an effectuall meanes for continuance of that bleſſing: yea it is alſo an effectuall meanes to move God to proſper other things that we take in hand: ſo as, if ſervants deſire to proſper in all the affaires which they undertake for their maſters, they muſt render thankes for the firſt ſucceſſe which he hath given, and ſo for the ſecond, third, fourth, and for every ſucceſſe.

[h] *Gen* 24.27.

4. He tooke all the opportunities he could: [i] when he ſaw a maid to inquire of, he ran to her, and inquired what was behovefull for his matter: when he had ground to thinke ſhe was the maid, [k] he preſented gifts to her: [l] ſo ſoone as he was brought to the houſe, he falls upon the matter for which he came, even before he did eat any thing: after matters to his liking were concluded, he maketh no tarrying, but with all ſpeed carieth the maid to *Iſaak*. In a word, he omitted nothing that in the uttermoſt of his wildome he conceived to be behovefull for that matter: more he could not have done, if the matter had wholly concerned himſelfe. I ſhall need no further to urge this point, then by ſetting this patterne before ſervants.

[i] *Gen.* 24.17, 33.

[k] *Verſe* 22.

[l] *Verſe* 33.

Contrary is their diſpoſition who care not whether the things which they doe for their maſter proſper or no: if they have taken any paines therein, ſo as their maſter cannot ſay they have altogether neglected it, there is all that they care for. If it ſucceed not well, they will ſay they are not in Gods place, to make every thing which is done, to proſper. But though the whole bleſſing reſt in God, yet hath hee ſanctified meanes for obtaining his bleſſing (as faith, prayer, thankſgiving, and the like) which becauſe they uſe not, they faile in this point of faithfulneſſe. Nay further, they uſe thoſe things which doe mainely hinder and keepe away Gods bleſſing, and inſtead thereof bring a curſe upon all they doe, as profaneneſſe, uncleanneſſe, drunkenneſſe, and all manner of riotoutneſſe, yea deſpiſing Gods Word and holy ordinances, reproaching his Saints, taking his name in vaine by ſwearing, forſwearing, and blaſpheming, lying alſo, backbiting, pilfering, and other like vices.

vices. These irreligious and wicked servants, as they sin against God and their own soules, so also against their master: it is not for masters profit to keepe such servants.

§. 30. *Of servants faithfulnesse in keeping their masters secrets, and concealing their infirmities.*

III. By reason of that neere bond which is betwixt master and servants, and their neere and continuall abiding together, and the many imployments which masters have for their servants, servants come to know many of their masters secrets: *faithfulnesse* therefore requireth to keepe them close. Provided that they be not such secrets as tend to the dishonour of God, or to the danger of the Common-wealth and Church, no nor of a private person: for [a] *Ionathan* is commended for discovering the mischiefe which *Saul* had secretly intended against *David*.

[a] *1 Sam.20.12.*

[b] *Pro.11.13.* For proofe of the point, note what *Solomon* saith, [b] *He that is of a faithfull spirit concealeth a matter:* namely, a secret matter.

[c] *Ier.38.27.* Note also how faithfull [c] *Ieremiah* was in keeping *Zedekiahs* counsell: though the Princes enquired after it, yet would he not reveale it to them.

To this head is to be referred a faithfull concealing of masters infirmities: for the best that be, are subject to many: and servants which are under their masters roofe continually waiting on them, cannot chuse but espy many: if herein servants be not faithfull, masters were better be without servants in their houses.

Contrary to keeping close the secrets of masters, is blabbing abroad all such things as servants know concerning their masters: which is too common a fault: for when servants of divers houses men or maids meet together, all their talke for the most part is of their masters and mistresses: whereby it commeth to passe, that all the secrets of an house are soone knowne about the whole towne or city. *Solomon* stileth such an one a *tale-bearer*: *A tale-bearer*, saith he, *revealeth secrets*: or, *he that revealeth secrets is a tale-bearer*: for many of *Solomons* proverbs are convertible, they may be turned either way. Now note how

Pro.11.13.& 20.19.

Solomon

Solomon noteth out the miſchiefes that tale-bearers worke: *The words of a tale-bearer are as wounds*, (they wound the pretious name and credit of a man) *and they goe downe into the inner moſt part of the belly*, that is, they doe, as it were, ſtrike thorow the very heart of a man. Againe, hee noteth them to be the cauſe of all ſtrife, and to raiſe diſcord betwixt *chiefe friends*: and in that reſpect fitly reſembleth them to *wood* which is the very fuell of fire. What enemies then are ſuch ſervants to an houſe? They are even as treacherous ſpies, the moſt dangerous enemies that bee. Thus wee ſee that this is no light ſinne: yet is it ſo much the more odious when maſters and miſtreſſes infirmities (the publiſhing whereof may much impaire their credit) are made knowne.

Pro. 18.8.

Pro. 16.28.

Pro. 26.20.

§. 31. *Of ſervants faithfulneſſe in helping one another.*

IV.

Where many fellow ſervants are together, *faithfulneſſe* requireth that one be helpefull to another in what they may; as by good example, good counſell, incouragement in good courſes, diſſwaſion from lewd and wicked practices, peace and unity, with the like. The Lord Chriſt expreſly calleth ſuch an one a *faithfull ſervant*, and pronounceth him *bleſſed*.

Mat. 24.45.46.

Example and advice of one equall prevaileth much with another, ſo as a fellow ſervant may in this kinde do more good then the Maſter himſelfe: and if by his meanes he bring his fellow ſervants to be faithfull, his own faithfulneſſe is doubled and trebled, and his Maſter receiveth a double and treble benefit thereby: namely, the benefit of this good ſervants faithfulneſſe, and the benefit of all the other ſervants faithfulneſſe whom he hath made faithfull.

Contrary is their practiſe who by their ill example corrupt their fellowes (as that evill ſervant, who, when his maſter was away, *did eat and drinke with the drunken*, that is, did cauſe others to be drunken with him) or by ill counſell draw one another on to evill (as the ſonnes of *Iaakob*, who when they ſaw *Ioſeph* a farre off, ſaid one to another, *Behold, this dreamer commeth, come now and let us ſlay him. &c.* and as they, who, when they ſaw their maſters ſonne, ſaid among themſelves,

Mat. 24.49.

Gen. 37.18, &c. Mat. 21.38

This

This is the heire, come let us kill him, and let us seize on his inheritance) or are ever quarrelling with their fellowes, and smiting them (as that forenamed evill servant whom the Lord threatneth to cut off) or dissuade one another from obedience
Psal.2.3. and subjection (as they who said, *Let us breake their bonds asunder, and cast away their cords from us*; and as *Sheba*, who said,
2 Sam 20.1. *we have no part in David: every man to his tents, O Israel.*) These faults are very rife among servants: whence it commeth to passe that there are so few good, and so many bad servants: too true is this proverbe, *One skabbed sheepe mars a whole flocke.* Let there be in a great family one servant that is profane, proud, riotous, stout, rebellious, or otherwise vicious, and all will soone be like him.

Among other parts of unfaithfulnesse in this kinde one of the most monstrous (which yet is too too frequent) is to allure one another to uncleannesse, and men and maids to defile one
** §.11.* another. We shewed * before, that it was unlawfull for servants during the time of their service to marry without their masters consent: how abominable then is it to defile one another? The sinne is doubled being betwixt servants: for as it is a beastly sin in it selfe, so in the forenamed respect it is greatly dishonourable to their master and his house: besides that the maid so defiled is oft disabled to doe her service well: nay, many times the charge of the childe lieth upon the master. Thus shame and dishonour, griefe and vexation, losse and dammage all meet together, the more to gall and pierce him to the very heart. Is not this then a great part of unfaithfulnesse? Deserveth it not to be severely punished, and that openly, and publikely with shame and smart too, that others may take warning thereby? Many use meanes to escape the revenging hand of man: but though they escape mans hand, they shall be sure to meet
Heb.13.4. with Gods heavy vengeance: *whore-mongers God will judge.* Daily experience sheweth, what misery such wretches bring themselves unto, and how God meeteth with them, and that most fearefully.

§. 33. *Of ſervants faithfulneſſe about their maſters children.*

Great faithfulreſſe may ſervants manifeſt to their maſters in and about their children: as while they are young and not able to looke to themſelves, to be tender over them, and well to tend them: maids eſpecially neatly to handle and looke to them, and cleanely to bring them up: and they that have a particular charge of them, to ſeeke their good in every thing they can, and give them their due portion: and (becauſe children are much in ſervants company) to uſe in their hearing ſuch ſpeech as may miniſter grace to them, and to teach them good things, and (when they grow to ſome ripeneſſe of yeeres) to beare a reverend reſpect to them, and eſteeme them their betters, becauſe they are their maſters children. It is noted of *Abrahams* ſervant, that he called his maſters ſonne, *Maſter*. *Gen* 24.65.

Children are deare to parents: the honour and kindneſſe done to them, they account as done to themſelves: this kinde of faithfulneſſe therefore muſt needs be highly eſteemed by maſters in their ſervants and aſſuredly it is a great meanes to worke a good reſpect in maſters towards them.

Yet *contrarily* doe many ſervants carry themſelves towards their maſters children, as is apparent by theſe particulars: Points of unfaithfulnes in ſervants about their maſters children.

1 Some in their carriage are very hoggiſh and churliſh to their maſters children, when their parents are out of ſight.

2 Others are very careleſſe of them, and tend them very ſluttiſhly, not caring how they goe: whereby they oft procure great diſpleaſure from their maſter and miſtreſſe.

3 Others get from their maſters children what they can, and deprive them of their allowance, turning it to their owne gaine.

4 Others exceedingly corrupt their maſters children with their filthy and corrupt communication, teaching them to ſweare, blaſpheme, and uſe all manner of uncleane ſpeeches: thus is that proverbe verified, *Evill communications corrupt good manners*. Children oft-times in their young yeeres 1 *Cor.* 15.33.

learne such ill language and behaviour of lewd servants, as their parents can never get them to leave againe: so as they may curse the day that ever such servants came into their house.

5 Others allure them to Stage-plaies, to Dice-houses, and other like places which are the very bane of youth, & draw them to spend in riot such allowance as their parents allow them, yea & beyond that allowance, so as they runne in debt, and get such an habit of spending, as at length they make away their whole estate.

6 Others inveagle their affections, and oft draw them to folly and uncleanesse. This filthy kinde of unfaithfulnesse is so much worse then that which was * before noted betwixt fellow servants, by how much neerer and dearer children are to their parents then servants to their masters. * §. 31.

7 Others that dare not commit this abominable wickednesse, sticke not to do that which is little better, namely, to draw them on to be contracted, yea and married to them oftentimes, and that privily without consent of their parents: whereby parents affections are oft so alienated from their children, as they will not acknowledge them for children, but cleane cast them off. These are the fruits of this lewd kinde of unfaithfulnesse in servants.

§. 33. *Of servants faithfulnesse in regard of their masters, or mistresses bed fellow.*

VI. So faithfull ought servants to be to their masters and mistresses, that if one of them should labour to use a servant in any manner of deceit to the other, the servant ought not to yeeld. As, if a master should move his maid privily to take away jewels, plate, money, linnen, or any such thing in her mistresse custody: It skilleth not that the master hath the chiefest power over all the goods: a secret taking of them away, without the privity of the mistresse, in whose custody they are, is in the servant deceit, and a point of unfaithfulnes. Much lesse ought any servants be moved by their mistresse privily to take away their masters corne, wares, or any goods for her private use. Of the two, this is the greater part of unfaithfulnesse.

If such deceit ought not to be used about any goods, much lesse about the body of master or mistresse. As, if a master should allure

allure his maid to commit folly with him, or a miſtreſſe her man, both their conſcience to God, and alſo their faithfulnes to their maſter or miſtreſſe ſhould make them utterly to refuſe it, and to give no place to any ſuch temptation. [a] *Ioſeph* is propounded as a patterne herein: and againſt the ſuggeſtion of his miſtreſſe, he rendreth the two forenamed reaſons; his conſcience to God in theſe words, *How can I do this great wickednesse and ſinne againſt God?* His faithfulneſſe to his maſter in theſe, *He hath not kept backe any thing from me but thee, how then, &c.*

a *Gen.* 39. 7, &c.

To this head may be referred ſervants faithfulneſſe in making knowne to their maſter the ſinne of his wife, and to their miſtreſſe the ſinne of her husband eſpecially if it be ſuch a ſin as may tend to the ruine of the family: and that by the knowledge thereof, the party that is not blinded and beſotted with the ſinne, but rather free from it, may be a meanes to redreſſe it. Thus [b] *Nabals* ſervants made knowne to *Abigail* the churliſhnes of *Nabal* towards *Davids* ſervants: by which meanes the miſchiefe intended againſt the houſe was prevented. Thus, if ſervants know that, their Maſter intendeth ſome mortall revenge againſt another, to tell his wife thereof in time, may be great faithfulnes: or if they know their miſtreſſe hath appointed to go away privily from her husband, to tell him of it, is a part of faithfulnes. This may be applied to many other like caſes.

b 1 *Sam.* 25. 14.

The contrary is yeelding to maſters or miſtreſſes in any point of deceit one againſt another: whereunto ſervants are too prone becauſe they thinke to be boulſtered out by the authority of the party that ſetteth them on worke to deceive. But no authority can be a warrant for any deceit, or wickednesſe.

§. 34. *Of ſervants faithfulneſſe about their maſters perſon.*

VII.

Maſters and Miſtreſſes are fleſh and blood as well as ſervants, and ſo ſubject to weakeneſſe, ſickneſſe, old age, and other diſtreſſes, wherein they may ſtand in great need of ſervants helpe: ſervants therefore muſt be faithfull in affording them the beſt helpe that they can, and tend them with all the tenderneſſe and diligence that they can. *Sauls* ſervants did a part of faithfulneſſe to their Maſter, when he being vexed with

a 1 Sam 16.16
b 1 Kings 1.2.

an evill ſpirit, [a] they inquired after meanes to eaſe him. So did *Davids* ſervants, when he being bedred, [b] they ſought out one to cheriſh him. It was a point of faithfulneſſe in *Naamans*

c 2 Kings 5.3.
d verſe 13.

[c] maid, to tell her miſtreſſe of a meanes whereby her maſter might be cured of his leproſie: and in his [d] ſervants, to perſwade him to uſe the meanes preſcribed by the Prophet.

Contrary is a ſervants ungratefull and inhumane leaving of his maſter in his time of need, as the ſervants of *Iob* did: for when the hand of God lay heavy upon him, and all his goods were taken from him, and his body full of ſore boiles,

e Iob 19.15,16.

[e] *they that dwelt in his houſe, and his maids counted him for a ſtranger: and hee was an alient in their ſight: hee called his ſervant, and he gave him no anſwer.* So did

f 2 Sam. 19.26.
g Mat. 26.56.

[f] *Ziba*, leave *Mephiboſheth* in his greateſt need: and [g] the Diſciples flie from their Maſter Ieſus Chriſt. But what ſhall wee ſay of thoſe that take occaſion from their maſters impotency to murder him themſelves, as

h 2 Sam 4.5.
i Mat 26.15.

[h] *Rechab* and *Baanah*? or to betray him to his enemies, as [i] *Iudas* betrayed the Lord Chriſt? what, but that ſuch traiterous ſervants may looke for ſuch ends?

§ 35. *Of the meanes to make ſervants faithfull.*

Among many other meanes to make ſervants faithfull to their maſter, and carefull to performe other duties ſincerely, willingly, cheerefully, and diligently, as hath before beene noted, this is one of the moſt generall, namely, that *ſervants*, in all things they doe for their maſter, *make their maſters caſe their owne*, and ſo do for him as they would for themſelves, or as they would have their owne ſervaunts doe for them. The generall rule of Law is,

a Lev. 19.18.
b Mat. 7.12.

[a] *Love thy neighbour as thy ſelfe*; and [b] *Whatſoever you would that men ſhould doe to you, doe you even ſo to them.* If this every man muſt reſpect another, yea though he be a ſtranger, then much more muſt ſervants reſpect their maſter, becauſe all that they can do, is after an eſpeciall manner as a debt due to their maſters: in which reſpect Chriſt ſaith,

Luke 17.10.

that *when they have done all that is commanded, they have but done their duty.*

This, I have the rather noted, becauſe the practice of moſt ſervants is contrary thereunto. For while they worke for their maſters,

masters, they will cry out that they are over-burdened, and tired with that worke, which they will easily go thorow withal when they work for themselves. They, that while they worke for their master, must be called to it again and again, and forced to stand to it, and to hold out till it be done. what paines will they take, how early will they rise, how late will they sit up, how diligent will they be for themselves? When Iorneymen receive increase of wages according to the worke which they do, they will dispatch much more then a prentice that hath but cloth, food, and lodging. Againe, many that in their masters goods are very lavish & wastfull, when they come to be for themselves, are very sparing, saving, & provident. What doe these things argue, but that servants do not beare to their masters that mind which they should? they do not for them as they would do for themselves. Very requisite it is therefore that the forenamed generall rule be observed.

Hitherto of the severall kindes of servants duties, and of the manner of performing them. It remaineth to speake both of the extent of their duties, and also of the restraint of that extent.

§. 36. *Of servants endeavour to make their judgement agree with their masters.*

The extent of servants duties is in my text only implied under this indefinite particle (*Obey*) (which being not restrained to any particulars, must be extended to *every thing*) but in other places it is expresly laid downe in these generall termes, [a] *Obey in all things.* [b] *Please well in all things.* It is not therefore sufficient that servants performe their duties well in some things, they must doe it in all things, yea in things that may be against their owne minde and liking, if their master will have it so. For this end let servants note these two rules.

The same extent *and* restraint *that was* * *before noted in laying forth the duties of other inferiours, is here also to be observed in the duties of servants: for therein they all agree. The same rules therfore that were before set downe, may here againe bee applied. I refer the reader to those places for a more large amplification of the generals: and here I will content my selfe with adding such particular proofes as are most proper and pertinent to servants.*

1 That

Extent of servants duties. Treat. 3. § 63, &c. & Treat. 5. § 35.

a Col. 3. 22.
b Tit. 2. 9.

Servants must labour to bring their judgment to agree with their masters.

1 That they *labour to bring their judgement to the bent of their masters judgement*, and to thinke that meet and good which he doth. Thus the [c] servant of the Levite, which thought it meeteſt to turne into one of the Cities of the Iebuſites to lodge there, becauſe the day was farre ſpent, when hee ſaw his maſter to be of another minde, yeelded to him. So did [d] thoſe ſervants yeeld to their maſter who at firſt thought it unmeet, that hee that had ten talents, ſhould have one piece more: and [e] thoſe ſervants alſo, that at firſt thought it meet that the tares ſhould be plucked up from the wheate. This rule is to be obſerved in the particular points before delivered, as the worke which ſervants doe, and the manner of doing it, their apparell, their allowance, yea, and in the correction which their maſter giveth them, and the reſt.

c *Iudge.* 19. 11, 12, &c.

d *Luke* 19. 25, &c.

e *Mat.* 13. 28, &c.

Servants conceit of their owne wit.

Contrary is that great conceit which many ſervants have of their own judgement, wit, and wiſdome, thinking themſelves wiſer then their maſters, as *Gehazi*, who oppoſing his owne wit to his maſters wiſdome, ſaid, [f] *Behold, my maſter hath ſpared Naaman the Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take ſomewhat of him.* This was alſo a fault in [g] the children of the Prophets, that would not reſt on *Eliſhas* judgement, but importuned him againſt his minde to ſend ſome to ſeeke the body of *Eliah*. This ſelfe conceite is the cauſe of many miſchiefes: as of diſcontentednesse at the worke their maſter appointeth them, and at the allowance of meat and drinke which they have, of much liberty they take to themſelves, of pride in apparell, and other vices before noted. If the forenamed rule were duly obſerved, many of thoſe miſchiefs would be avoided, and much better obedience yeelded.

f 2 *King.* 5. 20.

g 2 *King.* 2. 16, 17.

§. 37. *Of ſervants yeelding to doe ſuch things at their maſters command, as they cannot thinke to be moſt meet.*

Cum vir juſtus, ſi forte ſubrege, homine etiã ſacrilego militet rectè poſſit illo jubente bellare, civicæ pacis ordinem ſervans: cui quod jubetur, vel non

The ſecond rule which ſervants muſt obſerve, is this, that *Though they cannot in their judgement thinke that fit to be done which their maſter will have done, yet upon his peremptory command they muſt yeeld to the doing of it.* It appeareth by *Peters* anſwer to Chriſt, that he did ſo: for being commanded to let downe

downe his net for a draught, thus he anſwereth (*Luke* 5.5.) *Maſter, wee have toyled all night, and have taken nothing*: (here he ſheweth, that his opinion was, that it would bee in vaine to let downe their nets) *neverthelesse at thy word I will let downe the net* (here is his obedience againſt his opinion. More cleare is the example of *Ioab* for this purpoſe (2 *Sam.* 24. 2. *&c.*) when the King commanded him to number the people, he declared that hee thought it a very unmeet thing to be done, by this phraſe, *Why doth my Lord the King delight in this thing?* Yet againſt his judgement he yeelded to the Kings peremptory command: for it is ſaid, that the *Kings word prevailed againſt Ioab.*

Obiect. This is no fit example, becauſe *Ioab* ſinned in obeying.

Anſw. Ioab cannot juſtly be charged with ſinne, becauſe it was not ſimply unlawfull to number the people. *Davids* ſinne was not in the act of numbring the people, but in his minde which moved him to doe it: for there was no juſt cauſe to do it: only pride and curioſity moved him, as may be gathered out of his own reaſon in theſe words, *that I may know the number of the people.* To do ſuch a thing, onely to know it, was *curioſity.* But why would he know it? Surely on a proud conceit that he had ſo many Worthies, ſo many Captaines, ſo many men of war.

Out of *Ioabs* example ſervants may here learne, in humility and reverence to render ſome reaſons, to move their maſter not to preſſe upon them that which they thinke to be unmeet; but yet if their maſter will not hearken to their reaſons, but ſtand upon his authority, *his word muſt prevaile.*

Contrary is their peremptorineſſe who by no meanes will be drawne to doe any thing at their maſters command, which they themſelves thinke not moſt meet to be done. Such an one is that foole whom *Solomon* thus deſcribeth, *Though thou ſhouldeſt bray a foole in a morter among wheat with a peſtle, yet will not his fooliſhneſſe depart from him.* Theſe fooles bring much miſchiefe upon their own pates in diſobeying their maſters: for exceedingly they provoke his wrath who hath power to take vengeance of them. Neither let them thinke to receive comfort in their ſuffering, becauſe they refuſe an unmeet thing: for *meetneſſe* is not a ſufficient warrant againſt *unlawfulneſſe.*

eſſe contra Dei præceptum certum eſt, veluti ſi certum non eſt: ita ut fortaſſe reum regem faciat iniquitas imperandi, innocentem autem militem oſtendat ordo ſerviendi. Aug. contr. Fauſt. Manich. l. 22. c. 75.

Prov. 27. 22.

To disobey in a thing which lawfully may be done, is unlawfull: if therefore the pretext be onely an *unmeet thing*, meetnesse is preferred before lawfulnesse, and unlawfulnesse lesse accounted of then unmeetnesse.

§. 38. *Of servants forbearing to obey their master against God.*

Restraint of the extent of servants duties.

That the *extent* of servants obedience be not too farre stretched, the Apostle setteth downe an excellent *limitation* thereof: and that in these foure phrases, *As unto Christ, As the servants of Christ, Doing the will of God, As to the Lord.* All which doe shew, that the *Obedience which servants yeeld to their Master, must bee such as may stand with their obedience to Christ.* So that if masters command their servants never so peremptorily to doe any unlawfull thing, that is, any thing forbidden by Gods Word, they may not yeeld to it. The midwives of the Hebrew women did well, in refusing to do any thing to helpe forward the murderous practices of the King of Egypt, in slaying all the male-children of the Hebrewes: it is expressly said, that *they feared God, and did not as the King commanded them*: so as their disobedience in this kinde, was a token of their feare of God. In this case *Ioseph* is commended for not hearkening to his mistresse: and the servants of *Saul*, for refusing to slay the Lords Priests at their masters command. Thus, if a master should command his servant to kill, to steale, to forsweare himselfe, to lie, to use false measures and weights, to go to masse, or do any other unlawfull thing he ought not to obey him.

See the cautions, Treat. 3. §. 31. v. &c.

Nolite fieri servi hominum, nolite eis parere cùm turpia præcipiunt. Chrys. 1 Cor. 7. hom. 19.

Exo 1.17.

Gen. 39 9.

1 Sam. 22.17.

Againe, if masters forbid their servants to doe that which God hath commanded them to doe, they must, notwithstanding their masters prohibition, doe it. The Rulers of Israel forbad the Apostles to preach: yet because Christ had commanded them to preach, they would not forbeare: nor would *Daniel* forbeare to pray to God, though the King and Nobles by expresse decree forbade him. So if a profane or Popish master shall forbid his servant to go to Church, or to heare the Word, or to take the Sacrament, or to dwell with his wife, if he be married, or to make restitution of that which he hath fraudulently gotten, or any other bounden duty, herein they must say, *We ought to obey God rather then men.*

Servis competit ut obediant dominis in ijs quibus mandato Dei nihil derogatur Basil. Ethic. defin. 75.

Acts 4.19.

Dan. 6.10.

Acts 5.29.

For

For when masters command and forbid any thing against God, they go beyond their commission; and therein their authority ceaseth.

Contrary to this restraint, is both a parasiticall pleasing of Masters, and also a base feare of them. It is the property of a parasite, to say what a Master will have him say, and deny what hee will have him deny, and to do what he will have him to do. *Doeg*, that fawning dog, at *Sauls* word slew all the Lords Priests: and *Absalom's* servants at his word killed *Amnon*: for all the reason which they had to commit that murder, was this speech of their master, *Have not I commanded you?* So prone are servants to sooth their Masters, as there is no sin so horrible, which at their Masters command they will not be ready to do. That which the Prophet speaketh of like condition, I may in phrase apply to like disposition, & say, *Like Master, like servant, like mistresse, like maid.* It is also the property of base feare full servants, to doe nothing but what their Master will have them do, & to forbeare any duty, though never so necessary, that he forbiddeth them to doe. What duty more necessary then prayer? We are commanded to *pray continually*: yet the servants of *Darius* were content to forbeare that duty thirty dayes together, because it was against the decree of their Lord and King. The like is noted of the people in Christs time, *they durst not make open profession of Christ, for feare of the Iewes.* So in our dayes many servants there be, that dare not make profession of the Gospell, nor go to Church, nor read the word, nor performe other holy religious duties, which they know to be bounden duties, for feare of their Masters. Had not then the Apostle just cause to strike so much upon this string, as here he hath done, expresly forbidding *eye-service, manpleasing*, and *doing service to men*, namely, in opposition to God?

Aristaio. Negat enego: Terent. in Eun.

1 Sam. 22. 18.

2 Sam. 13. 28, 29.

Isa. 24. 2.

1 Thes. 5. 17. Dan. 6. 7, &c.

Iohn. 7. 13. & 9. 22.

§. 39. *Of servants chusing good Masters.*

As a just consequence following from the forenamed extent and restraint of servants duties, I may further gather these two lessons for servants.

1 It is very behovefull that servants make choice of good masters: at least, if it be in their power to chuse.

2 It is behoveful that they continue & abide under good Masters: at least, if they continue servants, and abide under any Masters.

That

That theſe conſequences juſtly follow as aforeſaid, is evident: for ſeeing ſervants are bound to obey in all things which are not *againſt God*, and muſt obey in nothing but what is *in the Lord*, it is very requiſite that ſervants be under ſuch Maſters as beare the Image of God in the inward diſpoſition, and grace of their heart, as well as in their outward function and place, and will goe along with God in uſing their authority, commanding nothing but what a ſervant may do with a good conſcience, and without tranſgreſſing againſt God, and forbidding nothing that God hath bound a ſervant to doe. There will be comfort in ſerving ſuch Maſters: and our obedience to them, will be obedience to God. Such Maſters therefore muſt be choſen. Yea and with ſuch muſt ſervants abide, (if not with the very ſame, yet with ſuch as they are, of the ſame diſpoſition) for if they goe together, their former comfort will be taken away, and their ſervitude will ſeeme ſo much the more miſerable, by how much more knowledge & experience they have had of the benefit of their former liberty (for we may well call ſervice under unconſcionable Maſters, *ſervitude*, and in oppoſition therunto ſervice under religious Maſters, *liberty*.) He therefore that hath a Maſter that is faithfull, due reſpect had to his authority, muſt love him as a father, and ſo abide with him.

Qui fidelem habet dominum, ſalvo ejus dominio, diligat ut patrem. Conſtit. Apoſt. l. 4. c. 12.

For choiſe of good maſters, note what is [a] recorded of many of the Egyptians and other people: they left their own country, and went out with the Iſraelites. What ſhould move them, but conſcience of the true God, whom they knew that Iſrael ſerved? Now many of theſe went out as ſervants, as may be gathered from thoſe many [b] lawes which were made in the behalfe of ſervants that were ſtrangers, and in ſpeciall that were Egyptians. The knowledge which [c] *Ruth* had, that *Naomi* her mother in law ſerved the true God, mooved her to leave her owne country, and to go as a ſervant with *Naomi*.

a *Exod.* 12. 38.

b *Lev.* 25. 45. *Deut.* 5. 14. & 23. 15. & 23. 7.

c *Ruth* 1. 16.

For abiding with good maſters, we have a worthy patterne in the twelve Diſciples. [d] When many of Chriſts Diſciples at large, *went backe, and walked no more with him*, Chriſt asking the twelve whether they alſo would goe away, *Peter* in the name of all the reſt anſwered. *Lord, to whom ſhall we goe? Thou haſt the words of eternall life.*

d *Iohn* 6. 66, &c.

Contrary

Contrary is the minde and practice of many ſervants: they never inquire after the religious diſpoſition of their maſter, nor care though he be popiſh, or profane, ſo they may have good wages, diet and lodging: and yet by this meanes, if at leaſt there be any ſparke of Gods feare in their heart, they caſt themſelves upon many ſore temptations, and bring themſelves into many hard ſtraits, and dangerous ſnares. And, if God open their eyes to ſee that wretched condition whereinto they have implunged themſelves, they will bee forced to cry out and complaine as *David* did, when he was in forraine countries, where he could not freely ſerve his God, [c] *Woe is me that I ſoiourne in Meſech, that I dwell in the tents of Kedar.* c *Pſal.*120 5.

Much more contrary is their minde and diſpoſition, who refuſe to ſerve religious maſters, and ſhun them moſt of all: or being in their ſervice, are never quiet till they be out of it againe. Of theſe we ſpake * before. * §. 16.

Hitherto have we dealt about ſervants Duties. *The* Reaſons *which the Apoſtle rendreth to enforce thoſe duties, remaine to be declared.*

§. 40. *Of the firſt motive, The place of Maſters,*

I.

The firſt reaſon which the Apoſtle uſeth to inforce ſervants duties, is implied under this phraſe, *as to Chriſt*; it intimates the *place* of a maſter, which is to be in *Chriſts ſtead*. In this reſpect the title *Lord* is given to a maſter The word which the Apoſtle uſeth in Greeke, is that which in the new Teſtament anſwereth to that proper Hebrew name of God, *Iehovah*, & it ſetteth forth the abſolute ſoveraignty of God, & power over all creatures: [b] which power becauſe the Father hath given to his Sonne as Mediator, God-man, he is called the [c] *one* or *only Lord*: and becauſe maſters, by vertue of their office & place, beare Chriſts image, and ſtand in his ſtead, by communication of Chriſts authority to them, they are called *Lords*, yea alſo [d] *Gods* (for that which a Magiſtrate is in the Common-wealth, a maſter is in the family.)

Κύριος.

b *Mat.*28.18.
c 1 *Cor.*8.6. εἷς κύριος.

Hence it followeth, that ſervants in performing duty to their maſter, performe * duty to Chriſt, and in rebelling againſt their maſter, they rebell againſt Chriſt, as the Lord ſaid to *Samuel* of the peoples rejecting his government, *They have not rejected thee,* 1 *Sam.*8.7.

d *Pſal.*82.6.

* *Cum Chriſto jubente ſervis homini, non illi ſervis, ſed illi qui juſſit.* *Aug. in Pſa.*124

thee, but they have rejected me, that I should not raigne over them. Is not this a strong motive to provoke servants to all duty, and to restraine them from rebellion? If it be well weighed what Christ is, it cannot be but a weighty reason. For though masters should neither reward their good service, nor revenge their ill service, yet will Christ doe both.

§. 41. *Of the second motive, The place of servants.*

The second reason is implied under this phrase, *as servants of Christ*: it noteth the place of a servant: which though it may seeme to be a meane & base place, yet is it indeed an honourable place. Men count it an honour to be servants to a King; but Christ is higher then all Kings. On this ground the Apostle saith: *Art thou called being a servant? care not for it*: and that upon this reason, *He that is called in the Lord, being a servant, is the Lords free-man.* This reason is to be noted against the conceit that most have of a servants place, that it is so meane and base, as there can be no honour nor comfort in doing the duties thereof. But that is a foolish, and unjust conceit: looke to Christ the highest Master, & there is as much honour and comfort in doing the duties of the lowest servants place, as of the highest masters.

1 Cor. 7. 21, 22.

§. 42. *Of the third motive, Gods will.*

III. The third reason is implied under this phrase, *doing the will of God*; which declareth the ground of servants subjection. God in his Word hath plainly made it knowne that it is his pleasure, that they who are under the authority of masters, should obey them: therefore as servants would please God, they must obey: if they refuse to obey, they thwart the *will of God*. This also is a motive of moment: for Gods will is that marke which every one ought to aime at, and it is much urged by the Holy Ghost, as a generall reason to all duty in these and such like phrases. [b] *This is the will of God*: [c] *So is the will of God*: upon which ground we are exhorted to [d] *understand*, and to [e] *prove what is the will of God.*

b 1 Thes. 4. 3.
c 1 Pet. 2. 15.
d Ephes. 5. 17.
e Rom. 12. 2.

Good reason there is to presse this reason: for

1 Gods will is the very ground of goodnesse: things are therefore good, because they are agreeable to Gods will:

will: Gods will giveth the very being to goodneſſe.

2 Gods will is a rule to ſquare all our actions by, even as the Kings Statutes and Proclamations are to his ſubjects.

3 It is a perfect rule (*the law of the Lord is perfect*) ſo as we may be ſure not to ſwerve, if we hold cloſe thereunto. *Pſal. 19. 7.*

4 It is a ſufficient rule, it will give every one (and among other, ſervants) direction how to carry themſelves in every thing they take in hand, yea in every thing that appertaineth to them. For, *Gods Word is given to make us perfect, thorowly furniſhed unto all good workes.* *2 Tim. 3. 17.*

5 It is a good warrant to juſtifie us in all our actions: ſo as going along with it, we need not care what any man can ſay againſt us. If a man be ſure that he hath Statute law or the Kings Proclamation on his ſide, he is bold.

From this reaſon which is of ſuch weight; I gather two propoſitions to adde force to this motive.

1 That ſervants obey their maſters, is no arbitrary matter, but a neceſſary duty: not left to his will whether he will doe it or no, but a thing whereunto he is bound: and that not onely by civill conſtitutions of men, but alſo by a divine inſtitution of God: ſo as it is not onely a matter of civill policy, but alſo of conſcience, to be done for conſcience ſake.

2 That no creature can diſpence with ſervants, ſo as they ſhould be exempted from doing their duty to their maſter. If they could, they were greater then God, and their will above Gods will. Among creatures, maſters themſelves are to be reckoned: now, becauſe it is Gods will that ſervants ſhould bee in ſubjection, their maſters cannot exempt them from it. Maſters may let them goe free: but retaining them as ſervants, they cannot exempt them from a ſervants ſubjection. Wherefore though maſters be careleſſe in exacting duty, yet let ſervants be conſcionable in yeelding duty, becauſe it is Gods will.

IIII.
Scias ſervos Dominum reddituros ſervientis mercedem Conſt. Apoſt. l. 4. c. 12. Col. 3. 24.

§. 43 *Of the fourth reaſon, The reward of good ſervice.*

The fourth reaſon is plainly and largely expreſſed in theſe words, *Knowing that whatſoever good thing any man doth, the ſame*

same shall he receive of the Lord, whether he be bond or free. The generall sum whereof, is a *Declaration of the reward of good service.* To which purpose saith the Apostle to servants in another place, *Of the Lord ye shall receive a reward.*

This first is to be noted to adde force to the former reasons. For if any aske, What if masters stand in Christs stead, what maketh that to the purpose? Surely it maketh much to move servants: because masters stand in his roome, who will reward that which is done for his sake.

If againe they aske, What benefit is it to be Christs servant? It may be answered, *Very great*: for Christ will reward all his servants.

If further it be asked, What is gotten by doing Gods will?

Answ. Even that which all aime at, reward for service.

As this addeth weight to all the other reasons, so is it in it selfe a weighty reason, as weighty as any can be to our corrupt nature. Hope of reward is it which maketh all sorts of people to take the paines which they doe in their severall places. But having * before handled this generall point of reward, I will here more distinctly shew what kinde of reward it is, where with the Lord will recompence the good service of faithfull servants.

* Treat. 1. § 127.

Gods reward is both of temporall and eternall blessings.

What reward God giveth to good servants.

The temporall blessings which heretofore God hath bestowed on faithfull servants, and which on that ground other like servants may expect, are these especially.

1 He will move masters to respect such servants, as he moved [b] *Ahash-veroh* to recompence the fidelity of *Mordicai*.

[b] *Est.* 6.3.

2 If Masters faile therein, he will move strangers to recompence them: as he moved [c] the Jaylor to favour *Ioseph*, when his Master had cast him in prison: and [d] *Pharaoh* to advance him to great dignity.

[c] *Gen.* 39.21. [d] *& 41.40.*

3 To draw the hearts of their Masters and others the more unto them, he will make the things which they take in hand to prosper. Thus did he blesse [e] *Ioseph*, [f] *Abrahams* servant.

[e] *Gen* 39.3. [f] *& 24.56.*

4 In dealing for themselves, he will blesse their labours, as he blessed [g] *Iaakobs*.

[g] *Gen* 30.43.

5 He will, when they come to keepe servants, provide such servants for them, as they were to their Masters, [h] In Egypt God

[h] *Gen* 43.23.

God blessed *Ioseph* with a faithfull servant: *David* who [k] ventured his life to save his fathers sheepe, had [l] many servants that ventured their lives for him.

To this purpose may be applied that proverbe which Christ oft useth: [m] *With what measure yee mete, shall it be measured to you againe.*

The eternall reward is expressed in this phrase, [n] *the reward of the inheritance*: for that inheritance is meant which Christ mentioneth in this clause, [o] *Come, ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world*: and Saint *Peter* in this, [p] *an inheritance incorruptible, and undefiled & that fadeth not away, reserved in heaven.* What can be more said? What shall not be undergone for this reward? How willingly doe prentices passe over their prentiship, in hope of a temporary freedome of an earthly City? [q] Many yeeres service was but as a few dayes to *Iaakob*, because he liked his reward. But behold here a greater reward, which we must needs like much better. If this be not sufficient to move servants to all duty, I know not what can be sufficient.

k 1 *Sam* 17.34.
l 2 *Sam.* 21.17. & 23.15. &c.
m *Luke* 6.38.
n *Col.* 3.24.
o *Mat.* 25.34.
p 1 *Pet.* 1.4.
q *Gen.* 29.20.

The eight Treatiſe.

Duties of Maſters.

§. 1. *Of the heads of Maſters duties.*

EPHES. 6.9. *And yee Maſters doe the ſame things unto them: forbearing threatning: Knowing that your Maſter alſo is in heaven: neither is there reſpect of perſons with him.*

IN the laſt place the duties of Maſters, are declared by the Apoſtle, and that in this verſe, where hee noteth,

1. The *kindes* of their duties.
2. A *Reaſon* to enforce the ſame.

The *kindes* are ſet forth { Generally (*doe the ſame things.*) Particularly (*forbearing threatning*)

The *reaſon* is taken from that ſubjection wherein maſters are to an higher maſter (*knowing that your Maſter alſo.*) And it is amplified,

1. By the equall ſubjection of maſters and ſervants to that maſter (*your alſo.*)
2. By the place where that maſter is (*in heaven.*)
3. By his property, in this phraſe (*neither is there reſpect of perſons with him.* which ſetteth forth his impartiality.

Becauſe the ſeverall duties of maſters are here but pointed at, and infolded under generall termes, I will (as in former treatiſes hath beene done) propound a diſtinct order, whereby we may the better finde out their duties, and handle them one after another.

All

All may be drawne unto these two heads.

1. Care in choosing good servants.
2. Conscience in well using them.

For well using their servants, masters must have an eie to their place, and authority: and in respect thereof,

1. Wisely maintaine their authority.
2. Rightly manage the same.

The well managing of their authority is *generally* noted in this phrase, *do the same things*: but more *particularly* in [a] another place referred to these two branches { 1. Iustice. 2. Equity.

[a] *Col.* 4. 1.

Of these in order.

§. 2. *Of Masters choosing good servants.*

The first thing that a man, who taketh upon him to bee a master, must take care of, is to entertaine good servants into his service. [b] *Mine eies* (saith *David*) *shall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, hee shall serve mee.* What doth this phrase (*mine eyes shall be upon the faithfull*) imply, but that he will diligently and carefully inquire after such: yea *mine eies* (saith he) not another mans eies: he would not put all the trust upon others: he would himselfe make what proofe and triall he could. Such an emphasis hath this phrase (*mine eyes*): where [c] *Iob* saith; *Whom I shall see for my selfe, and mine eyes shall behold, and not another for me.*

[b] *Psal.* 101. 6.

[c] *Iob* 19. 27.

Reasons.

1 Servants are of all other things (except wife and children (of best and greatest use. If then men be carefull in well choosing other things, as houses, land, household-stuffe, horses, and all manner of cattell (as men are very circumspect therein) should they not bee much more carefull in well choosing servants?

2. Thus will masters shew that they seeke, and aime at the good of their family: yea and in their family at the good of Church and Common-wealth: for good members of a family are likeliest to prove profitable to Church and common-wealth.

3. When good servants are chosen, there is hope of receiving the more good from them, and doing more good unto

them. They will be pliable to all good admonition, docible by all good instruction, serviceable in all things they take in hand.

Object. A Master may make a bad servant to become a good one.

Answ. There is a great hazard and venture therein, especially if they be growne to ripe yeeres: no creature is easily tamed, or brought from the naturall course it hath taken, after it is growne up. A bough that hath growne crooked many yeeres together, will hardly be made straight. It is not in mans power to make a bad servant good: neither can man expect Gods blessing therein, when he observeth not a right course warranted by God.

Direction for choosing of servants.

Quest. What course is fittest for choice of servants?

1. If they be young, see how they have beene from their infancy educated. Great is the benefit of good education, and much good may be expected from thence: for it is the meanes which God hath sanctified for good.

But if they be growne to ripe yeeres, choose such as feare God: such were they upon whom [d] *David* cast his eies.

[d] *Psal.* 101. 6.

On this ground did [e] S. *Paul* advise *Philemon* to take *Onesimus* againe, because grace was then wrought in his heart.

[e] *Philem.* v. 10.

Why such servants as feare God, are to be chosen.

1. Gods feare is the ground of all good obedience and faithfulnesse: note the examples of such good and faithfull servants as are commended in Scripture, and you shall finde them all to feare God.

2. Such will not onely be diligent in their worke, but they will also faithfully call upon God to prosper those things which they take in hand in their Masters behalfe; instance in the example of [f] *Abrahams* servant.

[f] *Gen.* 24. 12.

3. God will have such respect unto those servants which feare his name, as for their sakes to blesse their Masters house. Thus was [g] *Potiphars* house blessed for *Iosephs* sake.

[g] *Gen.* 39. 5.

2. Make some triall of their fitnesse to that calling, worke and service whereunto thou shalt put them. From such there may be hope of profit and benefit by their service. [h] *Laban* made triall of *Iaakob* a moneth before he covenanted for any long continuance.

[h] *Gen.* 29. 14.

3. Take such especially as are of meane and poore estate, and know not how to maintaine themselves but by service. Thus will a double worke of charity be done therein: and thus mayst thou

looke

looke for better ſervice: for commonly ſuch are moſt induſtrious, and moſt obedient to their Maſters.

Obiect. When men have taken all the care they can in their choice, they may be deceived.

Anſw. 1. Then much more likely is it, that if they be careleſſe therein, they ſhall be deceived.

2. Diligent and wiſe ſearch, is a meanes to finde out the diſpoſition and ability of ſervants.

3. If having uſed the meanes, men be deceived, they may have the more comfort in bearing the croſſe, becauſe they have not wittingly or careleſly pulled it upon themſelves.

§. 3. *Of Maſters careleſneſſe in chuſing ſervants.*

Contrary is their careleſneſſe, who are ready to receive any into their houſe, even Atheiſts, Papiſts, ſwearers, ſwaggerers, profane wretches, uncleane perſons, and ſuch like; againſt whom *David* proteſteth, he would not have *him that worketh deceit to dwel in his houſe; nor him that telleth lies to tarry in his ſight.* They, who entertaine ſuch, make their houſes to be cages of uncleane birds, ſeminaries of wicked perſons, and unprofitable members: for one ſcabbed ſheepe is enough to infect a whole flocke. No marvell though many miſchiefes fall upon ſuch a family: for a man were as good bring ſo many Snakes and Adders into his houſe, as ſuch perſons: yea with them is brought Gods curſe. Can any good then be looked for? Such fooliſh Maſters regard neither themſelves, nor their houſhold: no nor yet Church or Commonwealth. If none would entertaine ſuch, it might be a meanes to make them alter their condition. *Pſal.* 101. 7.

Many are not only careleſſe in chuſing good ſervants, but alſo except againſt ſuch as are religious; thinking it a matter of reproach to entertaine them. By which conceit they oft put away Gods bleſſing from their houſe.

Others ſo ſtand upon a great portion of money with a prentiſe, or a clerke, or other ſervant, as they will take none but rich mens children. Whence it commeth to paſſe that this great point of charity is neglected, perſons moſt unfit for ſervice are entertained, and ſuch many times as ſcorne to doe ſervice. Thus their

Masters grow weary of them: the servants lose their time: never prove to be their crafts Masters: and their parents repent the giving of such a portion with them.

§. 4. *Of Masters maintaining their authority.*

After that Masters have chosen good servants, their duty is well to use them: which, by reason of the difference betwixt Masters and servants cannot be well done, except Masters wisely maintaine their authority. A Master therfore must be able [a] *well to rule his own house* this is a duty which the Apostle in particular requireth of a Bishop, who is Master of an house, but it appertaineth in generall to all Masters of families. Women also, who by vertue of their places are Mistresses, are commanded [b] *to guide the house*, or to rule, and performe the part of a Mistresse therein. It was the [c] Centurions commendation, that having servants under him, he had them at his command.

[a] 1 Tim. 3. 4. τῶ ἰδίω οἴκω καλῶς προϊστάμενον.

[b] 1 Tim. 5. 14. οἰκοδεσποτεῖν.

[c] Mat. 8. 9.

1. Gods image and authority, which a Master carrieth, is thus preserved.

2. Thus shall a Master have much better service done. Not one servant of a thousand, that is not kept under authority, will do good service.

I like duty to this way enjoyned to an husband in relation to a wife, Treat. 4 §. 4. Some of the reasons, directions, and other points there handled, may be here applyed. Reade it therfore.

Direction. For this end three things are to be observed.

1. That Masters carry themselves worthy of their place, and worthy of that honour, which is due to them: which may best be done by making themselves a patterne of such good things as in their places appertaine to them. [d] *I and my house will feare the Lord*, saith *Iosuah*: he would not only put them to it, but he also would do it, he would go before them. *I will behave my selfe wisely, I will walke within my house with a perfect heart*, saith *David*.

[d] Ios. 24. 15.

Psal. 101. 2.

2. That Masters keepe their servants in awe and feare. [e] Children must be *kept in subjection*: much more servants.

[e] 1 Tim. 3. 4.

3. That Masters do the things which they do in their carriage towards their servants with authority: *Command, forbid, rebuke* (to use [f] the Apostles phrase) *with all authority*. The manner of speech which the Centurion used to his servants ([g] *Go, Come, Do this*) savour of authority. So the Church taking upon her the person

[f] Tit. 2. 15.

[g] Mat. 8. 9.

person of a mistresse, useth a word of authority, [h] *I charge you* not to do this.

[h] *Cant.* 3. 5.

§. 5. *Of Masters making their authority to be despised.*

The aberrations in the defect contrary to the forenamed duty and point of wisdome, are many: as

How Masters loose their honour.

1. When Masters carrie themselves basely and abjectly before their servants: being light in their behaviour, foolish in their cariage, given to drunkennesse, uncleannesse, lewd company, and other vices. *Nabal* was such an one: for his servant could say of him, [a] *He is a sonne of Belial, David*, though he did not give himselfe over to such foule sins as these are, yet he oft failed in an unseemely cariage before his servants, as when [b] *he changed his behaviour, and fained himselfe mad, and scrabled on doores, and let his spittle fall downe upon his beard*: and againe, [c] when he gave such reines to his passion, for the death of his traiterous sonne *Absolom*, as *his people being ashamed stole away from him*, and *Ioab* his servant was forced roundly to tell him of it, saying, *thou hast shamed this day the faces of all thy servants &c.*

1. By basenes.

[a] 1 *Sam.* 25. 17.

[b] 1 *Sam.* 21. 13.

[c] 2 *Sam.* 19. 3. 5

Mistresses oft loose their authority by conspiring with their servants to go abroad, take away goods, gossip, and do such other like things privily without their husbands consent: they make themselves thereby slaves to their servants, not daring to do any thing which may offend their servants, lest they should discover to their Masters such lewd pranks as their Mistresses did.

2. When Masters are too remisse and sheepish: intreating and praying their servants to doe such things as they ought to command and require at their hands: and if it be not done, all their remedy is patience, or else to doe it themselves. Howsoever this might be counted meeknesse, and gentlenesse towards equals and strangers, over whom we have no authority, yet towards servants it is too base remisnesse: yea it is a relinquishing of that power which God hath given, and whereof God will take an account.

2. By remisnes.

3. When Masters suffer their servants to be their companions, playing, drinking, revelling with them, and saying (as it is in the proverbe) *Haile fellowes met.* Thus servants oft take liberty to presume above their Master: for men are naturally prone to ambition; and, *if an inch be given, they will take an ell.* They who in

3. By familiarity.

this kinde ſo farre debaſe themſelves, as to give their ſervants power over their owne body, doe make both themſelves, and their true lawfull bedfellow to be deſpiſed: *themſelves*, in that ſuch ſervants as are ſo made one fleſh, will think to keepe in awe ſuch a Maſter or Miſtreſſe, as they have knowne; through feare of revealing that ſin: their *bedfellow*, in that ſuch ſervants will think to be maintained, and boulſtred up by the Maſter or Miſtreſſe, whom they have ſo knowne. On this ground was [d] *Sarah* deſpiſed in the eyes of *Hagar* her maid.

[d] *Gen.* 16. 3. 4.

4. By letting go the reins.

4. When Maſters are over-ruled by their ſervants to doe any unjuſt or unlawfull thing: as [e] *Ioaſh*, who by his ſervants was drawne to Idolatry: and [f] *Zedekiah*, who gave the Prophet *Ieremiah* into his ſervants hands, uſing this baſe and abject ſpeech, [f] *The King is not he that can doe any thing againſt you.* Thus will ſervants ſoone prove Maſters: and if they once come to this high pitch to rule, rather then to be ruled, they will quickly prove intolerable. For [g] this is one of the foure things noted by the Wiſeman, which *the earth cannot beare*, namely, *a ſervant when he reigneth*: and [h] this is one of thoſe evils which proceede from rulers, that *ſervants ride upon horſes*, that is, are advanced above their place and degree: whence it followeth that *Governors walke as ſervants upon the earth*, they are dejected below their place and degree. It falleth out in this caſe betwixt ſervants and Maſters, as betwixt ſcoales, or ballances; if the weights that uſe to lie in one ballance to keepe it downe be taken away, it will ſuddenly flie up, and ſo the other ballance will be kept downe.

[e] 2 *Chr.* 24. 17.

[f] *Ier.* 38. 5.

[g] *Pro.* 30. 22.

[h] *Eccl.* 10. 5, 7.

§. 6. *Of Maſters too great rigour.*

The contrary in the exceſſe is too great rigour and auſterity manifeſted in looke, ſpeech, and actions.

1. In *look*, when a Maſter cannot caſt a good eye on his ſervant. [i] *Iaakob* was much diſcountenanced by the countenance of his Maſter. Many Maſters by their continuall frowning browes, and fiery eyes, do much terrifie their ſervants.

[i] *Gen.* 31. 2, 5.

2. In *ſpeech*, when Maſters cannot give a good word to their ſervants, but if they be moved never ſo little, caſt upon them all the reproachfull names that they can call to minde: little thinking of this fearefull doome, [k] *Whoſoever ſhall ſay, thou foole, ſhall be in danger of hell fire.*

[k] *Mat.* 5. 22.

Thus

Thus did *Saul* manifeſt a malicious and miſchievous mind againſt *Ionathan* and *David* by the foule language he gave. Some have ſuch a froward and perverſe tongue, as they can never ſpeake directly to their ſervants: but if they command or forbid a thing, they will do it after ſuch a manner, as their ſervant can ſcarce tell what they meane: and this not onely when their ſervant hath offended them, but in their beſt mood. So ſhrewiſh are others, as their tongues ſeldome lie ſtill: but they are ever chiding upon every ſmall occaſion: whereby it commeth to paſſe that their ſervants are no more moved with it, then the Doves, and Stares that continually abide in Belfraies, are moved with the ringing of bels. Such bitterneſſe alſo is mixed with the chidings of many, as they belch out of their blacke mouthes, moſt direfull imprecations. What can be ſaid of ſuch tongues, but that they are [1] *ſet on fire of hell?* As other aberrations wherein maſters are reproved, are to be applied to miſtreſſes, ſo this eſpecially. For miſtreſſes doe commonly moſt offend in ſhrewiſhneſſe of ſpeech.

1 Sam. 20. 30.

[1] Iam. 3. 6.

3. In *action*, when maſters are too frequent, and too furious ſtrikers, ſtriking their ſervants on every occaſion, not caring how they ſtrike. In theſe and other like evidences of too much auſterity and plaine arrogancy, Maſters forget that they are men. Though for outward order a Maſter be more excellent then a ſervant, yet as a man, he ought to judge himſelfe equall. This extreme can be no good meanes to maintaine authority, but it is a plaine abuſe thereof. Maſters ought ſo to carry themſelves, as their ſervants may rather reverence, then dread them.

Quamvis Dominus ſervo præſit, tamen ſe æqualem judicet, quatenus homo exiſtit. Conſtit. Apoſt. l. 4 c. 11.

Servi colant potius te quàm timeant. Senec. epiſt. 47.

§. 7. *Of Maſters commanding power, reſtrained to things lawfull.*

Extent of Maſters power.

That a Maſter may the better know how to maintaine his authority, I will diſtinctly declare the extent of his power, and that in theſe foure particulars: 1. In *Commanding.* 2. In *Correcting.* 3. In *ordering the mariage of their ſervants.* 4. In *diſpoſing their perſon.*

Within the liſt of theſe two vertues, *Iuſtice* and *Equity*, (whereunto all the duties which maſters owe their ſervants, ſhall [a] afterward be referred) muſt the commanding power of Maſters be bounded.

[a] §. 20, 21. &c.

1. *Justice* requireth two things,
   1. A *restraint* of Masters commandements.
   2. An execution thereof.

Nothing unlawfull, to bee commanded by Masters 1 *Sam.* 26. 9.

The restraint is unto Gods Law, that a Master command nothing against it, but what is agreeable to it. *Abishai* would faine have had *Davids* warrant to have killed *Saul*: but *David* was so farre from commanding him to do it, as he kept him from it.

Masters are but subordinate Ministers under God: they must therefore command nothing against his Law. As a Iudge, high-Sheriffe, and all other Officers under the King, must make the Kings law the ground of all those things which they require of the Kings subjects: so Masters must make Gods Law the ground of all those things which they require of their servants, who are also the servants of Christ. Besides, to what purpose is it to command that, which a servant may and must refuse to do? But in no [b] unlawfull thing may he obey.

[b] Treat. 7. §. 33.

§. 8. *Of Masters presuming above their authority.*

Contrary is the arrogancy and presumption of many Masters, who make their owne will the rule of their servants obedience. This must needs be a leaden rule, which may be bowed this way, that way, and every way, because of the flexible and variable humour of man. Hence is it, that many most vile and horrible things are commanded, because they are agreeable to the commanders humour. *Absolom* bad his servants commit a most detestable murder upon his owne brother; and note how he presseth it: *Have not I commanded you?*

2 *Sam.* 13. 28.

The Popes presumption.

More presumptuous is he, that taketh upon him to be the great Commander of all Christians, the Pope of Rome, and other Masters and governours of Iesuites, Friers, Monkes, and other like orders, who command such as are under their authority, to commit treasons, raise rebellions, kill Kings, and do other like execrable villanies.

Extravag. de major. & obed. Alexan. in lib. de potest. Pap. & Eccles. Gratia in Decret. dist 40.

And to justifie the Pope, from whom all inferiour governours receive their power, and by whose will they must bee ruled, these blasphemous positions do Papists hold of his power: *He can do all things of right as God. He is as God, having on earth fulnesse of power. If he shall draw with him innumerable soules of*

men.

men into hell, yet none may say to him, What doest thou? Doth not the Apostles * description of *that man of sin, the sonne of perdition*, agree to him of whom those things are spoken? Is he not in Papists account, *as God, shewing himselfe that hee is God*? Which is further confirmed by that power which they give him, of making lawes to binde the conscience, and coining new articles of faith.

Not onely popish, but profane Masters also too much exceed in this presumptuous use of their power above their power: as they who enjoyne their servants to kill, to steale, to sweare, to forsweare, to lie, to give false measures, and weights, to goe to Masse, to profane the Sabbath, with other like sins. In all these, and all other things like to these being against Gods Law, masters have no power to command: they goe above their commission: and shall accordingly answer for it.

* 2 Thess 2.4. *In Ecclesia cùm semper creditum est, Rom. Pontificem posse suâ authoritate leges ferre, quæ in conscientia obliget. Bellar de Rom. Pontif. l.4 c.15.*

§. 9. *Of Masters commanding servants to doe their duty.*

2. The execution of a Masters commanding power, consisteth in those things which God hath enjoyned as bounden duties. These a Master by vertue of his authority must command his servants to do: as to worship God, to sanctifie his Sabbath, to be diligent and conscionable in his calling, with other like duties, which God compriseth under these words: *The way of the Lord, righteousnesse and judgement*: and saith that he knew that *Abram* would *command his household to do them.* Gen. 18.17.

The charge given to masters in the fourth commandement concerning servants, (*thou, nor thy man-servant, nor thy maid servant*) proveth as much. *Iosiah* is commended for *causing his people to stand to the covenant of God* On this ground if a Master have servants that are Papists, separatists, or profane persons, he ought to command them, and cause them to go to the holy ordinances of God. Exod 20.10. 2 Chro. 34.32.

It is one of the principall ends why God hath given power and authority to some over others, that by their authority they may cause them which are under them, to observe the commandements of God; even as inferiour officers have authority given them, to see the Kings Lawes kept.

§. 10. *Of*

§. 10. *Of the sinne of Masters, in suffering servants to neglect their duty.*

It is contrary to that commanding power which God hath given to Masters, to suffer their servants to omit, and neglect those bounden duties which God hath commanded them: as if a servant be so popish or prophane as to refuse to goe to the Word, or Sacrament, or to performe any duty whereunto he is bound, to let him alone. Though they themselves do those duties, and though they doe not hinder and keepe their servants from doing them, yet if they cause not their servants also to doe them, they make themselves accessary to their servants sinne.

Object. Every mans conscience is free, and cannot be forced; therefore Masters may not compell servants to such things as are against their conscience.

Answ. Though the conscience be free to a man, and out of anothers power, yet their outward actions are not free: and though faith, piety, righteousnesse; nor any grace can be forced into men, yet they may be forced to use the meanes which God hath sanctified for the breeding and increasing of them. Though they cannot be forced to have a religious and righteous heart, yet they may be forced to do religious and righteous duties; or if a Master cannot force these, yet he may and ought to do his uttermost endeavour: by which meanes though he cannot free his servant from death, yet he shall free his own soule from the guilt of his death.

§. 11. *Of a Masters wisdome in ordering things indifferent.*

Equity hath respect to those things which are in a Masters power to command or not command: such are all civill actions as concerne himselfe; concerning the particulars whereof, God hath given no direct charge for an absolute performance of them: as to goe of such an errand, to doe such a message, to dispatch such a businesse. Concerning these things, I may say of a masters power, as the Apostle doth of a parents power in another case; If he seeth it meet to be done, and commandeth his servant to doe it, *he doth well, he sinneth not.* If he seeth it not

1 Cor. 7. 36, 37.

not meet to be done, and commandeth it not, *he doth also well, he sinneth not.* Of this kinde of things speaketh the Centurion, where he saith, I say to one, *Goe*, to another, *Come*, to a third, *Doe this.* Mat. 8. 9.

The marke which Masters must aime at in commanding or forbidding these, must be expediency: for *all things that are lawfull, are not expedient.* Expediency dependeth much upon circumstances, and consequences which may follow upon the doing of any thing: in observing whereof, the wisedome of him who hath power to have a thing done, or not done, especially appeareth. When *David* suffered not *Hushai* his good friend, and wise counsellor, to goe with him when he fled from *Absolom*, but bid him returne to the City and there abide, he had an eye to the good consequence that might follow thereupon. And when *Ioab* commanded *Cushi* rather then *Ahimaaz* to carry the newes of *Absaloms* death, he had an eye to the meetnesse of the persons, and to the kinde of message. 1 Cor. 10. 23. 2 Sam. 15. 33, 34. 2 Sam. 18. 20, 21

To apply this to our purpose, *Equity* requireth, that Masters (in commanding things indifferent, which they have power to command or not to command) have an eye to their servants ability, sex, age, disposition, conscience, and other like circumstances, that the thing which they command, be somewhat agreeable to them, not above their ability, not unbeseeming their sex, not unfitting their age, not thwarting their disposition, not against their conscience.

§. 12. *Of Masters offence against expediency.*

It is contrary to equity, for a master to regard onely himselfe, and his owne mind, even in things that are lawfull. *Paul* was not of this minde, when he said *He sought not his own profit*: no, nor his own will. Expediency and inexpediency were great motives unto him, to forbeare things which were otherwise lawfull: yet little is this regarded by many: for 1 Cor. 10. 33.

1. Many command things to the very uttermost of their servants strength, if not above it, (as [b] *Pharaoh*) or else things dangerous, which may bring much mischiefe upon them. [c] *David* was touched in heart, for moving onely by a wish his servants to fetch him water with the danger of their lives. [b] Exod. 5. 7. [c] 2 Sam. 23. 17.

2. Others

2. Others against comelinesse put men to doe maids worke, and maids to do mens worke.

3. Others upon meere partiality keepe under old and good servants, and preferre much younger before them.

4. Others will forcibly make servants do things against their naturall disposition, as to handle, yea and eate such things as they cannot endure to touch or see.

5. Others in doubtfull matters will urge and presse them against their conscience.

Howsoever in these and other such like things not unlawfull, servants ought to do what they can to satisfie their masters command, if he be peremptory in urging them; yet ought not a master to be too peremptory in pressing his authority and power.

§. 13. *Of the power of Masters to correct their servants.*

The second point wherein a masters power consisteth, is *correction*: which may be given by lookes, words, or deeds.

By a mans looke his anger and wrath against another is manifested. * In Hebrew the same word signifieth a face, and wrath: because wrath soonest sheweth it selfe in a mans face. It is noted of *Cain*, that being *very wroth, his countenance fell downe*, Gen. 4.5. Now the manifestation of a masters wrath against his servant, is a correction.

But words whether of *rebuke*, or *threatning*, doe much more declare the same. This phrase which *Solomon* useth, Pro. 29.19. (*a servant will not be corrected by words*) sheweth that there is a correction by words: and though it be negatively propounded, yet doth it not imply, that correction by words is not to be used to a servant, but rather, if thereby he be not moved, that blowes must be added thereto: which is a correction by deeds, whereof Christ maketh mention in the Parable of those servants, that according to the greatnesse of their fault, are to be *beaten with many stripes*. It is therefore in a Masters power to correct his servant with stripes, or blowes. Which being so, I will shew,

1. How farre his power herein extendeth.
2. How it is to be ordered.

* נתן אל פנ

Si quis in domo per inobedientiam domesticæ paci adversatur, corripiatur seu verbo, seu quolibet alio genere pœnæ justo atq; licito. Aug de Ciu. Dei, l. 19. c. 16.

Luk. 12.47.

§. 14. *Of*

§. 14. *Of the restraint of Masters power: that it reacheth not to their servants life.*

Concerning the extent of a Masters power in correcting his servant, this question is to be resolved, *Whether a Master have power for any fault to take away his servants life?*

Answ. His power reacheth not so farre, as is evident by these reasons:

1. There is no precept, nor approved example, nor any other warrant out of Gods Word for it. The Iewes had great power over such servants as were strangers: *Of them they might buy bond-men and bond-maids: they might have them for a possession: and take them for an inheritance for their children after them, to be bond-men for ever:* they might be put to the most toyling, droyling, base, and abject workes that they had; as *drawing water, hewing wood*, and the like; but yet their Masters had not power over their lives. *Levit. 25.44, 45, 46.* *Ios. 9.27.*

2. A Master might not dismember his servant: if unawares he did smite out an eye or tooth of his servant, he must make a recompence: which was to let him go free. Much lesse therefore might he take away his servants life. *Exod. 21.26.*

3. If a servant died under his Masters hand, when he corrected him, though he intended not wilfully to murder him, that master was to be punished. It was not therfore lawfull for a master wittingly to kill a servant. *Exod. 21.20.*

4. The power of life is proper to the publike Magistrate, who doth all things in open publike places, that so there may be many witnesses of his just proceeding. If masters had this power, many might privily be put to death, and no man know for what cause, as it is in popish Inquisitions.

5. * The approved lawes of men make it wilfull murder, for a master to slay his servant wittingly, though the servants fault be neuer so hainous. Neither the authority of the master, nor desert of the servant, shall exempt the master that slayeth his servant, from the guilt and punishment of felony. * *Si dominus servum occiderit, vel letale vulnus inflixerit, rens homicidij sit Iustin. Cod. l. 9. tit. 18.*

Object. In ancient times masters had this power.

Answ. They never of right had it, though some might exercise it. Among Gods people it was never exercised in any age of the world. That liberty which was taken, was among the

the heathen, and yet among them, as Polities came to be more and more civilly governed, that usurped liberty by the lawes of Magistrates was much restrained: and when Emperours and Kings became Christians, it was utterly taken away.

Object. If a man take an enemy by warre, he hath power to kill him.

Answ. If in the time of the warre he slay him not, but then spare him, and take him as a captive, and make him his servant, though but a bondslave, he hath not power of his life.

§. 15. *Of Masters excesse in correcting servants.*

Contrary to their just and due power doe they, who in their rage stab their servants, or otherwise make them away: yea they also, who so unmercifully and unmeasurably beat them with rod, cudgell, or any other thing, as death follow thereupon: for many there be, who having once begun to strike, know not when to cease, but lay on as if they were striking stocks or blocks, and not their owne flesh. God foresaw that Masters were prone to such cruelty, and therefore [a] set a stint number of stripes, which none that beat another might exceed.

Among these may be reckoned such desperate Masters, as in their mood will strike their servants with any thing that commeth next to hand, be it heavy, cragged, hard, or sharpe, they care not: ([b] *As a mad man who casteth fire-brands, arrowes, and death.*) These things may endanger a servants life; if not, they may break his head, or otherwise wound, bruise, and lame him.

It is beyond a Masters power by any correction to impaire life, health, or strength of his servant, or any way in his body to disable him from doing that which otherwise he might have beene able to doe.

If Masters, no not for punishment of any sinne, may not take away or endanger the life of his servant, what may we thinke of such Masters, as without any fault of their servants, cause them to be made away, by putting them upon some desperate attempt, either to maintaine their owne quarrell, or for some other unjust end? [c] *David* dealt thus with *Uriah*, but afterwards he [d] sorely repented this part of injustice. At another [e] time, when three of his servants had fetched him water, which he

Apud Gentes animadvertere possumus Dominis in servos vitæ, necisq; potestatem fuisse. Sed hoc tempore nullis hominibus qui sub imperio nostro sunt, licet sine causa legibus cognita in servos suos supra modum sævire. Namex cõstit. Antonini, qui sine causa servum suum occiderit, non minus puniri jubetur, quam si alienum servum occiderit. Iust. in Instit. l. 1. Tit. 8 Domini mitiores esse debent Cypr. Testim. l. 3. c. 93.

[a] *Deut. 25. 3.*
[b] *Pro. 26. 18.*

[c] *2 Sam. 11. 15.*
[d] *Psal. 51. 14.*
[e] *2 Sam. 23. 15. &c.*

he longed for, with jeopardy of their lives, though in ſafety they returned, yet his heart ſmote him for his longing, and hee would not drinke of that water, becauſe they had ventured their lives to fetch it.

But what may we ſay of ſuch Maſters, as cauſe their ſervants for their ſakes to commit felony, murther, treaſon, rebellion, and ſuch other things, as cauſe the publike Magiſtrate to unſheath his ſword againſt them, and cut them off? We noted this [f] before to be a grievous fault, in regard of the unlawfulneſſe of the thing: here further we may note it to be much more hainous, in regard of the miſchiefe that followeth thereupon, which is the loſſe of their ſervants life: ſo as thus they make themſelves acceſſary to a deteſtable ſinne, and guilty of the bloud of their ſervant. [f] §. 8.

§. 16. *Of Maſters of ordering that correction they give to their ſervants.*

1. That Maſters may well order that correction which they give to their ſervants, difference muſt be put betwixt the age, ſex, diſpoſition, and faults of thoſe whom they correct.

The direction preſcribed to Parents (Treat. 6. §. 47.) for well ordering that correction which they give to their children, may in many points be here fitly applyed. Read it.

2. Maſters ought not to be ſo forward to ſtrike ſuch as are growne in yeeres, as the younger ſort. Yeeres bring underſtanding, and a rebuke will make one of underſtanding more ſorry for a fault, and more carefull to amend it, then blowes: ſmart more workes upon the younger ſort. But if, notwithſtanding their yeeres they be ſtout, and will not regard words, their ſtoutneſſe muſt bee beaten downe with blowes. [b] *Smite a ſcorner,* ſaith the Wiſeman: and againe, *Iudgements are prepared for ſcorners, and ſtripes for the backe of fooles.* [b] *Pro. 19. 25, 29.*

Seeing ſervants in yeeres are in this caſe to bee corrected, it is further requiſite to put a differnce betwixt the kinde or meaſure of correction which is given to them, and to the younger ſort: if they be corrected as children, they may either make

make a toy of it, or the more disdaine at it: [c] *Blewnesse, wound, and stripes piercing into the inward parts of the belly, are a purging medicine against evill*, to stout servants of ripe yeeres.

2. If there be a Master and Mistresse joynt governours over an house, it is fittest for the Master to correct men-servants, the mistresse maids. [d] *It is a great reproch for a man to beat a maid-servant*: and a man-servant will much disdaine to be smitten by a woman. [e] *Abraham* put his maid over to *Sarah* in such a case. Yet if a maid should wax stout, and mannish, and turne against her Mistresse, she being weake, sickly, with child, or otherwise unable to master her maid, the Master may and must beat downe her stontnesse and rebellion: [f] so much did the Law of God permit.

3. If servants be of an ingenious disposition, willing and forward to doe that which belongeth unto them, sorry when they have committed a fault, and carefull to amend their faults, many things may be passed over in them, which must be corrected in others. To this may be applied the counsell of the Wiseman, *Take no heed to all the words that are spoken.* *Eccl.7.21.*

4. Correction must be measured according to the greatnesse of the fault punished, and the circumstances whereby the fault may justly be aggravated. *The servant that knew his Masters will and did it not, shall he be beaten with many stripes: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes*, Luk. 12.47,48.

——*Adsit*
Regula peccatis quæ pœnas irroget æquas:
Nec scutica dignum horribili sectere flagello. *Horat. l. 1. Sat. 3.*

Many aberrations are daily committed contrary to every branch of this direction, in that Masters and Mistresses in exercising this part of their power are carried away with passion, and do that which they do in this kinde *after their own pleasure*. Thus they turne a duty into sinne, and by undue correcting of their servants provoke God to correct them in his wrath, either here or in the world to come.

[c] *Pro* 20.30. *Heris in famulos sævitia ad bibenda est, si aliter teneri non possint. Cic. Offic. l.* 2.
[d] *Servam verberare viro maximæ ignominiæ est. Chrys. hom.* 26. 1 *Cor.* 11.
[e] *Gen* 16.6.
[f] *Exod* 21.20.

§. 17. *Of Masters power over their servants in and about their marriage.*

The third point to be noted concerning a Masters power over his servant, is about his servants mariage. Sundry questions are moved about this point, which I will briefly resolve.

1. *Quest.*

1 *Quest.* Have Masters power to order and dispose their servants marriage as they please?

Answ. No, not without the free consent of the servants themselves: for marriages must be made with the free consent of the parties that are married.

Object. The law implieth, that a Master hath power to give his servant a wife, for it sheweth whose those children shall be, that are borne to that servant to whom a Master hath given a wife. *Exod.* 21. 4.

Answ. 1. That law is to be understood of such servants as being strangers were bond-slaves, over whom Masters had a more absolute power then over others.

2 The Masters power of giving did not simply force the servant to marrie the party so given: but restrained the servant from marrying any other then whom the Master should give.

2 *Quest.* Is not a Masters power in the matter of marriage as great over a servant, as a Parents over a childe?

Answ. No. See the reason, Treat. 5. §. 20.

3 *Quest.* May a Master deny his servant liberty to marrie?

Answ. Yea, for the time that the servant hath covenanted to be a servant with his Master. For that time a servant is part of his Masters goods and possessions. As bond-servants were a Masters possession for ever, so covenanted servants are his possession for the time of their covenant. When God gave the devill leave to seize on all that *Iob* had, by vertue of that permission he seized on all kindes of *Iobs* servants, bond and free, as well as on his goods: which he could not have done, if *Iobs* servants had not beene as his goods. *Iob.* 1. 13, 16.

Yet notwithstanding, if servants shall make it knowne to their Master, that necessity requireth they should marry, such respect ought to be had to the chastity even of servants, as in this case I may use the phrase which the Apostle useth in reference to children, *Let them be married.* 1 *Cor.* 7. 36. *Quod fieri non debet factum valet.*

Quest. What if servants marrie without consent of Masters, is that marriage nullified thereby?

Answ. No. The marriage being otherwise rightly performed, remaineth a firme marriage, though the servants in so doing have sinned: for which their Master may justly punish them?

5 *Quest.* May a Master keepe his servants so married without his consent, from their bed-fellowes.

Answ. He may exact the whole time of his covenant for service: but that power which by the bond of marriage husbands and wives have over one anothers bodies, suffereth them not to be altogether separated one from another. Besides, our law freeth a maid-servant, when shee is married, from her Masters covenant.

1 Cor. 7. 3, 4

§. 19. *Of Masters rigour in forcing marriages on servants: or in separating man and wife.*

Contrary to a Masters power doe they, who force their servants to marry whom they like not: as when a Master hath deflowred his maide, to cover his shame, he will make one of his servants marry her.

They also doe contrary to their power, who seeke to separate their servants that are married from their bed-fellow: some will keepe the man at his house day and night from his wife, and so the wife from her husband: others will send one of them into remote parts of the land, where the other shall not know: yea, others will be sure to keepe them one from another: for they will send one of them beyond sea for many yeeres together, if not for ever. These practices are against the law of marriage, and too rigorous and unjust.

§. 19. *Of Masters power to dispose their servants persons*

The fourth point to be noted of a Masters power over his servants, respecteth their persons, which so properly belong to a Master for the time of their service, as he may not onely keepe them himselfe for his owne service, but also passe them over, and give, or sell them to another. By Gods law, not onely strangers, but Iewes also might be sold for servants.

Lev. 25. 39, 44.

Masters care in putting off servants.

The customes and statutes of our land doe also permit Masters to make over their servants from one to one: and on their deathbeds to bequeath them to whom they will, even as their goods and possessions.

That this power be not abused in the executing thereof, Masters

Masters must principally respect the good of their servants, and for that end put them over to fit Masters, such Masters as may do them good, and not evill, all the time of their abode with them, and service under them.

Contrary hereunto doe they, who aime meerely at their own advantage, not caring to whom they put over their servants, so they may make gaine thereby. Some will sell them, namely, when they have them beyond sea, to Turkes and Infidels; some, to Papists, and other Idolaters; some, to profane persons; some, to cruell inhumane beasts; some, to men of unlawfull trades; some, to men of no trades. Such Masters as make their servants over to such as these are, or like to these, shall answere for all the wrong is done to them.

§. 20. *Of Masters well managing their authority.*

This Apostle in [a] another place giveth this charge to Masters, *Give unto your servants that which is just and equall.*

a *Colos.* 4. 1. τὸ δίκαιον καὶ τὴν ἰσότητα.

By doing these two things, Masters shall well manage their authority.

Justice respecteth the place and service of servants.

Equity respecteth their minde, and manner of doing service.

Difference betwixt just & equal dealing.

All servants, in that they are servants, and doe their Masters worke, must have that which of right belongeth to servants. This is *Justice*.

Such servants as beare an especiall love and liking to their Masters, doing service not by constraint, or with eye-service, as men-pleasers, but in singlenesse of heart with good will, and all good faithfulnesse, seeking to the uttermost of their power, their Masters good, must be accordingly respected and dealt withall. This is *Equity*. As the Apostle comprised *Justice* under this phrase (*doe the same things*:) for service give due recompence: so more especially he comprised *Equity* under it: for servants good will, and more then usuall respect of their masters, let masters returne good will, and more then ordinary respect to servants. *S. Peter* noteth these two vertues under two other words, *good, gentle*. A masters *goodnesse* hath relation to *Justice*: his *gentlenesse* to *Equity*. For the word translated *gentle*, signifieth such an one as preferreth equity before extremity of law, who will not be overstrict in pressing that which is unmeet.

1 *Pet.* 2. 18. ἀγαθοῖς καὶ ἐπιεικέσι: Ἐπιεικὲς significat eum qui æquitatem stricto juri præfert. ἐπιεικὲς ἐστὶ τὸ χεῖρον, &c. ἐπιεικὲς ἐστι. *Aristot. Ethic. l.* 5. *cap.* 20.

§. 21. *Of Masters endeavouring the salvation of their servants.*

That *Justice* which is required of Masters, respecteth the *soule*, *bodie*, and *estate* of their servants.

In respect of their soules good, Masters must seeke the spirituall edification of their servants. When *Zacheus* first beleeved, Christ said, *Salvation is come to this house* (*Luke* 19. 9.) Why to *this house*, rather then to *this person*, but because he knew that *Zacheus* would doe the duty of a good master, and seeke the salvation of his household? Herein must masters beare an impartiall respect to all in their house: as the holy Fathers, who though about temporall goods, they put difference betwixt the place of children, and condition of servants; yet in serving God, wherein eternall happinesse is looked for, they did with an equall respect provide for all the members of their house. The proofes alleadged for servants obedience to Masters care in this point, doe shew that this dutie appertaineth to masters. See Treat. 7. §. 15.

I. *Iusti patres secundum hæc temporalia bona, filiorum sortem à servorum conditione distinguebant: ad Deum autem colendum, in quo æterna bona speranda sunt, omnibus domus suæ membris pari dilectione consulebant. Aug. de Civ. Dei, lib. 19. cap. 15.*

The respect which masters owe to God, themselves, their servants, the Church, and Common-wealth where they live, requireth as much.

1. God hath commanded as much (*Deut.* 6. 7.) as this charge implyeth, *Thou shalt talke of my Lawes when thou sittest in thine house*: and God hath manifested his approbation thereof, by commending *Abraham* for commanding his children and *household* to keepe the way of the Lord, *Gen.* 18. 19.

De salute eorum qui in domo tua sunt, sollicitus, ac pervigil exiſtas, quia pro omnibus tibi subjectis rationem Domino reddes, Aug. de salut. doctr. cap. 29.

2. Masters themselves reape great benefit by a faithfull discharge of this dutie: and that, both by discharging a good conscience to God, (who requireth this at their hands, in that he hath made them Prophets and Priests in their house, as well as Kings; and will require an account of them for all that are under their government:) and also by bringing their servants to doe more faithfull sevice to them. For there is no such means to stirre up servants to doe all good dutie, as the feare of God planted in their hearts. That servant that shall finde true grace either first wrought, or further increased in him by his Masters meanes, will thinke himselfe so beholding to such a Master, as he shall never be able to make any sufficient recompence, and therefore will endevour to doe what good service he can, in

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way of thankfulnes: he will not onely be faithfull and diligent in his busines, but he will call upon God to prosper his service for his Masters good, and to recompence that kindnesse which his Master hath done to him.

3 No earthly thing that a Master can do for his servant (be it portion of money, preferment to any place of profit or credit, or skill in a good trade and calling) can be comparable to the edifying of a servant in grace.

4 Servants well instructed in piety, are likeliest to prove most profitable, not only to the family, but also to the Church & Common-wealth where they live.

That Masters may the better edifie their servants,

Directions for edifying servants See Treat. 6. §. 35.

1 They must daily instruct them in the principles of religion, & in all duties of piety. Admirable is the profit which will arise from a daily and constant use of religious exercises: though but a little time be spent at once, yet will much knowledge be gained by a frequent use of them. This dutie is so much the more necessary, because publike Ministers cannot take such particular notice of every servant in their Parishes, as Masters may in their families.

2 Masters must cause their servants to go to the publike Ministery of the word, & worship of God, to be further built up therby, and confirmed in their faith. Masters under the Law were commanded to let their servants eate of the Passeover, which was a solemne Sacrament. The Law, which enjoyneth all Males to appeare on the solemne feast dayes before the Lord, implyeth that servants also should go. This dutie must especially be performed on the Lords day: for the charge given to masters in the fourth Commandement for sanctifying that day, is extended to servants in these words, *Thou and thy man-servant, and thy maid-servant.*

Exod. 12.44.

Deut. 16.16.

3 Masters, besides instructing servants at home, & causing them to go to Church, must take an account of their profiting, both by the publike, and also by the private meanes of edification. Otherwise they shall not know how to order their manner of instructing them; when to give them milke, and when strong meat.

4 To make the meanes more effectuall and profitable, they must to instruction adde prayer. Meanes, without Gods blessing upon the meanes, are nothing. As they observe any grace wrought in their servants, they must be thankefull unto God

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for the same, and pray for the increase of it.

§. 22. *Of Masters neglecting to edifie their servants.*

Contrary is the minde and practice of most Masters: they thinke, if they allow their servants sufficient dyet, lodging, and cloathing, or wages according to their covenant, they have done all that they need to do: and answerably they do no more; wherin they shew themselves no better then the Heathen: For do not the Heathen so?

Object. At first taking of a servant no more was covenanted.

Answ. There are two Covenants whereunto a master standeth bound: one, with God; the other, with his Servant. Though his Covenant with his Servant requireth no more then some temporall commodities, yet Gods Covenant requireth spirituall edification. Many Masters are so greedy of their Servants worke, as they are loth to afford any time, at morning or evening, for religious Exercises: they thinke by their Servants labour to thrive, and thinke not of Gods blessing which maketh rich. Some goe so far therein, as they keepe their Servants from the publike worship of God, even one the Lords Day. Thus it commeth to passe, that Servants, who came ignorant and profane to a Master, after long abode with him, so goe away as they came. Many that themselves make some conscience of fearing God, much faile herein: they regard not to teach their servants the feare of God, whereby they deprive themselves of much blessing, and pull Gods curse upon their persons and houses.

II.

§. 23. *Of allowing servants sufficient food.*

In regard that servants have not bodies of brasse, or steele, but of flesh and bloud as all others, masters that have the benefit of their strength and abilitie of their bodies, must be carefull of nourishing, and cherishing them: and that both in *health*, and *sicknesse*.

Sufficient food to be allowed to servants. *Prov.* 31.15, & 27.27.

For preserving servants health, respect must be had to their *Food, Cloathing, Labour, Rest*.

A due provision of food, for servants is commended in *Solomons* good house-wife, who *giveth meat to her houshold*. And in the direction which he giveth to housholders, in these words, *Let the milke of thy goats be sufficient for thy food, and for the food of thy family*.

The

The food which maſters provide for their ſervants muſt be for *qualitie*, good and wholeſome; for *quantitie*, ſufficient to preſerve health and increaſe ſtrength; for *time*, given in due ſeaſon. It is noted that *the hiered ſervants* of the father of the prodigall childe had *bread* (by *bread* according to the Scripture phraſe is meant all kinde of needfull wholſome food: in which ſenſe it muſt needs be there taken, becauſe it is oppoſed to *huſkes*, which are not very wholſome, fitter for ſwine then men) yea they had *bread enough*. It is further noted of that good ſteward who was, as a maſter, *ruler over the houſhold*, that he gave the houſhould *their portion of meate in due ſeaſon*. Luk. 15. 17. Luk. 12. 42.

Queſt. May not ſervants be ſtinted of their food?

Anſw. In regard of *ſuperfluitie* they may and ought to be ſtinted, but not in regard of *ſufficiencie*. It is not meet that all ſervants ſhould have as much as they can devoure: for then many of them would do but little worke: but moſt meet it is that every one ſhould have as much as is needfull for ſtrength, that ſo he may be the better able to do and endure his worke: the Greeke word tranſlated in the * place before quoted *portion*, implieth as much: for it ſignifieth a ſet meaſure of food, ſuch a meaſure as is fit for the perſons to whom it is diſtributed.

* Luk. 12. 42. σιτομέτριον. *Frumenti, ſeu cibi demenſum, quod ad certum modum tribuitur.*

There is a double bond to tie maſters to performe this dutie: one in regard of themſelves: the other in regard of their ſervants.

Maſters themſelves ſhall have the profit and benefit of the health and ſtrength of their ſervants: for their owne ſakes therefore it is requiſite to afford them ſufficient food. Men that deſire to have their worke well done by their beaſts, or in their journey to be well carried to the end thereof, will be carefull that their beaſts ſhall be well fed.

But beſide this, conſidering the health and ſtrength of ſervants is ſpent in their maſters buſineſſe, juſtice requireth that their health and ſtrength ſhould be repaired and preſerved by them.

§. 24. *Of defect and exceſſe in allowing ſervants food.*

There are two extremes contrary to this dutie. One of thoſe that are too niggardly, and (as we ſpeake) miſerable in the allowance of food to their ſervants: and that ſometimes in the quantitie, when ſervants bellies are too much pinched: even ſo as their bodies are weakned for want of food. The Prodigall

Luke 15.16. Childe was thus ſerved: theſe are both unjuſt and injurious Maſters: unjuſt to their Servants; injurious to their Servants, and themſelves too. Sometimes again, ſuch miſerable Maſters offend in the quality of that foode which they give to their Servants, as when it is kept too long, and growne muſty, mouſldy, or otherwiſe unſavory: or when the worſt kind of foode, for cheapneſſe ſake, is bought, even ſuch as is ſcarce fit for mans meat: the more abundance that there is of ſuch ſtuffe, the more lothſome it is.

Luk. 17.7. &c. Laſtly, though I thinke it not meet to binde Maſters unto ſet houres for their Servants meales (Chriſt affordeth a greater liberty unto Maſters, in the Parable of a Maſters uſage of his ſervant after he came from his worke) yet there may be a fault, as there is, in many Maſters, in keeping their Servants too long from meat, not ſuffering them to interrupt their worke for meat ſake, but to tarry for their Supper till ten a clocke at night, when they give over worke: ſurely this cannot be good for the bodies health and ſtrength.

Prov. 29.21. Another extreme do ſuch Maſters fall into, as *bring up their ſervants too delicately*. *Solomon* hath expreſſly taxed ſuch, and noteth that this miſchiefe is like to follow thereupon, *he ſhall have him become his ſonne at the length*: ſuch a ſervant wil forget his place, ſcorne to be as a ſervant, but aſpire to be as his maſters childe, which is next to a maſters mate.

§. 25. *Of Maſters care about their ſervants apparell.*

Prov. 31.21 A wiſe care for ſervants cloathing is alſo commended in the example of *Solomons* good houſewife, *Shee is not afraid of the ſnow for her houſhold*, that is, for the coldeſt ſeaſon in winter, *for all her houſhold are clothed with *double garments*: that is, with ſuch clothing as is fit for cold weather.

* The Hebrew word is oft uſed for ſcarlet. But according to the proper notation of it, it ſignifieth things doubled: which I take to be moſt pertinent to this place, and therefore I have ſo tranſlated it. The Kings tranſlators have noted as much in the margin.

Fit and decent apparell is both a meanes of preſerving health, and alſo a matter of good report, tending to the credit of a maſter. Yet contrary is the humour of many: they care not how ragged

and

and ragged their ſervants apparell is: inſomuch as many ſervants have neither comely nor warme apparell.

This point concerneth thoſe maſters eſpecially that finde their ſervants (as we ſpeake) and provide all things for them: as in old time maſters did for moſt ſervants, and as now they doe for prentiſes whether male or female. If ſervants by covenant be at their owne finding for apparell, maſters are not ſo ſtrictly bound therein: yet they muſt have a care that their ſervants fall neither into the one extreme of too baſe, ſloven-like, or ſluttiſh apparell, nor into the other of too gariſh, or too coſtly apparell. Maſters having authority over their ſervants, muſt keepe them in order and good compaſſe, and have reſpect to decencie in this as in other things. For apparell is one of thoſe outward ſignes whereby the wiſdome of maſters and miſtreſſes in well governing their ſervants is manifeſted to the world. If therefore ſervants be attired unſeemely for their place and abilitie, all that ſee them will thinke their maſters and miſtreſſes are of ſuch a minde as the ſervants are, or at leaſt too remiſſe and careleſſe of their government. 1 *King.* 10. 5.

§. 26. *Of moderating ſervants labour.*

Though labour and paines be proper to a ſervants place, yet he may be ſo put unto it, as the health and ſtrength of his body may be impaired thereby. For the well ordering of this therefore a dutie lieth upon maſters: and that in two things eſpecially.

1. That they well moderate the labour whereunto they put their ſervants, ſo as they may be able for the time to undergoe it, and to endure ſo long as their time of labour is appointed. It was a good reaſon which *Saul* rendred to keepe *David* from entring combat with *Goliah*, becauſe (as he thought) *David was not able to fight againſt the Philiſtim, David being a youth, and Goliah a man of warre.* 1 *Sam.* 17. 33.

And indeed if *Davids* faith had not exceeded the ſtrength of his body, it had beene unmeet to have put *David* to that taske.

They which are put to things above their abilitie, are like to faile, and ſinke under the burden of them.

It is contrary hereunto to put ſervants to ſuch hard takes as

as impaire their strength, endanger their limbs, and venture their lives. *Saul* shall rise up in judgement against such: for he, supposing that it was too hard a taske for *David* to undertake combat with *Goliak*, was loth to put him to it. *David* exceedingly failed herein, when he gave direction that *Uriah* should be set in the *forefront of the hottest battell*, and yet the Generall, with his strength, to retire from him. Many Servants being put to services above their strength, either lose their lives thereby, or (as we speake) are never their owne men againe.

1 *Sam.* 17. 33.

2 *Sam* 11. 15.

Meminerit servos homines esse. Cato. Exod. 1. 13, 14. *&* 3. 7.

It is also a fault in this kinde, to put servants to such toiling workes, as are fitter for beasts then men: or to oppresse them with too much worke, as the Ægyptians oppressed the Israelites. Let Gods hearing the cry of those Servants so oppressed, and revenging their oppressors for it, make all Masters take heed of the like cruelty.

§. 27. *Of affording Servants fit meanes for their worke.*

2. The other thing required of Masters for well ordering their Servants worke, is, that they afford their Servants things needfull, and behovefull for that worke whereunto they are put: which minde was commendable in *Saul*, who assaied if his Armour might be fit for *David*, when he was to goe against *Goliah*. To reckon up all the particulars, were an infinite taske: every severall trade and worke hath proper meanes of helpe appertaining to it: this generall direction may be sufficient to move Masters to apply it to the particular workes and services whereunto they put their servants. Fit meanes are such an helpe, as that which with them may easily be done; without them can hardly, if possibly at all be done.

1 *Sam.* 17. 38.

Exod. 5. 7.

It is contrary hereunto, to deale with Servants, as the Ægyptians did with the Israelites, exacting worke at their hands, and not affording them meanes to do it: whereby many times they exact impossibilities. Some will have much worke done in the night time, and not afford Candle-light: so in other particulars.

§. 28 *Of affording seasonable rest to Servants.*

Intermission, ease, and rest from labour at seasonable times, is as needfull and requisite, as food and apparell. The reason which God rendreth of the fourth Commandement sheweth, that

that Masters ought to afford rest to their servant: it is this, *that thy servant may rest.* Deut 5.14.

Without intermission and rest, the body cannot endure labour: it will wax weake, faint, and utterly unable to continue: but, as labour decayeth strength, so rest repaireth it.

There are two especiall times of rest, which Servants may not be denied.

1. The rest of the night.
2. The rest of the Lords Day.

The first is ordinary for all living Creatures: for it was one principall reason why God caused the light of the Sunne to be withdrawne from the face of the earth, that the Inhabitants thereof might rest from their labour. *Vntill the evening* man goeth forth unto his labour and worke. Time of darkresse is more fit for rest then worke. Let not this be so taken, as if no worke were to be done, after the light of the day is taken away: (then would but little worke be done in the depth of Winter, when the dayes are short: and then would not God have offorded artificiall lights:) but to shew, that difference must be made betwixt the day and night: and that the night is afforded for that time wherein men are most to rest. Servants must rest in the night time. *Psal.* 104 23.

The other time of rest (being the Sabbath day) is by divine institution. It was sanctified unto man in the time of *Adams* innocency, when hee stood as a publike head and stocke of all mankinde. The very name *Sabbath*, (which in Hebrew signifieth *rest*) and the expresse prohibition of doing any worke on that day, do shew that it is a day of rest: and that one end thereof was for servants to rest therein, is evident by the reason thereof, *that thy seruant may rest.* So as there is a double bond to tie Masters to afford rest to their servants on the Lords Day. Servants must rest on the Lords Day. *Gen.* 2.3.

1 The bond of piety to God.

2 The bond of charity to servants: for in that God did thinke it meet for servants to rest one day in seven, we ought to thinke that it is needfull and behovefull for them.

§. 29. *Of denying seasonable rest to servants.*

Contrary to both the forenamed times of rest, doe many Masters offend; as first, they who make their servants watch too

too long at night, and againe, riſe too ſoone in the morning, not affording ſo much time of reſt and ſleepe as is needfull for refreſhing their bodies, and repairing their ſtrength: whereby it commeth to paſſe that (beſide the wrong done to their poore ſervants) their worke cannot be done ſo well.

Pro. 31. 18. *Object.* It is ſaid of the forenamed good houſwife, that *her candle is not put out by night.*

Anſw. That is a *tropicall* ſpeech: and ſome-what *hyperbolicall*. The word *night* is put for a part thereof. The phraſe onely implieth vigilancy, ſhewing that ſhe is not, as many, in the evening betimes in bed, and in the morning late up; but late downe, and early up. This phraſe (*ſhee riſeth while it is yet night*) uſed before, ſheweth that that which I have noted, is the true ſenſe. If *not putting out her candle by night*, ſhould imply a ſitting up all night long, how could it be ſaid that *ſhe riſeth up?*

Verſe. 15.

How long time for ſleepe to be allowed.

Queſt. What time may be thought ſufficient to afford ſleepe unto ſervants?

Anſw. As the ſame quantity of food is not over-ſtrictly to be proportioned to all alike, ſo nor the ſame continuance of ſleepe. Yet by experience it hath beene obſerved that for ſound and healthy bodies, five houres is the leaſt time that may be allowed, and ſeven houres is time ſufficient for any.

§. 30. *Of Maſters offence in keeping ſervants from the reſt of the Lords day.*

2. Againſt the reſt of the Lords day, do too too many maſters offend: as

1. By keeping ſervants at their ordinary worke on that day.

2. By ſending them up and downe on that day on many errands, as to gather up debts, or to doe ſuch other ſervices as they are loth to afford time for on other daies.

3. By making that the greateſt day of paines and labour, namely to ſuch as are in the kitchin, or have any other buſineſſe about feaſts: for the Lords day is by many ordinarily made a day of feaſting.

4. By keeping them up too late on Saturday nights: even till one of the clocke. Many that make ſome conſcience of the Lords day uſe to offend herein: for that their ſervants might not

not worke on that Day, they keep them up till the very moment that they thinke the Sabbath beginneth: But herein they commit a double fault: one, in not allowing their servant sufficient time of rest: another, in making them unfit through want of sleepe, to do the holy services of the Lords Day.

§. 31. *Of allowing time of recreation to servants.*

Concerning times of recreation, I may say as the Apostle doth in another case, *I have no commandement of the Lord*; namely, expresse commandement to presse upon the conscience of Masters any set time for recreation: yet questionlesse it is very meet that servants should have times to refresh themselves this way: for recreation rightly used, is a great meanes to put life, and adde spirit to Youth especially. With worke and businesse not onely mens bodies, but their mindes also are occupied and imployed. Herein the labour and travell of men differeth from the labour of beasts. For refreshing therefore both of body and minde, is good and moderate recreation needfull. But I referre this point to the wise consideration of Masters themselves, who may better by their own observation discerne what in this kinde is fittest, then we prescribe. 1 Cor. 7. 25.

§. 32. *Of Masters care over their servants in sicknesse, and after death.*

Masters provident care for the good of their servants, is not to be restrained to the time of their health, but to the time of sicknesse also, if it please God to visit them while they are in service. Wherefore all things needfull are in this case to be provided for them by their Master. First, spirituall comfort for their soule, that so they may the better beare their infirmity: Then such things as may for the present give them ease and refreshing; and also, if it please God to adde his blessing, worke a recovery. The care of the Centurion for his sicke servant is in Scripture commended: he did as much for his servant as he could have done for his Sonne. The King of *Arams* care also was in this kinde commendable: he did not forbeare to write to his enemie, and to make himselfe beholding to him, in the behalfe of his servant that was leprous. *Mat. 8. 6.* 2 *King.* 5. 5, 6.

If the servant have beene formerly a faithfull, diligent, and profitable servant, recompence requireth as much. For it is *Reasons.* 1. Recompence

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a moſt unkinde, and inhumane part to denie that ſervant ſuccour in ſickneſſe, who in health hath beene profitable to his Maſter.

2 Future benefit.

But if a Maſter be carefull of his ſicke ſervant, affording unto him the beſt meanes he can for his eaſe and recovery, and that ſervant, through Gods bleſſing upon the meanes, recover, hee will, if he have any ſparke of goodneſſe in him, hold himſelfe ſo obliged to his Maſter, as he ſhall never be able to make ſufficient recompence: and thereupon be moved to uſe all the diligence he can for his Maſters good: ſo that a Maſter may reape benefit to himſelfe by this kinde of kindneſſe.

3. Charity. *Luk.* 10. 33. 34.

But though the Servant that is ſicke have in former time beene unprofitable, and there be little hope of future benefit by him, yet for charity ſake, and in ſubjection to Gods diſpoſing providence, whereby that Servant is fallen ſicke in his Maſters houſe, muſt he in that caſe be well looked unto. If the Samaritan did well in taking care of a meere ſtranger out of his houſe, becauſe he ſaw him ſuccourleſſe, ſurely that Maſter which neglecteth his Servant, that is ſicke in his houſe, doth very ill.

1. *Queſt.* What if he be not a covenanted Servant for a ſet time, but a Iourney-man at will, or one that worketh by the day or weeke?

Anſw. Though a Maſter be not ſo much bound to ſuch an one, yet if he fall ſicke in his houſe, he may not in that caſe thruſt him out of doores, unleſſe he know where he may be well provided for.

2. *Queſt.* What if a maſter be poore, and not able to provide that which is requiſite for a ſicke perſon?

Anſw. If the ſicke perſon have friends and kindred that are better able, they muſt provide for him: if not, the Church muſt helpe: but it is the maſters duty, to make the ſicke mans caſe knowne to his friends, or to the Church.

Servants that die, to be decently buried.

If, after all good meanes are uſed for recovery the Servant die; his maſter muſt ſee the laſt duty, in ſome ſeemely manner, performed for him, which is, Chriſtian buriall. Herein lieth a maine difference betwixt the uſage of mens bodies, which after death ſhall be raiſed againe, and beaſts that utterly periſh. *Iacobs* care of burying his mothers Nurſe, *Gen.* 35. 8.

is expreſly mentioned, in way of commendation.

§. 33. *Of neglect of Servants in ſickneſſe and when they are dead.*

Many Maſters much offend in the contrary to the forenamed duties: For,

1 Some, when they obſerve their Servants begin to be ſicke, will put them out of their houſes, and leave them to ſhift for themſelves, as that cruell Amalekite, who left his ſicke Servant abroad in the fields. But note the vengeance of God, which followed thereupon. The leaving of that ſicke Servant in that caſe was the occaſion of the deſtruction of that Maſter and all his company. By that meanes they were diſcovered to their enemies. *2 Sam. 30. 13, &c.*

2 Others, when they cannot remove their ſicke ſervants out of their houſe, will ſuffer them there to lie ſuccourleſſe, and to periſh for want of things needfull. Many rich men that are able to provide well enough for them, will ſend them to ſome out, backe roome, and take no more care for them. In this kinde many of them ſhew more kindneſſe to a dog, or other beaſt that is not well, then to a ſervant. An inhumane part.

3 Others, that ſeeme not ſo inhumane, deale too hardly with their ſervants in ſuch a caſe: they will afford them things needfull, but all at the poore ſervants coſt: and if thoſe ſervants have not preſent money, they will cut it off their wages, if they recover health to doe them ſervice. Is this to *undoe the heavie burden*? Or is it not to lay burden upon burden? *Iſa. 58. 6.*

4 Others, that are at ſome charges for their ſervants ſickneſſe, doe ſo mutter at their ſervants, and fling out ſuch diſcontented ſpeeches (namely, that they tooke them for their worke, and not to keepe them in their bed: to get ſome thing by them, not to be at ſuch coſt with them: or that they make themſelves more ſicke then needs: they may riſe, if they will, (with many other like diſconted ſpeeches) that the poore ſicke ſervants are more grieved and troubled with their Maſters diſcontent, then with their ſickneſſe: and oft moved to ſtrive above their ſtrength

strength to rise, even when death is seizing upon them, and so hasten the approach of death.

a See §. 21, 22.

5 Many that may be carefull enough of the bodily estate of their servants in sickness, [a] have no respect at all to the spirituall comfort of their soules, they neither give them a word of comfort themselves, nor send for Minister, or any other, to doe it: but let them in this respect lye, and die as beasts. Of all points of unmercifulness, this is the greatest; and most unbeseeming Christians.

6 Others, if their servants die, will scarce afford them a winding sheete, but say, Let any one that will, burie them for their clothes.

Notice is to be taken of these inhumane carriages, that the detestation of them may make other Masters more tender-hearted towards their servants.

§. 34. *Of Masters providing for the future estate of servants.*

III. Next to the *Soule*, and *Body* of servants, Masters must have some care of their estate: and that not onely to keepe them while they are in their service, but also to endevour and provide that they may live of themselves, and doe good unto others. *When shall I provide for mine owne house?* saith *Iacob* to his Master. Which expostulation sheweth, that this is a Masters dutie.

Gen. 30. 30.

Contrary is the minde of most Masters: for in entertaining servants, they thinke of nothing but serving their owne turne. Whence it commeth to passe, that when Masters die, many servants are put to very hard shifts. Some forced to beg, others moved to filch and steale. Thus Caterpillers are nourished to annoy the Common-wealth.

That I may not be thought to lay the care of Parents on Masters, and to equall Servants with Children, I will note out foure particulars, which will shew what manner of care and providence it is that is here required of Masters, in regard of their servants estate:

One is, that Masters accustome their servants to paines.
Another is, that they exercise them in some usefull calling.
A third is, that they give them sufficient wages.

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A fourth is, that after ſufficient ſervice they ſuffer them to provide for themſelves.

§. 35. *Of well imploying ſervants.*

That charge which the Maſter gave to his ſervants when he was going abroad, (*Occupie till I come,*) ſheweth that Maſters must keepe their ſervants exerciſed and imployed about ſome buſineſſe or other: which is alſo implyed under this part of a good Miſtreſſes commendation, *ſhe giveth a portion to her Maidens*, meaning a portion of work. As there is never an idle member in a naturall body, but every one is imployed, ſo ſhould it be in a family. Luk.19.13. Pro.31.15.

1. Thus ſervants being, while they are in ſubjection, inured to paines, they will be more induſtrious when they are of themſelves: yea they will both more willingly undergoe, and more eaſily go thorow matters which require paines and diligence. *Uſe maketh perfect.*

2. Thus will Maſters themſelves, and others afterward, receive the more profit, and greater benefit by them.

3. Thus will many temptations be avoided, and evils prevented: continuall imployment to the corrupt nature of man is as a running ſtreame, which carrieth away all the mud and filth in a brooke, ſo as none ſettleth there.

It is contrary hereunto, to harbour idle-packs in a mans houſe: to give meat, and drinke, and lodging to ſuch as do no worke at all. The Apoſtle expreſly commanded, *That if any man would not worke, neither ſhould he eat.* Contrary. 2 Theſſ.3.10.

Theſe are not onely a prey to the divell, but alſo inſtruments of the divell, by which he worketh much miſchiſe: for theſe are they that are moſt ready to diſcover the ſecrets of an houſe, to be tattling of every thing that is done, to ſort themſelves with all companies, and not content to do any good themſelves, diſturbe, interrupt, and draw away ſuch as are buſie at their worke.

§. 36. *Of exerciſing ſervants to a calling.*

Though it be a good thing to keepe a ſervant alwaies occupied and imployed, yet for the benefit of the ſervant, it is further requiſite, that his imployment be about ſome ſettled matter, where-

Masters must teach their Prentices their trade.

about he may also exercise himselfe when he is out of service. This especially concerneth such as have taken Prentices. They must teach them their trade.

1. For that end are Prentices bound to Masters.

2. The covenants on the Masters part require as much.

3. The good which thence is like to come to the Master himselfe, his Prentice, and others, will recompence the paines.

Other servants also must be tyed to a worke which may be a meanes of maintenance: as in a great house, to offices about that house: in the Countrey, to husbandry: in offices about the law, to some imployment therein; and so in other callings.

It is contrary hereunto, for Masters to envie their Prentices the mysterie of their trade: to imploy them from time to time about messages, and errands, and such things as tend only to the Masters present need, but cannot be profitable for the servants in time to come. These are like old, growne, broad trees, which keepe all the Sun-shine from the shrubs that grow under them, and so keepe them downe from growing.

Object. Prentices will be as Ivy to the trees about which they cling, soone over-topping them, and soking all the life out of them: they will hinder their Masters trading, and get away all his custome, if they be too expert in his trade.

Answ. 1. This is but a meere surmise. It implieth that such masters as feare that which is pretended, deale not so currently, and faithfully with their customers as they should; or else how could they surmise, that wise Chapmen would leave one of whom they have had long and good experience, to goe to a new beginner?

2. Daily experience sheweth, that God by his providence so ordereth mens affaires, that Masters, who from time to time traine up and send forth many Prentises, well exercised and skilfull in their trade, do hold on, yea, and encrease in their own dealings and gaine which they get thereby; and yet withall, their Prentices also come well forward. Why should any Masters so distrust Gods providence, as to be afraid to make their Prentices skilfull in their trade?

3. When Masters by death or otherwise giue over trading, how shall trades be continued, if Masters be so envious, and distrustfull?

ſtruſtfull? What if their Maſters had ſo dealt with them? And what if all Maſters ſhould ſo deale? For what one doth in ſuch a caſe, he muſt preſuppoſe that all may do.

In this kinde alſo doe ſuch Miſtreſſes offend, as keepe their Maids many yeeres together to drudgery worke, and never teach them, nor afford them meanes or leiſure to learne points of huſwifery, things whereby they may get better maintenance for themſelves.

Such Maſters and Miſtreſſes uſe their ſervants as beaſts, onely for their owne turne, without any reſpect to the ſervants good: whereby they pervert the maine end of that relation betwixt Maſter and ſervant, which is a mutuall and reciprocall good to paſſe from the one to the other.

§. 37. *Of appointing to every ſervant his particular function.*

Directions for fitting ſervants to ſome function.

For the better exerciſing of ſervants unto ſome calling, let theſe directions be noted:

1. That Maſters appoint to their ſervants their proper and peculiar work, that they may know what to do, and wherein to exerciſe themſelves: and, if there be many ſervants in one houſe, to ſet unto every one their diſtinct function. The phraſe before noted of the good Miſtreſſe (*ſhe giveth a portion to her maidens*) proveth thus much. This was one thing which the Queene of *Sheba* obſerved and admired in *Solomons* houſe, *the ſtanding of his ſervants*, namely, every one in his owne place, at his own taske. To this purpoſe it is noted, that the great Maſter gave to each of his ſervants their diſtinct talents. It is thus in the body naturall: every member is not only imployed, but alſo imployed in his owne function: the eye in ſeeing, the eare in hearing, the foot in ſtanding or going, and ſo the reſt. It is thus alſo in Chriſts myſticall body: one hath the ſpirit of *wiſedome*, another of *knowledge*, another of *faith*, and ſo in other gifts. Thus alſo ought it to be in a family where are many ſervants.

Pro. 31. 15.

1 *King.* 10. 5.

Mat. 25. 15.

1 *Cor.* 12. 8. *&c.* *Quod plurimorum commune eſt, in eo procurando minima diligentia adhibetur. Rerum enim propriarum maximam curam habent, communium autem minorem. Ariſt. de Repub l* 2. *c.* 3.

This is an eſpeciall meanes to make every one the more diligent and faithfull. For when every one hath his particular work, they know, that they in particular are to give an account thereof: ſo as if it be not done, or ill done, they ſhall beare all the blame: if done, and well done, they ſhall have all the praiſe.

2. Thus shall every one be made skilfull and expert in some thing, by continuall attending upon it, and exercising themselves therein.

§. 38. *Of disorder in families through Masters negligence.*

The great disorder which is in many familes, is contrary hereunto: for there are many Masters, that having sundry servants, doe looke that all things should be well done, and yet appoint no particular place or work to any one; but think and say, that every one should bee forward to doe every thing; and when they find not things done to their mind, they fret and fume, and complaine that they keepe so many servants, and yet nothing is done. Such servants are not free from all blame: but surely the masters have greatest cause to complaine of themselves, and of their own disorder in governing. For their negligence, in appointing no set worke to their servants, is the cause that all is neglected. For, where many things to be done, are left to many servants, one will put off this, another that, and say it belongeth not to them. Thus is it verified, that *what is spoken to all is spoken to none*: and, that generall charges are no charges.

Præter alias causas eò sunt in rebus communibus negligentiores, quòd eas alys curæ esse existimant quemadmodum evenire solet in ministerijs servilibus. Arist. loc. citat.

§. 39. *Of Masters over-seeing the wayes of their servants.*

The second direction is, that Masters use *inspection* over their servants, and have an eye upon their servants, to see how they spend their time, and dispatch the businesse committed to them. The good Mistresse *looketh well to the waies of her household.* This is noted of *Boaz*, that he went to his field to see what his Reapers did.

Pro. 31. 27. Ruth 2. 4.

The eye of a Master is a great motive to make a servant diligent and faithfull: for thus he knoweth, that both his diligence, and also his negligence shall be seene, and he accordingly dealt withall. Hence arose that proverbe, *The eye of the Master maketh the horse fat.* The conceit which the evill servant had that his Master delayed his comming, and so could not see what hee did, made him so unfaithfull as he was.

Oculus Domini pascit equum. Mat. 24. 48.

If a Masters place will beare it, it is behovefull that he be present with his servants, and, as a good president, go before them.

It

It is recorded of the good Mistresse, that *she riseth and giveth a portion to her maids*: she is with them her selfe; *she worketh willingly with her hands*. This note of difference is put betwixt a provident thriving Master, and a dissolute careleſse Master: *This man* saith to his servants, *Go ye*: but *that man* saith, *Go we*; or thus, *Go sirs*, and *Ga'w sirs*. *Pro.31.13,15.*

It is contrary hereunto, to let all go (as we speake) *at six and sevens*; and never to see what servants do. How can such expect that their servants should be diligent in doing that which tendeth to their Masters good, when they themselves are negligent in over-seeing that which tendeth to their own good? Such Masters as give themselves to gaming, and following their pastimes all day long, do much offend here in. So also such Mistresses as spend all the morning in lying a bed, and dressing themselves (a custome cleane contrary to that which is noted of the good Mistresse) and at noone when they come out of their chamber, chide and brawle, because things are not more forward. Contrary, careleſsneſſe. *Pro.31.15.*

§. 40. *Of provoking servants to their duty both by faire and foule meanes.*

The third direction is, that Masters use what meanes they can, to provoke and stirre up their servants to be diligent and faithfull: as in the first place, exhortation, admonition, perswasion, promises of reward, with other like faire meanes. Such were the meanes which *Saul* used to make his servants faithfull unto him, when he said, *Will the sonne of Iesse give every one of you fields, and vineyards, &c?* Had the thing which he expected from them, beene good, this manner of dealing with them had beene commendable. But if faire meanes prevaile not, then they may, and ought to [a] rebuke, threaten, and correct their servants. *1 Sam.22.7.*

And if servants be impudent in sinning, and neither faire nor foule meanes will reclaime them, they must then be thrust out of doores. Note what the Master in the Parable said to his servant, *Thou maist be no longer steward*: to which purpose *David* said, *He that worketh deceit shall not dwell within mine house: he that telleth lies shall not tarry in my sight.* [a] See §.13. *Luk.16.2. Psal.101.7.*

When *Ismael* grew a scoffer at Gods Word, *Abraham* thrust him and his mother out of doores, and that by Gods appoint- *Gen.21.9,&c.*

ment. The Parable of cutting downe the fruitleſſe fig-tree, may fitly be applied to this point: and the reaſon alſo there rendred (*why cumbereth it the ground?*) Why ſhould incorrigible ſervants take up the roome of good ſervants? yea, why ſhould they remaine to infect and pervert other ſervants?

Luke 13.7, &c

Obiect. This is ſo farre from helping ſervants in their eſtate, as it may prove their utter undoing.

Anſw. 1. They have then none juſtly to blame but themſelves. Iuſtice (in caſe of neceſſity) muſt have her courſe, though, through the iniquity of man, ſome miſchiefe follow thereupon.

2. The execution of this on ſome, may make others better looke to themſelves.

3. It may make them that are thruſt out, to be the more dutifull under another Maſter, or more diligent in another courſe of life.

A ſervant is not for every offence to be thruſt out of doores.

Contrary is their courſe, who obſerve no courſe or order, in drawing on their ſervants to doe their duty, but begin with that which ſhould be laſt: nay, onely uſe that remedy which ſhould not be uſed, unleſſe no remedy will ſerve the turne, which is, to turne their ſervants out of doores for every ſmall occaſion. No inſtruction, perſwaſion, admonition, rebuke, threatning is uſed by many, when their ſervants have offended, but this thunderbolt caſt at them, *Be gone: Get ye out of doores.* If this were taken notice of as a fault, longer might ſervants tarry in an houſe then ordinarily they doe: and more good might Maſter and ſervant reape on from another: yea, and the ſecrets of an houſe be better kept; for the oft chopping and changing of ſervants is it, that maketh all things done privately in houſes, to be blazed up and downe.

§. 41. *Of paying ſervants their wages.*

A third thing required of Maſters, in reſpect of the eſtate of their ſervants, is, to give them their wages: even this is included under that generall precept, [a] *Render to all their dues*: and more particularly expreſſed in the example of [b] that Maſter who hired Labourers into his Vineyard, and at the end of their worke gave them every one their wages: yea, there is an expreſſe [c] Law to this purpoſe.

[a] *Rom.* 13, 7.
[b] *Mat.* 20. 8.
[c] *Deut.* 24. 15.

Obiect.

Obiect. Theſe places concerne Labourers hired by the day.

Anſw. Servants are in the ſame ranke: and the ground for both is the ſame: for both worke for wages. Yea the argument will more ſtrongly follow from the leſſe to the greater, thus: If a Labourer and ſervant for a day muſt have his wages juſtly paid, much rather a ſervant and Labourer for a yeere and yeeres.

1. A Maſters covenant requireth as much: if there were no other bond, yet that bond, whereby he voluntarily bindeth himſelfe, tyeth him in conſcience thereto. Among the fruits of the Spirit, [d] S. *Paul* reckoneth *Faith*, meaning thereby fidelity in keeping promiſe and covenant.

[d] *Gal.5.22.*

2. Common equity and Iuſtice requireth as much: for wages is as due for labour, as money for wares. Chriſt taketh it for an undeniable principle, that [e] *the Labourer is worthy of his hire*: ſo alſo doth [f] the Apoſtle.

[e] *Luke 10.7.*
[f] *1 Tim.5.18.*

This duty is to be performed to ſuch as are hired for wages: for of them that are found all things by their Maſter, I ſpake * before.

* §. 23,25.

In giving ſervants their wages, theſe three things are to bee obſerved.

Direction for giving wages.

1. That there be a ſufficient competency of wages allowed: even ſo much at leaſt as may ſerve to provide ſuch neceſſaries as are fit for a ſervant: for there is great reaſon, that he that worketh ſhould live of his worke.

2. That it be given in due ſeaſon. [g] God would not have the Labourers hire be unpaid one night after it was due. The time covenanted by a ſervant for his wages, is the ſeaſonable time: then he expecteth it: to that time he putteth his occaſions of uſing it: at that time therefore it ought to bee given him.

[g] *Lev.19.13. Deut.24.15.*

3. That it be paid to the full, according to the covenant: the Maſters promiſe, and the ſervants need require as much.

§. 42. *Of Maſters injuſtice about their ſervants wages.*

Injuſtice, contrary to the forenamed duty of due paying their ſervants wages is many waies committed.

1. When Masters do altogether detaine their servants wages: [h] this is a crying sin, which entreth into the eares of God.

[h] *Deut.* 24. 15. *Iam.* 5. 4.

2. When they make their servants aske for their wages againe and againe, even till they be ashamed: yea, to stay and wait for it till they be forced to sigh unto God: or else to filch and steale to supply their necessities: though these Masters have not a purpose utterly to defraud their servants of their due, yet the putting them off, and delaying to pay it, putteth servants, that for the most part have but *from hand to mouth*, unto great straits: which the Lord well knew, and therefore [i] expressly forbad the detaining of a servants hire *one night*. This therefore is a point not only of unkindnesse, but also of injustice.

[i] *Lev.* 19. 13. *Deut.* 24. 15.

3. When Masters alter and change the covenanted wages, and seek to diminish it, as [k] hard-hearted *Laban* did, they shew thereby that they repine at their servants welfare, and seeke onely themselves.

[k] *Gen* 31. 41.

§. 43. *Of suffering servants to provide for themselves.*

A fourth thing required of Masters, in regard of their servants estate, is, that after sufficient service done, they suffer their servants to provide for themselves. This *Iaakob* required of *Laban*, as a most equall and reasonable matter, saying, [l] *When shall I provide for mine own house also?* (as was * before noted in the generall.) This hath respect especially unto such servants as have been a long time with Masters as Apprentices, and spent their time, labour, and paines, onely and wholly for their Masters good. [m] Gods Law tooke expresse order for such, that after certaine yeeres service they should goe free. So do also the Lawes of our Land; especially, the orders of London.

[l] *Gen.* 30. 30.

* § 34.

[m] *Exod* 21. 2. [b] *Deut.* 15. 12.

Herein lyeth a maine difference betwixt servants (who are under subjection, and held to worke for their own good) and beasts (which are onely for mans service, and good.)

Contrary.

They therefore, who are of a contrary minde, keeping servants as long as possibly they can, even all their life long, unto hard labour, and under servitude, deserve to be served with beasts, rather then men and women. This kinde of Masters rigour to their servants, is in particular noted to be [n] one of the causes of that great

[n] *Ier.* 34. 16, 17

great indignation of God against the Iewes, whereby he was provoked to give them over, as captives to their enemies.

§. 44. *Of kindnesse to be shewed to good servants.*

As Masters must give that which is *just*, to all servants, so that which is ° *equall*, to them that deserve it: that is, they must be of an answerable minde and disposition to good, honest, loving, kinde, faithfull servants, who stand not so much upon that which is exacted, as upon that which they are able to doe for their Masters; and in that respect, as they see occasion, do oft times much more then is exacted, or expected. Goodnesse requireth goodnesse; good will, good will; and this is to *doe the same things*. This kinde of *Equity* consisteth in these, and such like particulars following: ° §. 10.

1. Masters must well esteeme of such good servants, and have them in high account. P *Abram* accounted his old good faithfull servant as his Childe, and till he had a Childe, thought of making him his Heire. Great was that esteeme which *Potiphar* had of *Ioseph*, when of a bondslave, he made him *Overseer over his house*, Gen. 39. 4. Why is the title, *Father* given to Masters, (2 King. 5. 13.) and the title, *Sons*, to servants, (1 Sam. 24. 17.) but to shew that servants should beare a child-like affection to their Masters, and that Masters should beare a father-like affection to such servants? P Gen. 15. 2, 3.

Qui vere patres familiæ sunt, seruis in familia sua tanquam filijs consulunt. Aug. de Civ. Dei, l. 19. c. 16.

2. Masters must take notice of the goodnesse and kindnesse of such servants, and manifest as much, both by giving them due praise, and a good reward: both which are noted in the patterne of that great Master, who said, *Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee Ruler over many things*. Thus will those good servants be the more encouraged to hold on, and others will be moved to imitate them. This incouragement doth the Apostle give to all under authority, *Do that which is good, and thou shalt have praise of the same*. Which phrase implieth, that governours ought to praise those that do well. Mat. 25. 21. Rom. 13. 3.

3. If such servants be accused of any hainous crime, Masters must not rashly give credit thereto, but rather thorowly sift

Gen. 39. 19. sift and examine the matter. Herein *Potiphar* exceedingly failed, and by that meanes lost such a servant as he could never get againe. If a good servant do by occasion slip, and commit a fault, his Master ought in wisdome either to take no notice of it, or with some milde admonition passe it over, and not deale with him as with a lewd, graceless servant.

Deut. 15. 13. *Exod.* 21. 21. 4. When such servants (their covenanted time being expired) depart, their Masters must not let them *go away empty*: but helpe them in their *marriage* (as *Moses* his Master did) or in their setting up, as the great Master, who made his Wife and faithfull

Mat. 24. 47. servant *Ruler over all his goods.*

§. 45. *Of unkinde dealing with good servants.*

Vnworthy they are of good and kinde servants, who are of a contrary minde, as many Masters are: For,

1. Some make no difference betwixt servants: but esteeme of bad and good, all alike: they thinke that the best servants doe but their duty, therefore no extraordinary respect is to be borne towards them. But it is a point of wisdome, sometimes to account a duty as a kindnesse: especially when good will of heart is joyned with outward performance of duty.

2. Others think it policy to take no notice of any servants extraordinary faithfulnesse and diligence, to praise and reward the same, lest it puffe them up too much. But there is much more feare of servants fainting, and waxing weary of doing good, if they have no incouragement, then of growing insolent by incouragement. Let Masters wisely order that commendation which they give and they need not feare that their servants *will be* puffed up therwith. The manner of praising is it, which doth most puffe up.

3. Others will be more ready to checke and rebuke such for every slip, and for failing in any thing, then others: because others lesse regard their rebuke: whereby they shew want of wisdom in well managing their authority.

4. Others, when their servants are about to goe away, or to marry, or to set up, will seeke some occasion or other to fall out with them, of purpose to send them away empty. Many will carry a faire face toward profitable servants, till the time of recompence

pence commeth and then begin to frowne, as *Laban* did. Yea, so farre are some Masters from seeking the prosperity of faithfull, wise, diligent, skilfull servants, as they will hinder them in what they can, and keepe them downe: fearing lest as their servants rise, they themselves should decay and fall. These are both unkinde, and ungratefull Masters. Would Masters be so dealt with by their Superiours? Thou oughtest so to live with thy Inferiour, as thou wouldest have thy Superiour live with thee. Gen. 31. 2.

Sic cum inferiore vivas, quemadmodum tecum superiorē velles vivere. Senec. epist. 47.

Hitherto of Masters Duties.

The Reasons to move them to performe their Duties, follow.

§. 46. *Of the subjection under which Masters are.*

See Treat. 1. §. 131, 132, & 133.

EPHES. 6. 9. *Knowing that your Master also is in Heaven: neither is there respect of persons with him.*

There is in generall but one reason alledged by the Apostle, to provoke Masters to do their duties, but it is so laid downe, as it compriseth other forcible reasons under it.

The principall reason is taken from the subjection wherein Masters are.

The other reasons are taken from the description of that authority under which Masters are: for it is such an authority, as,

1. In relation to it, there is no difference betwixt Master and servant.
2. It is farre surpassing all dignities on earth.
3. It is moved with no outward respect of any thing.

The first reason which declareth the subjection of Masters, in that they have a Master over them, putteth them in minde of that account which they are to make, and reckoning which they are to give of the well using of their authority, and of their carriage toward such as are under them: For they are but as Stewards over fellow-servants: every one of them therefore shall heare this charge, *give an account of thy Stewardship.* Luke 16. 2.

In this respect this reason is both as a *spur*, and as a *curbe* unto Masters.

As a *spur* to pricke them on forward conscionably to performe

forme all those duties which are required of them: for they have a Master that will take notice thereof, and reward them for it. As they approve, and recompence the good service which their servants doe: so much more will their Master approve and recompence them if they doe well. Doe Masters therefore looke that their servants should performe their duty? Let them then performe theirs: for there is the same reason of both. Let this be applied to all the particular duties before mentioned.

It is also as a *curbe*, to restraine Masters from doing any thing to their servants but what they can be able to justifie unto their owne Master. With this curbe did God hold in the Israelites, saying, [b] *Thou shalt not rule over thy servant with rigour, but shalt feare thy God.* *Ioseph* was held in with it, when he said, [c] *This doe, and live, for I feare God.* And *Nehemiah*, when he said, [d] *The former Governours were chargeable to the people, but so did not I, because of the feare of God.* And *Iob*, when he said, [e] *If I did despise the cause of my servant, when God visiteth, what shall I answer him?* Thinke of this, O Masters, when you are about to exact any thing of your servants that is not lawfull or meet, when you are incensed, and in passion stirred up to strike your servants unjustly or cruelly, when you detaine from them any thing that is their due, when you lay more on them then they are able to beare, when any way you wrong or oppresse them: thinke and say with your selves, *Can this be justified? how shall we be able to hold up our head to our Master, when he calleth us to account?* What stronger motive to doe all duty? What stronger restraint from all injustice and rigour? The conceit which many have that they are free, under none, to give no account, maketh them both negligent of their owne duty, and insolent over others; as *Pharaoh*, who said, [g] *Who is the Lord, that I should obey him?* and *Sennacherib*, who said, [h] *Shall your God deliver you out of mine hands?* and *Nebuchadnezzar*, who said, [i] *Who is that God that shall deliver you out of mine hands?* Note the issue of this insolency. *Pharaoh*, after many extraordinary Plagues laid on him and his people, [k] was drowned in the red Sea with all his host. [l] *Sennacherib*, after his host was destroyed, was slaine by his owne sonnes. [m] *Nebuchadnezzar* became a very

[b] *Lev.* 25. 43.
[c] *Gen.* 42. 18.
[d] *Neh.* 5. 15.
[e] *Iob* 31. 13, 14
[g] *Exod.* 5. 2.
[h] 1 *Chr.* 32. 15.
[i] *Dan.* 3. 15.
[k] *Exod.* 14. 28.
[l] *Isa.* 37. 36, 37, 38.
[m] *Dan.* 4. 30.

very bruit. But to let theſe abominable blaſphemers paſſe, there be many Maſters, who, though they utter not with their mouthes ſuch execrable blaſphemies, yet by their carriage towards their ſervants, ſhew themſelves to be little better minded, in that they make their own will a rule to their ſervants, and will have them do ſuch things as are unmeet and unlawfull, uſing their ſervants as ſlaves, or rather as beaſts. Let all ſuch Maſters know that they have a Maſter.

§. 47. *Of the equality betwixt maſters and ſervants in relation to God.*

The ſecond reaſon in this particle *alſo* (*your Maſter alſo*) declareth an equality betwixt Maſters and ſervants in relation to God. As God is the Maſter of ſervants, ſo is he the Maſter of Maſters *alſo*. As ſervants are the Lords [a] *freemen*, ſo Maſters are the Lords *ſervants*. In this reſpect, they who are made Rulers, and they who are under them, are called [b] *fellow-ſervants*. For, howſoever in outward dignity, there is great difference betwixt Maſter and ſervant, yet as the ſervants of God they are of a like condition, and in many things may be accounted equall: eſpecially if both be of the ſame faith, and ſo brethren in Chriſt.

[a] 1 Cor. 7. 22.

[b] Mat. 24. 45, 46. *Dominus fidelem habens ſervum, diligat ut fratrem propter fidei ſocietatem, ſalua ſibi ſeruitute Conſtit. Apoſt. l. 4. c. 12. Dominum, patrem familiæ appellauerunt, ſervos, familiares, Senec. Epiſt. 47.*

This is another *ſpur* and *curbe* too.

A *ſpur*, in that God will the more kindly accept that goodneſſe which Maſters do to their ſervants, becauſe it is done to Gods ſervants.

A *curbe*, in that ſervants ſhall be heard before God, as well as Maſters: for he is the Maſter of both.

Many thinke, that all the kindneſſe which is ſhewed to ſeruants is loſt, becauſe they are ſo meane, as they are able to make no recompence. But their Maſter is able.

Others thinke, their ſervants can never take any revenge of them, and thereupon uſe them as they liſt. But the Maſter of ſervants, who is alſo the Maſter of Maſters, can take vengeance, even ſuch as ſhall make Maſters ſorely repent all the wrong they have done.

If Maſters did duely weigh this point, that, howſoever in regard of outward governement there be ſome difference betwixt them and their ſervants, yet before God they are as fellow-

ſervants,

ſervants, would they be over-rigorous and cruell? would they not be kinde and gentle?

§. 48. *Of Gods being in heaven, how it is a motive to provoke Maſters well to reſpect their ſervants.*

The third reaſon (taken from the place of God, *in Heaven*) declareth the ſurpaſſing excellency of that great Maſter, who is the common Maſter of maſters and ſervants: and it addeth an edge to the former motives.

1. It ſheweth, that though the wrong which Maſters doe to their ſervants, be within the walls of their houſe, ſo as no mortall eye can ſee it, yet God, who is in Heaven, ſeeth it: and though ſervants cannot be admitted into the Courts of men to make their complaint, yet Heaven is open to them; to that great Maſter that is in Heaven, they may have acceſſe when they will. That which made the evill Steward deale hardly with his fellowes, was the conceit which he had of his Maſters abſence. But no ſuch conceit can they have of this great Maſter, who know that he is in Heaven, and that as Heaven is over every place, ſo *the eye of the Lord are in every place, and behold the evill and good:* he ſeeth all the good, and all the evill that Maſters do to their ſervants.

Mat. 24. 48.

Pro. 15. 3.

2. It ſheweth that the kindneſſe which the Lord will repay, and the vengeance which he will inflict, is infinitely greater then the good or evill that Maſters can do to their ſervants, even as Heaven is higher then earth, and as he that is in heaven, is greater then they that are on earth. Doeſt thou therefore, who art a Maſter on earth, rejoyce, or grieve the ſoule of thy ſervant? God in Heaven can much more make glad or ſad thy ſoule. Doeſt thou therefore deſire the favour, or feare the frownes of thy Maſter in Heaven? Shew favour to thy ſervant on earth, and forbeare threatning. Remember the infinite diſparity betwixt thy maſterſhip and Gods, and this will the more move thee to deale with thy ſervant, as thou wouldeſt have God deale with thee.

3. It ſheweth, that there is much more reaſon we ſhould take notice of our ſervants, of their paines, of their diligence, and of their faithfulneſſe, then that God ſhould take notice of ours: and leſſe reaſon that we ſhould ſcorne, or neglect our ſervants, then God ſcorne or neglect us. For there is far greater difference betwixt

twixt God and us, then betwixt us and our ſervants. We and our ſervants are all of the earth, of the ſame mould, nature, and diſpoſition, ſubject to the ſame paſſion, and to the ſame diſſolution. (The Heathen obſerved as much.) But God is in Heaven, Eternall, Vnchangeable, every way ſurpaſſing glorious. How can we then looke to be reſpected of this Maſter, if we reſpect not our ſervants? O Maſters, in all your dealings with your ſervants, remember *your Maſter is in Heaven.*

Vis tu cogitare iſtum quem ſeruum tuum vocas, ex iiſdem ſeminibus ortũ, eodem frui cœlo, æquè ſpirare, æquè vivere æquè mori? Senec. Epiſt. 47

§. 49. *Of Gods impartiall reſpect of all.*

The fourth reaſon (in theſe words; *neither is there reſpect of perſons with him*) declareth Gods juſt and equall manner of proceeding with all men, of what ranke and degree ſoever. God will do the ſame things to all ſorts of Maſters, that they doe to their ſervants. To the conſideration of this impartiall juſtice of God doth the Apoſtle call Maſters, both becauſe of that outward power which they have over their ſervants, and alſo, becauſe for the moſt part, Maſters are backt with the power and authority of Magiſtrates on earth, who in matters of difference betwixt Maſter and ſervant, are ordinarily partiall, reſpecting Maſters more then ſervants.

But let Maſters here learne to caſt off all ſuch fond conceits, and fooliſh hopes. Though they be higher in place, have more wealth, and better friends then their ſervants, and though men, who have carnall eyes, may thereby be much moved to reſpect them, yet will not God go an haires bredth from juſtice for the whole world. If the greateſt man that ever was in the world, ſhould have a ſervant that were the meaneſt that ever was, and a caſe betwixt that Maſter and that ſervant ſhould come before God, God would not any whit at all leane to that Maſter more then to the ſervant. If the greateſt that be, abuſe the meaneſt, they ſhall not eſcape. Wherefore, O Maſters, give no juſt cauſe of complaint to any ſervant. But remember, that albeit as Maſter & ſervant yee differ, yet ye are both men, and before God, all one.

Diverſa ſunt nomina: Dominus, Seruus, ſed Homines & Homines paria ſunt nomina. Aug. in Pſal. 124.

The Apoſtles manner of ſetting downe theſe points, noted in this word (*knowing*) implieth that ignorance of God, of that authority which he hath over maſters, of that equality which in relation to God, is betwixt Maſters and ſervants, and of

of Gods heavenly excellency, and impartiall respect towards all, maketh Masters to abuse their power, by neglecting all duty, and insulting, and tyrannizing over their servants: wherefore you that have heretofore beene ignorant of these points, now take knowledge of them; and you that know them, oft call them to minde: and doe that which becommeth good Masters, *Knowing that your Master also is in Heaven, neither is there respect of persons with him.*

(***)

FINIS.

PATTERNES OF *PRAYERS FOR THE SE-*verall Members of a Family, gathered out *of the fore-named Treatises of Domesticall Duties.*

(***)

A Prayer for such as intend Marriage.

O Heavenly Father, and Fountaine of all blessing, by whose providence [a] I am now come to maturity of yeeres, [b] made able to performe the essentiall duties of marriage, and [c] freed from such noysome and contagious diseases as might bring prejudice to a bedfellow. Seeing it hath pleased thy divine wisdome to [d] sanctifie marriage unto all such for a remedy against uncleanneſſe, and for a meanes to keepe them undefiled members of Christs body, I humbly beseech thee to pardon all my sinnes past, to [e] preserve me from all inordinate lusts, and to provide for me [f] a meet yoke-fellow: meet in age, [g] in estate and condition, but especially [h] in piety. Keepe therefore mine heart I pray thee, from being bewitched with beauty of face, or comelineſſe of person: turne my minde from covetousneſſe, and over-greedy desire of wealth; yea and from ambitious affectation of great friends, above that estate wherein thou hast set me. Let me first have assurance of mine owne spirituall union with the Lord Iesus, that from him, as an head, I, as one of his members, may receive ability to do good to that mate which thou hast provided for me; and that the said mate may have capacity

a §.2.
b §.3.
c §.5.
d §.6.
e §.7.
f §.9.
g §.10.
h §.11.

pacity to receive good from me, and ability to do good to me. Let it be not onely a professor of the true Religion, but also a lively member of Christs mysticall body. And thou Lord, in whose hand the hearts of all are, to turne them whether it pleaseth thee, i § 13. i set the heart of me, and of that mutuall helper which thou hast provided for me, upon each other in a feare of thy name. Give us grace in so weighty a businesse to proceed according to the direction of thy Word, with consent of such as have charge over us, with advise of wise and godly friends, and by those degrees that are warranted and sanctified by thy Word: as k § 14. k an holy l § 19. contract; l a religious consecration, and m § 21. m a due celebration thereof: that as it is thorow thy gracious dispensation an occasion of rejoycing, so our rejoycing may be in thee, O Lord. These blessings for that estate which I now intend, I do the rather crave, n § 23. because n thou thy selfe (O blessed Trinity in Vnity) didst by mature counsell advise about this estate, and didst institute the same in the excellentest place, at the purest time, to the honourablest persons, and after the most deliberate manner that ever any ordinance was instituted: whereby it came to passe, that a most o § 24. meet helpe was made for man. o An helpe meet for multiplication of his kinde, for propagation of an holy seed, for preservation of our vessels in holinesse and honour, and for mutuall society and succour in all estates. And to shew how honourable an p § 25. estate thou wouldest have this to be, besides the p many outward q § 26. priviledges appertaining thereto, thou hast q thereby set out the most holy and heavenly union of Christ and his Church: so as r § 27. it is in many respects r much honoured above the unmaried and f § 28. single estate. Make me therefore, I heartily entreat thee, wise in enterprizing a matter of such moment, that f by no indirect courses, or preposterous enterprising thereof, in stead of rejoycing, I finde cause of mourning: Heare me, O Lord, I beseech thee, in this my humble and earnest sute, for thy Sonne my Saviour Iesus Christ his sake, to whom with thee, and thy holy Spirit be all honour and glory now and for ever. *Amen.*

A

A Prayer for Husbands and Wives in regard of the mutuall and joynt duties whereunto they are both bound.

OMoſt mighty and mercifull Lord God, who by thy wiſe-ordering-providence haſt made us two one fleſh, and joyned us together by the neereſt and firmeſt bond of all, which is marriage, ſo knit our hearts together, we humbly beſeech thee, as [a] matrimoniall unity may ever be kept inviolable betwixt us: and a thought of [b] deſertion never enter into either of our ſoules. Let thy feare ſo poſſeſſe our hearts, as we [c] keepe our bodies the temples of the Holy Ghoſt, in all purity and chaſtity: and be ſo [d] watchfull over the powers of our ſoules, and parts of our bodies, over our company, over our diet and apparell, and over every thing that we take in hand, as we be no way drawne to commit the filthy and capitall ſinne of Adultery: but rather yeelding due benevolence one to another, we may mutually delight one in another. For this end, as our perſons are knit together by the indiſſoluble bond of marriage, ſo [e] linke our hearts together by the inviolable bond of mutuall matrimoniall love: even [f] ſuch love as may make us keepe the unity of the Spirit in the bond of peace: that there be no jealouſies, no offences, [g] no contentions betwixt us. Make us alſo, we pray thee, [h] mutually provident one for another: wherein that we may doe one another the more good, make us ever willing to dwell together: and [i] when there is juſt cauſe of abſence for a time, let us take all occaſions of teſtifying our preſent mindfulneſſe of one-another, and longing deſire one after another. And, good Father, ſo powre on us the ſpirit of ſupplication, as [k] we alwaies without ceaſing may call upon thee the fountaine of all bleſſing, and in our prayers be mutually mindfull of one another: and take all occaſion of praying joyntly together. And now being heere both together before thee, we earneſtly beſeech thee to [l] make us, whom thou haſt made one fleſh, to be one ſpirit, joynt members of the myſticall body of Chriſt: and ſo to ſanctifie our fellowſhip, that we may truly rejoyce one in another, and bleſſe thee from our hearts one for another: let our bed ever remaine a bed undefiled: bleſſe us with children, and bleſſe us in them: bleſſe us with a

a §. 2.
b §. 3.
c §. 4.
d §. 9.
e §. 10.
f §. 12.
g §. 13.
h §. 14.
i §. 15.
k §. 18.
l §. 19.

competent eſtate, and with all needfull gifts and graces: [m] keepe us from wiſhing any hurt one to another, and from imprecating any ill one againſt another. Give us we beſeech thee, not only a [n] a minde to wiſh well one to another, but alſo [n] ability and willingneſſe to do good one for another, and that in our ſoules, bodies, eſtate, and good name. In our ſoules, by [o] edifying one another: that we who on earth are ſo neerely united, may not after this life be ſeperated as farre as heaven is from hell. For this end give us wiſdome to [p] prevent ſin one in another, by removing all [q] ſtumbling blocks, and occaſion of ſin: and alſo to [q] redreſſe ſinne by all the good courſes that we can think of. Give us [r] ability, we pray thee, to helpe forward the growth of grace in one another, by manifeſting our approbation thereof: yea alſo by mutuall conference, good example, and holy exerciſes of piety both publike and private. Make us further [s] carefull over one anothers bodies, to nouriſh and cheriſh them in health and in ſickneſſe: not [t] grudging at the coſt that is laid out, or at the paines that is taken thereabout. Let alſo the [u] Chriſtian credit and good-name of one another be mutually precious to us, ſo as we [x] ſpeake of one another ſuch things as tend thereunto, and ſtop all evill reports, and diſprove, as much as in us lieth, all ſlanders: and if by either of us juſt cauſe of an evill name be given, give us grace [y] meekly and wiſely to make it knowne one to another, that afterwards the like may be avoided: yea that by our after-good cariage we may gaine ſuch a good name as may cleare put out the fire of the former ill name: and [z] let us be ſo affected with the vertues wherewith it pleaſeth thee to endue either of us, and with the ſweet ſavour which thence ariſeth, as we may ſhew thereby that we are affected with the good name of one another as of our owne. Keepe us therefore from the vices which may make us diſcredit one another: [a] as blazing abroad one anothers infirmities, opening our eare to every raſh report, turning all things to the worſt, envying and gaine-ſaying good reports of one another. And as in thy wiſdome thou haſt made us an helpe each to other, even in regard of our outward eſtate, give us wiſdome, O Lord, to [b] extend our mutuall provident care thereunto, that in our ſeverall places we may as two hands of the ſame body, joyntly endeavour to preſerve and encreaſe the ſame: that

m §.20.
n §.22.
o §.24.
p §.25.
q §.26.
r §.27.
s §.29.
t §.30.
u §.31.
x §.32.
y §.33.
z §.34,35,36.
a §.37.
b §.38.

as [c] by too much covetouſneſſe we ſeeke not to ſcrape all to our ſelves, ſo neither by prodigality we waſte the eſtate, nor by idleneſſe neglect the ſame.

"And as thou haſt made us joynt parents of the ſame children, "and joynt governors of the ſame houſhold, ſo (Lord) make us "in our diſtinct places [d] alike carefull for the good education of "our children and government of our family, and of all our ſer- "vants therein: that being by thine ordinance under the ſame "yoke, we may both draw the ſame way, and [e] not one thwart "the other, nor put off all the care from one to another, and re- "fuſe to add our beſt helpe: much leſſe hinder one another in "theſe joynt duties which belong to us both. Yea, Lord, we beſeech thee to make us of one heart and minde, [f] in affording hoſpitality according to our ability unto ſuch Chriſtians as come to our houſe, whether kindred or others, ([g] without grudging one againſt another therein) and in [h] releeving the poore al ſo, leſt we ſhould [i] by unmercifulneſſe cauſe many curſes to reſt upon our houſe. Theſe and all other bounden duties, either mutually one to another, or joyntly to others in our houſe, or out of it, enable us, O God of power, conſcionably to performe. And let not our ſins cauſe thy wrath to fall upon either of us, but pardon them all, we moſt humbly beſeech thee, whether they have been committed by either of us againſt the other, or againſt any other perſon, or any other way againſt thy ſacred Majeſty and holy Law, and that for Ieſus Chriſt his ſake, in and by whom, thorow the aſſiſtance of thy holy Spirit, we deſire that thy name may be glorified by us and others in our ſeverall places now and for ever. *Amen.*

c § 39.

They who have no children or ſervants may leave out this.

d § 40.

e § 41.

f § 42.

g § 43.

h § 44.

i § 45.

A Prayer for a Wife to uſe.

THine (O Lord of heaven and earth) is power and wiſdome: thou haſt a ſupreme and abſolute Soveraignty over all the children of men: thy ſervants they are, and in the place where thou ſetteſt them, they ought contentedly and obediently to abide. In thy wiſdome thou haſt appointed a wife to be under her Husband, and haſt in thy Word given him dominion over her. Her ſubjection is the ſtraiter, by reaſon of her great ſin in

tempting her Husband to disobey thee. Now (O God of mercy) I beseech thee to acquit me of the guilt of that sinne in particular, and to pardon all other my sinnes, and to bring my will in subjection every way to thy holy and blessed will. For this end so work upon [a] my desire, as it may be subject to mine Husband.

[a] §. 2.
[b] § 3.
[c] §. 4.
[d] §. 5.
[e] §. 6.
[f] §. 7.
[g] §. 8.
[h] § 9.
[i] §. 10.
[k] §. 11.
[l] § 12.
[m] § 13, 14, 15.
[n] §. 16.
[o] §. 17.
[p] §. 18.
[q] §. 19.
[r] §. 20.
[s] §. 21. 23. &c
[t] §. 33.
[u] § 22.
[x] §. 39.
[y] §. 40.
[z] § 41.
[a] §. 44.
[b] § 45.
[c] §. 46.
[d] §. 47.
[e] §. 48.
[f] §. 49.
[g] §. 50.

[b] Informe therefore my judgement of the equity of that order which thou hast set betwixt man and wife: that [c] the common mutuall power which is in many things betwixt them, and which both of them have over the same children and servants, may not make me inferre equality betwixt them: but that I, knowing an Husband to be his wives head, [d] may so account my Husband to be unto me, [e] whatsoever he were before marriage: and answerably [f] beare an inward, awfull respect towards him, [g] not suffering any occasion to make me despise him: but [h] outwardly also reverence him: manifesting this my reverence both by my behaviour in all wive-like sobriety without wantonnesse, [i] mildnesse without shrewishnesse, [k] courtesie without scorne, and [l] modesty without pride, and also [m] by my reverend speech to him before his face, and [n] of him behinde his back. And that this reverence may not seeme complementall, make me willing to [o] yeeld all due obedience to him without any stoutnesse against him. And seeing it hath pleased thee to give me an Husband of [p] sufficient understanding, give me, I beseech thee, an heart willing to be ordered by him, and to [q] expect his consent in the things I doe, [r] not presuming to do any thing that belongeth to his authority simply without, or directly against his consent, whether it be in [s] disposing the common goods of the Family, [t] yea, unto charitable uses ([u] except in case of necessity) or [x] in ordering Children, and [y] servants, or [z] entertaining Strangers, or journying abroad, or binding my soule by any voluntary vow. And that I may give further evidence of my willing subjection to mine Husband, whom thou, O Lord, hast set over me, worke in me a readinesse [a] to dwell where he will have me to dwell, [b] to come when he calleth, and [c] to do what he requireth. And [d] in case he reprove me, work in me meekenesse and patience well to beare every reproofe, and [e] wisdome to redresse what is justly reprooved: and withall make me so [f] content with mine Husbands estate, as I may no way grieve his spirit by [g] upbraiding

braiding him with my mariage, or by my impatient cariage, or by lothneſſe to ſtoope to his eſtate, or to helpe to repaire the decayednesse thereof. And for the [b] manner of my ſubjection to mine Husband, let it be ſuch as the Churches ſubjection is to thee O Lord Chriſt, [i] in all humility [k] without pride; [l] in all ſincerity, [n] without diſſimulation: [n] in all cheerefulneſſe, [o] without ſullennesse: and [p] conſtantly [q] without intermitting or relinquiſhing my good courſe. And [r] for the extent of my ſubjection, Lord, let it be in all things. In which reſpect give me grace, I pray thee, [r] ſo to ſuſpect mine owne judgement, as in matters queſtionable I endeavour to bring my judgement and will to the bent of mine Husbands: and [t] in indifferent things to yeeld to him, and [u] not be too peremptory in mine own will. But yet in all my ſubjection to him, let mine eye be ſo fixed on thee, O Lord, whoſe perſon he beareth, as I preferre thee, mine heavenly Lord, before him: and therefore [x] neither forbeare to do what thou expreſly commandeſt, [y] nor doe what thou forbiddeſt, though mine Husband would have the one forborne, or the other done. All the forenamed, and other like bounden duties, give me grace, O thou fountaine of all grace, the rather to performe, firſt [a] becauſe mine Husband, by vertue of his place, is in thy ſtead, ſo as by ſubjecting my ſelfe to him, I am made ſubject to thee: but by refuſing to be ſubject to him, I refuſe to be ſubject to thee. Secondly, [b] becauſe thou haſt made mine Husband as an head to me, by vertue whereof mine owne body which is ſubject to my head, would be a witneſſe againſt me, if I ſhould not be ſubject to him. Thirdly, [c] becauſe in this place and office mine Husband hath a kinde of fellowſhip with thee O Chriſt: ſo as hereby I ſhall maintaine even thine honour alſo. Fourthly, [d] becauſe thou haſt made mine Husband as a Saviour to me, ſo as by refuſing to be ſubject, I ſhall ſhew my ſelfe ungratefull to him, and injurious to my ſelfe. Finally, [e] becauſe I am as well bound to be ſubject to mine Husband, as thy Church is to thee, O Chriſt: and hereby I ſhall gaine aſſurance to my ſelfe, and give evidence to others that I am a true member of the true Church. Therefore ſo bow my will to thy Word, O Lord, as theſe and other like reaſons which are grounded on thy Word, may effectually perſwade me to obſerve ſuch duties to my Husband

[b] §. 54.
[i] §. 55.
[k] §. 56.
[l] §. 57.
[m] §. 58.
[n] §. 59.
[o] §. 60.
[p] §. 61.
[q] §. 62.
[r] §. 63.
[ſ] §. 64.
[t] §. 66
[u] §. 67.
[x] §. 51.
[y] §. 52.
[a] §. 70.
[b] §. 71.
[c] §. 72.
[d] §. 73.
[e] §. 74.

band as in thy Word are taught me, and that for the honour of thee, and of thy Sonne Iesus Christ mine heavenly head and Husband. *Amen.*

A Prayer for an Husband to use.

IT hath pleased thy divine wisdome (O invisible and incomprehensible Lord God) to set an especiall stampe of thine Image on sundry persons over others, and in particular on Husbands over wives, that thereby they might be the more able to do them good. Wherefore I thy servant, though most unworthy of any dignity or dominion, by reason of that slavery whereinto by sin I have brought my selfe, yet being by thine appointment [a] thine Image and glory to my Wife, in all humility I beseech thee, to pardon all the sinnes whereof in any kinde I stand guilty before thee, and in particular those, whereby I have any way dishonoured that Image of thine which thou hast set on me, and withall to give me grace whereby I may be enabled to carry my selfe worthy of thine Image, and that by a conscionable performance of all those duties to my wife, which in thy Word are enjoyned to me. [b] The summe of them all being love, let love towards my wife so abound in me, as my lookes, speech, cariage and actions, whether in commanding, reproving, instructing or admonishing, whether in using authority or familiarity, whether we be alone together or in company, in civill affaires or religious matters, at all times, in all things may be seasoned therewith. Suffer not that odious vice of [c] hatred of my wife to seaze on my soule: neither let there be any want of love in me to her. And that I may the more wisely use this Soveraigne grace of love, give me wisdome to [d] maintaine that authority which thou hast given me, and that especially by being an example in all goodnesse: and keepe me from [e] losing the same by any base cariage, harsh dealing, or too servile yeelding in unlawfull things. That I may the better mannage the authority which thou hast given me, let my judgement, I pray thee be well informed in that [f] communion and fellowship which is betwixt man and wife, lest I should too much [g] insult over her, and let [h] mine heart be so set upon mine own wife, as the best and fittest

a §. 1.
b §. 2.
c §. 3.
d §. 4.
e §. 5.
f §. 6, 7.
g §. 8.
h §. 9.

fitteſt for me: and thereupon delight in [i] her intirely: leſt [k] by any diſreſpect of my wife or want of affection to her, my heart ſhould be drawne away from her, or hers from me. As a teſtimony of mine intire affection to my wife, bend my minde [l] with all kindneſſe to accept every good duty that ſhe performeth to me; nor [m] carelesly ſleighting, nor ſcornefully rejecting any. Let me rather be ready to [n] anſwer courteſie with courteſie, and to [o] grant her humble deſires, [p] without making much adoe thereat, and to [q] accept what ſhe is willing to do: yea, to ſuffer her to order houſe and houſe-hold affaires, according to that wiſdome and diſcretion, which it hath pleaſed thee to beſtow upon her: [r] not overſtrictly preſſing mine authority on her whom thou haſt made ſo willing to ſubject her ſelfe to me. [ſ] In the good things which ſhe doth give me an heart to encourage her, [t] leſt otherwiſe ſhe ſhould be moved to repent thereof. For her further encouragement, give me ſuch a ſpirit as may make me [u] ſweeten all the duties I performe to her with mildeneſſe, that I be no way [x] bitter to her: but that by the [y] titles wherewith I call her, by the [z] inſtructions wherewith I ſeeke to edifie her, by [b] the juſt and urgent commandements which at any time I lay upon her, by [c] yeelding to her tender conſcience, by [d] forbearing to force her in any thing unbeſeeming her place, by [e] ſhewing the reaſon of that which I require of her, yea, by [f] uſing my commanding power, nor too frequently, nor too peremptorily I may manifeſt much mildneſſe and love. And [g] ſeeing that charge which thou, O Lord, haſt given me over my wife, requireth that, as there is juſt occaſion, I ſhould reprove her, make me wiſe in doing it, that I neither [h] altogether neglect it, nor raſhly uſe it: but be ſure that [i] the matter for which I reprove her be a truth, a knowne truth, and a weighty truth: [k] nor ſlight report, nor meere ſurmiſe, nor light matter. O keepe me from being [l] too forward, or too fierce, or too open in reproofe. Let [m] my very countenance towards my wife ſhew forth amiableneſſe: and [n] my geſture be ſo familiar as may not imply any ſtrangeneſſe towards her: yea, and [o] my actions be actions of kindneſſe, more ready to give favours as pledges of love, then [p] blowes, the effects of wrath. Give me a minde rather to [q] beare with my wives infirmities, then [r] by teſtineſſe or

i §. 11.
k §. 10, 12.
l §. 13.
m §. 14.
n §. 15.
o §. 16.
p §. 17.
q §. 18.
r §. 19.
ſ §. 20.
t §. 21.
u § 22.
x § 23.
y § 24.
z § 25.
b § 26.
c § 27.
d § 28.
e § 29.
f §. 30, 31. 32.
g §. 33.
h §. 34.
i §. 35.
k §. 36.
l §. 38, 39.
m §. 40, 41.
n § 42.
o §. 43.
p § 44.
q §. 45.
r §. 46.

or peevishnesse, to manifest mine own weaknesse. And in regard of the place wherein thou hast set me over my wife, worke
f §. 47. in me f a provident care for her, even t in the edification of her
r §. 48. soule, u succour of her body, both in health and sickenesse, parti-
u §. 49. cularly x in the time of her child-bearing, every way so as may
x §. 50. be y answerable to my place and estate, without shew of z nig-
y § 52. gardlinesse. In this respect open my heart and hands a to afford
z § 53. my wife such allowance as she may have (besides things needfull
a §. 54. for her selfe) to give, as occasion is offered, to others, whether children or servants in the house, or poore Saints out of the
b §. 55. house: that I shew not my selfe b too strait-handed to her. And
because my life is uncertaine, so as I may be taken out of this
c § 56. world before her, make me wise to c provide for her, according
d §. 57. to my meanes, so long as she shall live: and for this end d to take heed that in my life time I consume not mine estate, nor make away any thing which ought to remaine to her after my decease: but by expresse will and testament to make knowne what is meete for her to injoy. And while I am with her, make
e §. 58. me carefull, as to e provide for her, so to protect her against such as may seduce her in her soule, hurt her in her body, or impaire
f §. 59. her credit, whether they be f children, servants, or any other. It hath pleased thee, O blessed Saviour, to make thy selfe a patterne to Husbands in loving their Wives O fixe mine eyes on t' is
g §. 61. patterne, that g as thou lovest thy Church, I may shew my for-
h §. 63. wardnesse in loving my Wife first: and that h in truth, i without
i § 64. dissimulation: k freely, l without by-respects: m purely, n with-
k §. 65. out wantonnesse: o intirely in the highest degree that lawfully
l § 66. may be: p constantly, q without variablenesse or revolt: yea al-
m § 67. so r tenderly and cheerefully, as an head loveth the body, or as
n §. 68. man loveth himselfe. s If thou, O Iesus Christ, who art infinite-
o 69, 70, 71. ly greater then thy Spouse, the Church, and canst expect to reape
p §. 72. no advantage or benefit from her, vouchsafest to love her, and to
q §. 73. performe all effects of love for her good; should I thinke much
r §. 74. to love my Wife, who is in many respects as I my selfe am, and
s §. 75. a great helpe, comfort, and benefit to me? or should I thinke much to performe any duty of love to her? t Instinct of nature
t § 76. teacheth all men to love their bodies: But thou hast made my Wife to me as my body; we two by thy divine institution, are one.

one flesh. Shall not then this thine ordinance be of more force with me, to move me to love my Wife? O Lord God, let it be of force, that so I may honour thine Image planted in me, through Iesus Christ the head of that true Catholike Church, whereof I beleeve my selfe to be a true member. *Amen.*

A Prayer for a Childe to use.

O Eternall Father, and Almighty Creator of all things, who having made Man male and female, didst so blesse them, as by vertue of thy blessing, they are a meanes under thee of their children's being, and bringing forth into this world; and in this respect, are as Gods to their Children, standing in thy roome, and bearing thine image: Work in me, I humbly beseech thee, such a respect of my Parents, as in regard of their authority over me, and affection towards me, I may both [a] love and [b] feare them: testifying thereby, my entire affection to them, and honourable opinion of them: and further manifesting the same by all reverence and obedience. By reverence, in [c] refraining much speech before them, in patient hearkening to them, [d] in giving reverend titles to them, and humble and ready answers, [e] without pride or stoutnesse. And [f] when in absence of my Parents, I have occasion to speake of them, give me wisdome, so to order my speech, as it may testifie a reverend respect of them to all that heare me. Keepe me therefore from discovering their infirmities, and from broaching any untruths of them. To my reverend speech, let my [g] dutifull carriage towards my Parents, be answerable, by hasting to meete them when they are comming to me, by rising up to them, by standing before them, by yeelding all due obeisance to them, by giving place to them, and [h] by asking them blessing: [i] Avoiding all unmannerly rudenesse, disdainfull statelinesse, toyish wantonnesse, over-much boldnesse, and high-mindednesse. Let also that authority, which thou, O Father of Fathers, hast given my Parents, make me [k] obedient to them, that I shew not my selfe a childe of Belial, as one without yoke. And give me grace to shew forth my obedience, by [l] forbearing to do things of mine owne head; namely, [m] to make choice of my calling, [n] to enter into religious orders, [o] to travell into

a §. 2.
b §. 3.
c §. 4.
d §. 5.
e §. 6.
f §. 7.
g §. 8.
h §. 9.
i §. 10.
k §. 11.
l §. 12.
m §. 13.
n §. 14.
o §. 15.

p §. 16, 17, &c into other Countries, to binde my selfe servant, p to marry, q to
q § 23, 24. dispose my Parents goods, to order mine owne apparell, or r to
r § 25. binde my selfe by vow, without my Parents consent. To shew
s §. 26. that this my passive obedience ariseth not from sullennesse; give
t §. 27. me, I pray thee, t a minde pliable to my Parents will, being rea-
u § 28. dy to u obey their commandements in comming when they call,
going whither they send, waiting on them, and doing what bu-
sinesse they enjoyne, (x without any scorne or other like vice:)
x §. 29. And y willing also not onely to hearken to, but also obediently
y §. 30. z §. 31, 32. to observe my Parents instruction: and z patiently to beare all
a §. 33. their reproofes, and a corrections: b carefully amending that
b §. 32. for which I shall be justly reproved, or corrected, c without dis-
c § 34. daine or obstinacy. For this end, d purge out of me an over-
d §. 35. weening conceit of my selfe: that I may labour to bring my
judgement and will, to the bent of my Parents: yea, that I may
e §. 36. e in such things as are indifferent (though I conceive them not to
be the meetest) upon my Parents peremptory pressing of them,
after I have in all humility rendred my reasons for the unmeet-
nesse thereof, yeeld obedience, and not too obstinately stand
against their expresse will. Onely worke in me such a respect of
f §. 37. thee, O Father of fathers that f if my Parents command that
which thou hast forbidden, or forbid that which thou hast com-
g § 38. manded; I may rather obey thee, then them: and g not so fat-
ter or feare them, as to sinne against thee. But in this refusall to
obey them, make me wise in testifying all humble reverence and
due respect. And in regard of these necessities, wheunto my
h §. 39. Parents, being mortall persons, may fall; worke in me such
piety and pitty, as may make me ready to shew all h recom-
pence, and not proclaime more then monstrous ingratitude by
neglecting them. Give me therefore, I pray thee, wisdome and
i § 40. willingnesse so i to beare with their infirmities, as I neither
lesse reverently esteeme their place and person, nor more neg-
ligently performe any duty to them: much lesse dis-respect or
despise them. For this end, give me grace k to passe-by, as
k §. 41. much as may be, their infirmities, and to take no more notice of
l § 42. them, then must needs: but rather l to conceale and cover
them, that others may not see them. Let my piety and pitty to
m §. 43. my Parents, most shew it selfe in such m casuall extremities, as

are not ſinfull, but by the hand of God laid upon them. And in [n] ſuch caſes as may make them ſtand in need of ſuccour from me, make me moſt ready to do my utmoſt endeavour therein: as in ſickneſſe to viſit them, in time of mourning to comfort them, in want to relieve them, in danger to protect them, and in any other need to helpe them. And if it pleaſe thee to take my Parents out of this world before me, let the continuance of my dutifull reſpect towards them, be manifeſted by [o] a decent buriall of their corps, neither preventing their departure by entring upon their eſtate before they are dead; nor neglecting their dead corps, through greedineſſe after their goods, nor diſturbing their funerall by contentions about that which they leave. In performing this duty, give me wiſdome to keepe [p] a meane, that I be neither over-laviſh nor over-baſe. And for maintaining my Parents Chriſtian credit even after their deaths, worke in me a willingneſſe anſwerable to my ability, [q] to pay their juſt debts, to [r] ſuppreſſe evill reports raiſed againſt them, and to [s] imitate the good vertues that were in them: [t] avoiding all ſuperſtitious cuſtomes of praying, or procuring others to pray for their ſoules after they are departed: and [u] the heatheniſh practice of ſeeking to revenge wrongs done to them. Now that I may the better approve my ſelfe to thee, O Searcher of the hearts, in performing all the forenamed duties, give me underſtanding and grace to performe them [x] *in the Lord*, conſcionably for the Lords ſake; heartily, as to the Lord; cheerefully, becauſe the Lord loveth cheerefulneſſe; reverendly with due reſpect to the image of God; conſtantly, without wearieſomneſſe, and ſo as no ſinne be committed againſt thee, O God: but [y] not on by-reſpects, deceitfully, grudgingly, rudely, onely to pleaſe men. And as thou haſt made both my Parents a joynt meanes of my being, ſo worke in me [z] a like reſpect of them both; that neither [a] childiſh fondnes draw me ſo wholly to reſpect my Mother, as I neglect duty to my Father, nor preſumptuous arrogancy make me deſpiſe my Mother. I acknowledge, O Lord, that my Parents are to me [b] in thy ſtead, and beare thine image, ſo as in obeying them, I obey thee: in rebelling againſt them, I rebell againſt thee. I acknowledge alſo, that [c] it is moſt right to obey them: All law, which is the rule of right, the place of Parents, and the deiect of Parents,

n §. 44.
o §. 45.
p §. 46.
q §. 47.
r §. 48.
s §. 49.
t §. 50.
u §. 51.
x §. 52.
y §. 53.
z §. 54.
a §. 53.
b §. 59.
c §. 60.

rents, require as much: not to obey them, is againſt thy law, O Lord, againſt common equity and light of nature, againſt the place and deſert of my Parents. Thy Word teſtifieth, that for children to obey their Parents, is [d] well pleaſing to thee: thou doſt accept, thou wilt reward ſuch. Thou therefore haſt [e] expreſly charged them ſo to do: ſo as it is no arbitrary matter, left to our choice to do it, or not to do it: an inviolable Law requireth it, no creature can give diſpenſation againſt it. [f] This duty is the ground and foundation of all duties due to man. [g] Thou haſt made an expreſſe and ample promiſe to ſuch as are conſcionable in the performance thereof. On all theſe grounds I doe the more earneſtly intreate thee, O heavenly Father, to forgive me, as all other my ſinnes, ſo in particular, my neglect of duty to my Parents, and to give me thy Spirit in ſuch meaſure, as may enable me for the time to come better to performe the ſame: and that for Ieſus Chriſt his ſake, thy Sonne, and my Saviour; to whom with thee, O Father, and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

d §.61.
e §.62.
f §.63.
g §.64.

A Prayer for Parents to uſe.

Treat.6.

FRom my heart I acknowledge thee, O eternall and Almighty Lord God, in whom we live, move, and have our being, to be the onely true Father of all: *We are all thine off-ſpring.* Yet it pleaſeth thee ſo farre to communicate thy glorious image to children of men, as to make them Parents, by bringing forth children into the world. An high honour this is, whereof it hath pleaſed thee to make me partaker by giving me children. In this reſpect I acknowledge my ſelfe much bound to do my utmoſt endeavour for their good. In this duty, as in many other, I here humbly confeſſe before thee, that I have exceedingly failed: and I earneſtly intreate thee, O God of mercy, for Ieſus Chriſt his ſake, to be mercifull unto me, and to pardon both all other my ſinnes, and thoſe alſo in particular, which have beene committed againſt this honorable place wherein thou haſt ſet me. And withall, I beſeech thee to enable me to walke more worthy of this honour, by procuring good to thoſe that by thee are committed to my charge. Plant therefore in my heart, [a] an intire

a §.2.

love

love of my children, and that ſo ordered, as I may neither [b] want naturall affection, nor yet too much dote upon them. And becauſe all ability of doing good to them, and all bleſſing upon the meanes, uſed for their good, commeth from thee; give me I pray thee, [c] the ſpirit of Prayer, at all times, on all occaſions, to begge every good thing of thee for them: wherin I beſeech thee, graciouſly to heare me, and keepe me, as from [d] a careleſſe neglect of this duty, ſo much more from all raſh and wicked imprecations, which oft cauſe much miſchiefe to fall both upon Parents and Children. [e] It hath pleaſed thee, O good God, to extend thy gracious promiſes even to the Children, and generation of the righteous: let therefore my faith herein, the more provoke me to walke uprightly and righteouſly before thee: and [f] not thinke by unjuſt or undue getting or keeping the goods of this world (whereby a curſe is oft treaſured up) to do good for my children. But worke in me [g] a provident care for their temporall and ſpirituall good in every degree of their age.

b § 3.

c § 4.

d § 5.

e § 6.

f § 7.

g § 8.

A breeding woman may thus pray:

If a mans wife be breeding, he may pray thus.

Concerning the child with which my wife goeth, Lord, make her carefull over her ſelfe, that by no violent paſſion of minde, or motion of body, ſhe be made to miſcarry: for preventing whereof, make me willing to afford her, according to my ability, all things needfull and uſefull for her, or for her childe, whether in bearing it, bringing it forth, or nurſing it.

And now, Lord, ſeeing I have through thy bleſſing conceived, make me wiſe in [h] wel-ordering my ſelfe, that I doe nothing that may any way prove prejudiciall to my Childe, either while I beare it in my wombe, or afterwards: but that rather [i] I provide all things requiſite for it at the time of birth, and afterwards: and withall, I beſeech thee to make me both able and willing to [k] nurſe my children my ſelfe.

h § 9.

i § 10.

k § 11, 12, 13, 14.

And worke in me ſuch reſpect of my childrens true good, that as in their infancy, I am carefull to provide all things requiſite for their bodies, ſo I may be conſcionable alſo in [l] procuring them to be rightly baptized in due ſeaſon, and [m] in giving them fit names. And as they grow in yeares, ſo make me more and more carefull for [n] the health of their body, to afford them fit food,

l § 17, 18, 19.

m § 20.

n § 23.

food, apparell, recreation, and physicke, as need requireth: and
o §.24. so to order all these, as I manifest neither o too-much niggardli-
p §.25. nesse and neglect, nor p too-much lavishnesse and dotage. And for
q §.26. their better welfare, give me wisdome q well to educate them,
r §.27. r not suffering them to have too much liberty, but s teaching them
s §.28,29. good manners, lest they prove t over-bold and rude: and u train-
t §.30. ning them up to some good calling: wherein make me wise x to
u §.31. choose a calling lawfull in it selfe, and fit for my childes ability,
x §.32. yea the best and most usefull calling: lest y by neglect thereof, I
y §.33. cause my childe to runne into many mischiefes. Above all, make
z §.34. me conscionable in training up my children unto z true piety;
a §.35. a grounding every principle that is taught them, on thy Word; ex-
ercising them to read the Scriptures, catechizing them daily, ma-
king spiritual uses of the speciall evidences of thy providence, ope-
ning to them the mysteries of the rights of the Church, making
knowne thy great workes to them, putting them to religious
b §.36. Schoolemasters, & being my self a patterne of piety unto thē: b lest
otherwise I shew too little regard to the salvation of their soules.
That good nurture may get the deeper rooting in the hearts of
my children, make me c wise in taking the first opportunity, even
c §.38. while they are tender and pliable, and d not putting it off till they
d §.39. grow too head-strong. Yea, after I have begun give me e patience
e §.40. to hold on therein, and f not to let go the reines, after they have
f §.41. beene for some time well held in: but rather g againe, and a-
g §.42. gaine, so long as there is need, h without wearisomnesse, to whet
h §.43. instruction upon them: adding i reproofe, yea, and k correction
i §.44. thereto, l as just occasion is offered, and that wisely, so as I neither
k §.46. make my child to despise me through m too-much lenity, nor to
l §.47. hate me through n too-much severity. After I have fitted my chil-
m §.48. dren through thy blessing, unto some calling, make me further
n §.49. carefull o to provide a fit calling for them, wherein they may ex-
o §.50. ercise their gifts to thy glory, and their own and others good. For
p §.51. this end, work in me p a due respect of their ability, and of the
manner of their entrance thereinto, that it may stand with a good
q §.52. conscience: that I neither shew my selfe q unnaturall, in putting
them to shift for themselves, nor unconscionable, in putting them
to that which they are not able well to manage, or in using indi-
r §.53. rect meanes for their entrance. And r in regard of the charge
which

which thou hast laid on me, to provide fit marriages for my children; give me wisdome [f] to procure meet matches for them, and such as they may well like: that I may not seeme either [t] wholly to neglect their need in this case, or only to seek advantage to my selfe thereby, and not my childrens good. [u] As an outward helpe for procuring good callings and marriages, make me provident in laying up before hand, some competent portion: neither [x] prodigally spending all I have, nor so covetously hoording up all, as to be unwilling, while I live, to part with any for my childrens good. And when it shall please thee to visit me with sicknesse, the fore-runner of death, [y] put such seasonable and profitable words into my mouth, as may prove good directions to my children after my death: and give me such faith in thy promises, as may make me with comfort and confidence, [z] commend them to thy providence. And if I leave my children that be not of ripe yeares and discretion, direct me to some [a] wise and faithfull friend to whom I may commend them: that [b] I may not seeme negligent for the time to come. And for my childrens greater good, give me both [c] will and wisdome to make my last Will, that [d] by neglect thereof, contention and unnecessary suites may not arise. While I live, make me so provident in ordering mine estate, as I [e] may have something to leave unto my children, and not [f] over-lavishly spend all my selfe; or leave an entangled, or peeled, or unsetled estate. Whereas it hath pleased thee, O Lord, to give me many children, work in me [g] an impartiall respect to every one of them: yet so, as [h] I take notice of them, which are better then others, to encourage them the more: and according to the warrant of thy Word, and custome of the time, and place where I live, [i] to leave my maine inheritance to my eldest Son, ([k] unlesse there be just cause to disinherit him) and in that respect to be so much the more provident for mine other children, that I may some other way, then by parting mine inheritance, provide for them.

And concerning the children of my bed-fellow, of whom I am not the naturall Parent, but by vertue of our marriage in the place of one, work in me [l] *a Parent-like affection to them, and care for them, endeavouring to do what good I can for them, even as if they were mine own: but* [m] *to do no wrong at all to them.*

f §. 54.
t §. 55.
u §. 56.
x §. 57.
y §. 58.
z §. 59.
a §. 60.
b §. 61.
c §. 62.
d §. 63.
e §. 64.
f §. 65.
g §. 66.
h §. 67.
i §. 68.
k §. 70.

Fathers or Mothers in law may thus pray.
l §. 71.
m §. 72.

As I desire that thou, O good God, shouldest shew thy selfe a gracious Father to me, so my desire is to shew my selfe a good Parent to my children. For the better accomplishing of this my desire, give me thy Spirit, O heavenly Father, for thy Sonne my Saviour Iesus Christ his sake. *Amen.*

A Prayer for a Servant to use.

a §. 2. THe [a] place of that authority, under which I am, and of that subjection wherein by thy providence, O most wise God, I am set, I acknowledge to be agreeable to thy Word: worke in me therefore, I humbly beseech thee, b §. 4. [b] such an awfull dread of my Master, as may make me desirous to please, and fearefull to c §. 5. offend him: and keepe me from [c] despising, or lightly esteeming him. Let me rather manifest all due respect to him in speech and d §. 6, 7. carriage: [d] In speech, by refraining it in his presence without good leave and just occasion; by reverend titles when I do speake to him; by a present answer when he speaketh to me; by truth e §. 8. in my speech, and by speaking of him, good and no evill. [e] In carriage, by dutifull obeisance, and other reverend behaviour; yea, f §. 9. and by sobriety in my apparell: [f] avoiding all rudenesse, malepertnesse, and pride. As a further evidence of my high esteeme of g §. 10. my Master, make me [g] obedient to him, and that by b §. 11, 12. [h] not daring to do things of mine owne head, as to go hither or thither, to doe this or that; to marry, to dispose his goods, or to go away from i §. 13. him without his consent: but rather by [i] a ready yeelding to his k §. 14. commandements, and by [k] an observant marking of his instructions, especially l §. 15. [l] when they tend to piety: and in that respect, m §. 16. [m] neither to be loth to dwell with a religious Master, nor to mutter against his instructions, nor to be more negligent in his businesse. And in case he be provoked either to reprove or correct n §. 17. me; make me [n] patient in bearing all reproofes and corrections, o §. 19. and wise [o] in amending whatsoever it be for which I am justly p §. 18. reproved or corrected, and that [p] without answering or turning againe, or running away, or seeking revenge. Seeing my Master q §. 20. hath power to punish me, give me a mind [q] to dread his power, r §. 21. as I no way provoke his wrath: but rather [r] in all singlenesse of s §. 22. heart (not in hypocrisie with eye-service) [s] for conscience sake

(not

(not on by-reſpects) [t] willingly, (not diſcontentedly) [u] with all the quickneſſe and diligence that I can (not lazily and negligently) do ſervice unto him. And let my good will to my Maſter be manifeſted by [x] all faithfulneſſe, in well diſcharging the truſt that is or ſhall be committed to me: and that [y] about his goods, in a carefull preſerving of them, that [z] they be not loſt, ſpoiled, or any way impaired under my hands: and in increaſing them to the utmoſt of my power, [a] without all manner of fraud. About the buſineſſe that my Maſter committeth to my charge, make me faithfull in endeavouring what I can, that [b] all may proſper under my hand, and that nothing, through my default, miſcary. About my Maſters [c] ſecrets, yea, and infirmities, make me faithfull in concealing them. Make me alſo forward, even for my Maſters greater benefit, to be [d] helpefull to my fellow-ſervants in what I may; by good example, good counſell and encouragement. [e] About my Maſters children, give me wiſdome to ſhew all good reſpect to them, as beholding my Maſters image in them, and to doe all the good I can to them any way: not to be churliſh to them, or careleſſe of them; nor to purloine anything from them, nor to corrupt them by evill communication or converſation, nor to allure them to any unlawfull, or evill thing; nor to enveigle their affections either to commit folly, or to marry with me. Yea, let my faithfulneſſe be ſuch to my Maſter, as [f] not to be moved by his bed-fellow to do any wrong to him, nor to offer to do any wrong to her: But rather [g] to affoord them the beſt helpe I can, even in their weakeneſſe, or in any time of need; and not in any ſuch caſe ungratefully to leave them. In all things concerning my Maſter, give me grace [h] ſo to doe for him, as I would have others do for me; or as I would do for my ſelfe. For this end, [i] ſo bring my judgement to the bent of my Maſters in indifferent things, as I may think that meete which he doth, and not be overcon-ceited in my ſelfe, in preferring mine owne judgement before his. And [k] in caſe I cannot in judgement thinke that beſt which he doth, yet on his reſolute command, make me to yeeld to that which he will have done, [l] ſo it be not againſt thee, O Lord, and againſt thy revealed will. Herein give me grace to preferre thee, the Lord of Spirits, before my Maſter after the fleſh; whether in forbearing any ſin againſt thy Word,

[t] §.23.
[u] §.24.
[x] §.25.
[y] §.26.
[z] §.26.
[a] §.28.
[b] §.29.
[c] §.30.
[d] §.31.
[e] §.32.
[f] §.33.
[g] §.34.
[h] §.35.
[i] §.36.
[k] §.37.
[l] §.38.

or in doing any duty expresly injoyned in thy Word. If at any time I shall be free to choose a Master, give me wisdome [m] to choose a good, religious one, and with him to be willing to abide, that so I may obey him in thee, O Lord. [n] My Master is to me in thy steed, and beareth thy image; so as in obeying him, I obey thee; in rebelling against him, I rebell against thee: [o] in being a servant to man, I am thy free-man: [p] It is thine expresse will that I should obey my Master; so as it is a necessary duty; no creature can dispence with it: If it be well performed [q] thou wilt aboundantly reward it, with temporall and eternall blessings. Make me therefore, I pray thee, conscionable in performing all the fore-named duties, and forgive me all my negligences therein, and all other my transgressions against thy blessed Law, for Iesus Christ his sake, my only Lord and Saviour. *Amen.*

m §. 39.
n §. 40.
o §. 41.
p §. 42.
q §. 43.

A servant that hath only a Mistresse may use this prayer, if he put Mistresse *for* Master, *and* she, her, hers, *for* he, him, his. *This prayer may also be used for Master and Mistresse both, by adding this clause,* and my Mistresse, *where mention is made of* Master, *and by turning the singular number into the plural.*

A Prayer for a Master to use.

AS all other children of *Adam*, by making themselves slaves of sin and Satan, so I also have justly deserved to be, as cursed *Cham*, a servant of servants. Yet notwithstanding it hath pleased thee O eternall and Almighty Lord of heaven and earth, to vouchsafe unto me a poore sinner, this honour, to be a master over servants. That I may in mine inward disposition and spirituall condition beare thine Image as well as in my outward function, forgive me, I most humbly beseech thee, all my sinnes, and beate downe all my corruptions which do any way rise up against thy blessed will; And give me wisdome to [a] make choyce of good servants, such as have been well educated, and do give good evidence of thy feare to possesse their hearts: such as may be in some [b] measure fit for the worke whereunto they shall be set: and such as are of poore and meane estate, to whom charity may bee shewed in entertaining them: and [b] not so to dote on money, as to refuse all that are not able to bring a great

a §. 2.
b §. 3.
c §. 4.

portion

portion with them. As for such servants as now I have, or hereafter shall have, give me grace [c] well to use them, and for that end wisely to maintaine that authority which thou hast given me, and that by making my selfe a good patterne to them, by keeping them in awe, and by using mine authority so as [d] I loose it not by basenesse, remisnes, over-much familiarity, or by letting loose the raines to my servants: [e] no nor by too great rigour and austerity in looke, speech, or action. Let my authority be exercised in [f] commanding things agreeable to thy word, and [g] not in making mine owne will a rule or a law. [h] Such things as thou, O Lord, requirest servants to do, make me carefull in holding my servants thereunto; [i] not suffering them to doe what they list. But [k] in things indifferent give me wisdome duly to weigh what my servants can, or may conveniently do: [l] imposing nothing upon them above their strength, or unbeseeming their sex, or not answerable to their place, or against their naturall inclination, or against their conscience. [m] Great is that power which thou, O Lord, hast given to a master over his servants, and that even to correct them: but yet [n] hast thou not given him power over his servants life: [o] Keepe me therefore from using such cruelty as may any way cause death, or impaire strength: and from putting any of my servants upon any such desperate attempt as may endanger the same. Where rebuke may cause amendment [p] let me not be forward to strike. If need require with stroakes to correct my servants, give me wisdome well to observe their condition, their disposition, the fault committed, and accordingly to order correction. [q] As for my servants mariage, make me so carefull of their good therein, as I neither over-violently against their consent force them thereto, nor over-long hold them there-from: much lesse if they be maried, seeke to disanull that mariage, or to keepe them one from another. And if there be just occasion of passing them over from my selfe to another, [r] let that other be such an one as may do them good, and not evill. But while they are with me, give me a minde [s] to do to them that which is just and equall. As a matter of Iustice, let [t] my care over them extend to their soules, for the edification thereof, by instructing them daily in the principles of religion, by causing them to go to the publicke ministry of thy Word, by taking an account of their,

[c] §. 4.
[d] §. 5.
[e] §. 6.
[f] § 7.
[g] §. 8.
[h] §. 9.
[i] §. 10.
[k] §. 11.
[l] §. 12.
[m] §. 13.
[n] §. 14.
[o] §. 15.
[p] §. 16.
[q] §. 17, 18.
[r] §. 19.
[s] §. 20.
[t] §. 21.

proficiency, and by daily prayer, [u] not thinking it enough to allow things needfull for their body: wherein notwithstanding make me carefull to provide for them [x] wholsome, and sufficient food in due season (neither [y] pinching their bellies with want, nor pampering them too delicately) and [z] fit and decent apparell. Give me wisdome also to [a] moderate their labour, as no taske above their ability be imposed upon them, but that [b] all things meet for the work whereunto they are put be allowed them, and [c] sufficient, and seasonable rest and intermission, and that for sleepe, for workes of piety (especially on the Lords day) and for [d] recreation. In case any of my servants [e] fall sick, make me conscionable in providing what may be requisite for the spirituall comfort of their soules, for the ease of their bodies, and for recovery of health: or, if they die, for their decent buriall: [f] that I shew not my selfe inhumane by putting them, when they are not able to helpe themselves, out of my house, or letting them lie in my house succourlesse, or setting the charge of all that is spent on them in their weaknesse upon their owne score, or adding by upbraiding speaches more griefe to them, or suffering them to die as beasts without any spirituall instructions, or neglecting their dead corps. [g] In regard of my servants temporall estate, let my care thereof be extended not only to the time of their abode with me, but to the time that may be after they are gone from mee, that they may be able to live of themselves, and to doe good to others. For that end [h] let me keepe them alwaies well occupied and free from idlenesse: [i] exercising them to some particular calling, or [k] setting them to some speciall worke, lest [l] by my careleſnesse in appointing to every one their owne taske they be made idle and negligent. Let me also, [m] by keeping my eye on them as much as I can, yea, by [n] exhortation, admonition, perswasion, promises, and other like faire meanes, or, if they prevaile not, then by rebukes, threats, and corrections stirre them up to do their duty. As for such as grow impudent and obstinate, and will not by faire nor foule meanes be reclaimed, give me courage to cast them out of my house, lest they prove an ill example to others. [o] To servants that are hired for wages, let my justice be manifested by allowing sufficient wages, by giving it in due season, and by paying it to the full, [p] that I cause not their cry to ascend

[u] §.22. [x] §.23. [y] §.24. [z] §.25. [a] §.26. [b] §.27. [c] §.28,29,30. [d] §.31. [e] §.32. [f] §.33. [g] §.34. [h] §.35. [i] §.36. [k] §.37. [l] §.38. [m] §.39. [n] §.40. [o] §.41. [p] §.42.

cend into thine eares, by reaſon of my unjuſt or hard uſage of them. [q] After ſufficient ſervice done by them, make me willing to ſuffer them to provide for themſelves, that they may not alwaies be kept under hard ſervitude. [r] If any of them prove good, kinde, and faithfull ſervants, give me a minde to have them in high account, to take notice of all their goodneſſe, to protect them againſt unjuſt accuſations, to recompence their goodneſſe, and [s] not to paſſe it over as not regarded, nor to exaggerate their failings, nor to ſend them away empty. [t] I am a ſervant under thee, the great Lord and Maſter of all, and to thee I muſt give an account of governing my ſervants: [u] In relation to thee, I and my ſervants are fellow-ſervants: [x] Thou art in heaven, whence thou beholdeſt all wrongs done by maſters to ſervants, and canſt abundantly recompence all the good, and ſeverely revenge all the evill which Maſters do to their ſervants: [y] With thee is no reſpect of perſons: On theſe and other like grounds keepe mee from abuſing that authority which under thee I have over my ſervants, and make me conſcionable in performing ſuch duties as in my place thou requireſt of me, through Ieſus Chriſt my onely Lord and Saviour. *Amen.*

q §. 43.
r §. 44.
s §. 45.
t §. 46.
u §. 47.
x §. 48.
y §. 49.

FINIS.

AN ALPHABETICALL INDEX

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